THE GEOGRAPHY OF STRABO

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ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

I'

1. Ἐπειδὴ ἡ Εὐζοια παρὰ πᾶσαν τὴν παραλίαν ταύτην παραβέβληται τὴν ἀπὸ Σουνίου μέχρι Θετταλίας, πλὴν τῶν ἄκρων ἐκατέρωθεν, οἰκεῖον ἄν εἰὴ συνάψαι τοῖς εἰρημένοις τὰ περὶ τὴν νῆσον, εἰθ’ οὖν μεταβῆναι πρὸς τε τὰ Αἰτωλικὰ καὶ τὰ Άκαρνανικά, ἀπερ ὁποῖα ἐστὶ τῶν τῆς Εὐρώπης μερῶν.

2. Παραμῆκης μὲν τοῖνυν ἐστὶν ἡ νῆσος ἐπὶ χιλίους σχεδὸν τι καὶ διακοσίους σταδίους ἀπὸ Κηναιὸν πρὸς Γεραιστόν, τὸ δὲ πλάτος ἀνώμαλος κατὰ δὲ τὸ πλέον ὅσον πεντήκοντα καὶ ἐκατόν σταδίων. τὸ μὲν οὖν Κηναιόν ἐστι κατὰ Θερμοπύλας καὶ τὰ ἔξω Θερμοπυλῶν ἐπὶ ὀλίγον, Γεραιστὸς δὲ καὶ Πεταλία πρὸς Σουνίῳ, ἥνεται οὖν ἀντίπορον τῇ τε Ἄττικῇ καὶ Βοιωτίᾳ καὶ Δοκρίδι καὶ τοῖς Μαλιεῦσι. διὰ δὲ τὴν στενώτητα καὶ τὸ λεχθὲν μῆκος ὑπὸ τῶν παλαιῶν C 445 Μάκρης ὁ νομόμασθη. συνάπτει δὲ τῇ ἡπείρῳ κατὰ Χαλκίδα μαλαστα, κυρτὴ προπίπτουσα πρὸς τοὺς κατὰ τὴν Αὐλίδα τόπους τῆς Βοιωτίας καὶ

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

BOOK X

I

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

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

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

2 *i.e.* "Long" Island (see Map VIII, end of Vol. IV).
ποιοῦσα τὸν Εὐριποῦν, περὶ οὖ διὰ πλείονων εἰρήκαμεν, σχεδὸν δὲ τι καὶ περὶ τῶν ἀντιπόρθμων ἀλλήλως τῶν κατὰ τὴν ἥπειρον καὶ κατὰ τὴν νῆσον ἐφ’ ἐκάτερα τοῦ Εὐριποῦν, τὰ τε ἐντὸς καὶ τὰ ἑκτὸς. εἰ δὲ τι ἐλλέλειπται, νῦν προσδιασαφῆςομεν. καὶ πρῶτον, ὅτι τῆς Εὐβοίας τὰ Κοῖλα λέγουσι τὰ μεταξὺ Αὐλίδος 1 καὶ τῶν πειρὶ Γεραιστῶν τῶν κολποῦται 2 γὰρ ἡ παραλία, πλησιάζουσα δὲ τῇ Χαλκίδῃ κυρτοῦται πάλιν πρὸς τὴν ἥπειρον.

3. Οὐ μόνον δὲ Μάκρις ἐκλήθη ἡ νῆσος, ἀλλὰ καὶ Ἀβαντίς. Εὐβοιαν γοῦν εἰπὼν ὁ ποιήτης τοὺς ἅπ' αὐτῆς Ἔνβοεᾶς οὐδέποτε εἰρηκεν, ἀλλ’ Ἀβαντας ἔδει:

οἵ δ’ Εὐβοιαν ἔχον μένεα πνείοντες Ἀβαντες, τῷ δ’ ἅμ’ Ἀβαντες ἑποντο.

φησὶ δ’ Ἀριστοτέλης ἐξ Ἀβας τῆς Φωκίκης Ἐράκας ὀρμηθέντας ἐποικίσατε τὴν νῆσον καὶ ἐπονομάσατε Ἀβαντας τοὺς ἔχοντας αὐτήν· οἵ δ’ ἀπὸ ἴρωνος φασὶ, καθάπερ καὶ Εὐβοιαν ἀπὸ ἴρωνής, τάχα δ’ ὀσπέρ Βοὸς αὐλὴ λεγεται τι ἀντρον ἐν τῇ πρὸς Αἰγαῖον τετραμμένη παραλία, ὅποιο τὴν Ἰώ φασὶ τεκεῖν Ἐπαφον, καὶ ἡ νῆσος

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

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

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

4 *Iliad* 2. 536, 542.
5 Aristotle of Chalcis wrote a work on Euboea, but it is no longer extant. He seems to have flourished in the fourth century B.C.
6 Abas, founder of Aba, who later conquered Euboea and reigned over it (Stephanus Byzantinus, *s.vv.* Ἀβα and Ἄβαντις).
8 Cow’s Stall.
απὸ τής αὐτῆς αἰτίας ἔσχε τοῦτο τοῦνομα. καὶ Ὁχὴ δὲ ἐκαλεῖτο ἡ νῆσος καὶ ἔστιν ὁμόνυμον αὐτῇ τὸ μέγιστον τῶν ἐνταῦθα ὄρων. καὶ Ἐλλοπία δ' ἄνωμάσθη ἀπὸ Ἐλλοπος τοῦ Ἰωνος. οἱ δὲ Ἀίκλον 1 καὶ Κόθου ἀδελφόν φασιν, ὅς καὶ τὴν Ἐλλοπίαν κτίσαι λέγεται, χωρίον ἐν τῇ Ῥήῳ καλομένη τής Ἰστιαιώτιδος πρὸς τῷ Τελεθρίῳ ὥρει, καὶ τὴν Ἰστίαιαν προσκτήσασθαι καὶ τὴν Περιάδα 2 καὶ Κήρινθον καὶ Ἀἰδηψὸν 3 καὶ Ὀροβίας, ἐν ὕ μαντεῖον ἡν ἀγευδέστατον· ἦν δὲ μαντεῖον καὶ τοῦ Σελινοπίτου Ἀτόλλωνος· μετωκησαν δ' εἰς 4 τὴν Ἰστίαιαν οἱ Ἐλλοπιεῖς, 5 καὶ ἦνξησαν τὴν πόλιν Φιλιστίδου τοῦ τυράννου βιασαμένου μετὰ τὰ Λευκτρικά. Δημοσθένης δ' ύπο Φιλίππου κατασταθῆναι τύραννον φησί καὶ τῶν Ῥηετῶν τῶν Φιλιστίδην οὕτω γὰρ ἄνωμάσθησαν ὕστερον οἱ Ἰστιαιεῖς, καὶ ἡ πόλις ἀντὶ Ἰστιαιας Ῥηεός· ἔνιοι δ' ύπ' Ἀθηναίων ἀποικισθῆναι φασὶ τὴν Ἰστίαιαν ἀπὸ τοῦ δήμου τοῦ Ἰστιαιεών, ὡς καὶ ἀπὸ τοῦ Ἐρέτρεων τὴν Ἐρέτριαν. Θεόπτομπος δὲ φησὶ, Περικλέους χειρομένου Εὐβοίαν, τοὺς Ἰστιαιεῖς καθ' ὁμολογίας εἰς Μακεδονίαν μεταστῆσαι, δισχίλιος δ' ἐξ Ἀθηναίων ἐλθόντας τὸν Ῥεόν οἰκῆσαι, δήμου ὅντα πρότερον τῶν Ἰστιαιεών.

4. Κεῖται δ' ύπο τῷ Τελεθρίῳ ὥρει ἐν τῷ C 446 Δρυμῷ καλομένῳ παρὰ τῶν Κάλλαντα ποταμον

1 'Αίκλον BDEghln0µ, 'Αέκλον y, 'Αβίκλον k.
2 Meineke emends Περιάδα (otherwise unknown) to πεδίαδα.
3 Αἰδηψόν, Xylander, for 'Εδηψόν; so the later editors.
4 δ' εἰς, Corais, for δὲ; so the later editors.
5 'Ελλοπιεῖς, Tzschucke, for 'Ελλοπεῖς; so the later editors.
island got the name Euboea\(^1\) from the same cause. The island was also called Ochē; and the largest of its mountains bears the same name. And it was also named Ellopia, after Ellops the son of Ion. Some say that he was the brother of Aīclus and Cothus; and he is also said to have founded Ellopia, a place in Oria, as it is called, in Histiaeotis\(^2\) near the mountain Telethrius, and to have added to his dominions Histiaea, Perias, Cerinthus, Aedepsus, and Orobia; in this last place was an oracle most averse to falsehood (it was an oracle of Apollo Selinuntius). The Ellopians migrated to Histiaea and enlarged the city, being forced to do so by Philistides the tyrant, after the battle of Leuctra. Demosthenes says that Philistides was set up by Philip as tyrant of the Oreitae too;\(^3\) for thus in later times the Histiaeans were named, and the city was named Oreus instead of Histiaea. But according to some writers, Histiaea was colonised by Athenians from the deme of the Histiaeans, as Eretria was colonised from that of the Eretrians. Theopompus says that when Pericles overpowered Euboea the Histiaeans by agreement migrated to Macedonia, and that two thousand Athenians who formerly composed the deme of the Histiaeans came and took up their abode in Oreus.

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

\(^1\) i.e. from the Greek words "eu" (well) and "bous" (cow).
\(^2\) Or Hestiaeotis (see 9. 5 3 and foot-note 2).
\(^3\) Third Philippic 32 (119 Reiske).
\(^4\) "Woodland."
επὶ πέτρας ύψηλῆς, ὡστε τάχα καὶ διὰ τὸ τοὺς Ἑλλοπιεῖς ὅρειοὺς εἰπαὶ τοὺς προοικήσαντας ἐτέθη τοῦνομα τοῦτο τῇ πόλει· δοκεῖ δὲ καὶ ὁ Ὄριον ἐνταῦθα τραφείς οὕτως ὄνομασθηναι· ἐνιοῦ δὲ τοὺς Ὄρειτας, πόλιν ἔχοντας ἱδίαν, φασὶ πολεμουμένους ὑπὸ τῶν Ἑλλοπιεῶν μεταβῆναι καὶ συνοικῆσαι τοῖς Ἰστιαιεῦσι, μίαν δὲ γενήθεισαι πόλιν ἀμφότεροις χρήσασθαι τοῖς ὄνομασι, καθάπερ Λακεδαίμων τε καὶ Σπάρτη ἡ ἀυτή· εἰρηται δ' ὅτι καὶ ἐν Θεσσαλίᾳ Ἰστιαιῶτις ἀπὸ τῶν ἀνασπασθέντων ἐνθέεδε ὑπὸ Περραίβων ὄνομασται.

5. Ἐπει δ' ἡ Ἑλλοπία τῆς ἄρχήν ἀπὸ τῆς Ἰστιαιας καὶ τοῦ Ὄρεοι προσηγαγεῖτο ἡμᾶς ποιήσασθαι, τὰ συνεχῆ λέγωμεν τοῖς τόποις τούτοις. ἔστι δ' ἐν τῷ Ὄρεῳ τοῦτῳ τὸ τῆς Κήναιον πλησίου, καὶ ἐπὶ αὐτῷ τὸ Δίον καὶ Ἀθῆναι αἰ Διάδες, κτίσμα Ἀθηναίων, ὑπερκείμενον τὸν ἔπει Κῦνον πορθμοῦ· ἐκ δὲ τοῦ Δίου Κάναν τῆς Λεολίδος ἀπωκίσθησαν ταῦτα τῇ χώρᾳ περὶ τῆς Ἰστιαιάν ἐστι καὶ ἔτι Κήρυνθος πολείδουν ἔπει τῇ θαλάττῃ, ἐγγὺς δὲ Βούδορος ποταμὸς ὀμόνυμος τῷ κατὰ τὴν Σαλαμίνα ὄρει τῷ πρὸς τῇ Ἀττικῇ.

6. Κάρυστος δ' ἐστὶν ὑπὸ τῷ ὀρεὶ τῇ Ὀχρῇ πλησίον τῇ Στύρᾳ καὶ τῷ Μαρμάρῳ, ἐν ὃ τὸ λατόμιον τῶν Καρυστίων κίονων, ἱερὸν ἔχον

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

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

6. Carystus is at the foot of the mountain Oche; and near it are Styra and Marmarium, in which latter are the quarry of the Carystian columns\(^4\) and a

\(^1\) *i.e.* from "oreius" (mountaineer).  \(^2\) 9. 5. 17.  \(^3\) Mentioned in *Iliad* 2. 538.  \(^4\) See 9. 5. 16.

\(^5\) τῆς B (τοῦ in sec. man. above τῆς) CDγκινυν.  \(^6\) ἀπέκλεισθησαν D, ἐπέκλεισθησαν other MSS.  \(^7\) ὅΧθη Συλνοῦ.
καὶ δηλοῦ, διότι τοῖς διαίρουσιν ἐκ τῆς Ἀσίας εἰς τὴν Ἀττικὴν ἑπικαιρίας κεῖται τῷ Σουνίῳ πλησίαζον τὸ χωρίον. ἔχει δὲ ἱερὸν Ποσειδῶνος ἐπισημότατον τῶν ταύτης καὶ κατοικίας ἀξιόλογον.

8. Μετὰ δὲ τὸν Γεραιστὸν Ἐρέτρια, πόλις μεγίστη τῆς Εὐβοίας μετὰ Χαλκίδα, ἐπειθῇ ἡ Χαλκίς μητρόπολις τῆς νήσου τρόπον τινά, ἔπαινῳ τῷ Εὐρίτῳ ἰδρυμένῃ ἀμφότεραι δὲ πρὸ

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

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

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

\(^1\) *i.e.* asbestos. \(^2\) See 8. 7. 1. \(^3\) *Od*. 3. 177.

\(^4\) τῶν λινῶν *Epit.*, for τῶν πίνων (filth); and so the editors in general.

\(^5\) Στυριέων, Palmer, for Στυριέων *Dhi*, Στυριάιων *BChlnov*; so the later editors.

\(^6\) Μαλιακόν, Meineke, following conj. of Casaubon, emends to Λαμιακόν. Perhaps rightly, but evidence is lacking.
447 τῶν Τρωικῶν ὑπ’ Ἀθηναίων ἐκτίσθαι λέγονται, καὶ μετὰ τὰ Τρωικὰ Ἀίκλος καὶ Κόθος, ἐξ Ἀθηνῶν ὀρμηθέντες, ὡς μὲν τὴν Ἐρέτριαν ὀκίσε, Κόθος δὲ τὴν Χαλκίδα· καὶ τῶν Αἰολέων δέ τινες ἀπὸ τῆς Πενθίλου στρατιῶς κατέμειναν ἐν τῇ νήσῳ, τὸ δὲ παλαιὸν καὶ Ἄραβες οἱ Κάδμων συνιδαβάντες, αἱ δ’ οὖν πόλεις αὐταὶ διαφερόντως αὐξηθένται καὶ ἀποικίας ἐστειλαν ἀξιολόγους εἰς Μακεδονίαν. Ἐρέτρια μὲν γὰρ συνώκησε τὰς περὶ Παλλήνην καὶ τὸν Ἀθω πόλεις, ἡ δὲ Χαλκίς τὰς ὑπὸ Ὄλυνθο, ἅς Φίλιππος διελμῆνατο. καὶ τῆς Ἰταλίας δὲ καὶ Σικελίας πολλὰ χωρία Χαλκιδεῶν ἐστίν· ἐστάλησαν δὲ αἱ ἀποικίαι αὐταί, καθάπερ εἴρηκεν Ἀριστοτέλης, ηὗκα ἡ τῶν Ἰπποβοτῶν καλουμένη ἐπεκράτει πολιτεία· προέστησαν γὰρ αὐτῆς ἀπὸ τιμημάτων ἄνδρες ἀριστοκρατικῶς ἀρχοῦντες. κατὰ δὲ τὴν Ἀλεξάνδρου διάβασιν καὶ τὸν περίβολον τῆς πόλεως ἦν ἐντὸς τείχους λαβόντες τὸν τε Κάνηθον καὶ τὸν Εὐρίπου, ἐπιστήσαντες τῇ γεφύρᾳ πύργους καὶ πύλας καὶ τείχους.

9. Ἡ πέρεκεται δὲ τῆς τῶν Χαλκιδεῶν πόλεως τὸ Δίδαντον καλοῦμενον πεδίον. ἐν δὲ τούτῳ θερμῶν τε ὑδάτων εἶσιν ἐκβολαὶ πρὸς θεραπείαν νόσων εὐφυεῖς, οἰς ἐχρήσατο καὶ Σύλλας Κορνήλιος, ὁ τῶν Ῥωμαίων ἤγειρὼν, καὶ μέταλλον δ’ ὑπῆρχε θαυμαστὸν χαλκοῦ καὶ σιδήρου κοινὸν, ὅπερ οὐχ ἵστοροῦσιν ἄλλαχοι συμβαίνον· νυνὶ μὲντοι ἀμφότερα ἐκλέλοιπεν, ὡσπερ καὶ Ἀθηναῖς

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

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

4 Across the Hellespont to Asia, 334 B.C.
5 Cf. 9. 2. 8 and foot-notes.
tàργυρεῖα. ἦστι δὲ καὶ ἄπασα μὲν ἡ Εὐβοια εὐσειστος, μάλιστα δὲ ἡ περὶ τὸν πορθμόν, καὶ δεχομένη πνευμάτων ὑποφοράς, καθάπερ καὶ ἡ Βοιωτία καὶ ἄλλοι τόποι, περὶ δὲ ἐμνήσθημεν διὰ πλειώνων πρότερον. ὑπὸ τοιούτῳ πάθους καὶ ἡ ὀμόνυμος τῇ νήσῳ πόλις καταποθήκη λέγεται, ἣς μέμνηται καὶ Αἰσχύλος ἐν τῷ Ποντίῳ Γλαῦκωρ.

Εὐβοίδα καμπτὴν ἀμφὶ Κηναίου Δίος ἀκτῆν, κατ' αὐτὸν τύμβων ἀθλίου Λίχα.

Χαλκις δ' ὀμόνυμος λέγεται καὶ ἐν Λιτωλία:

Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρῆσαν καὶ ἐν τῇ νῦν 'Ηλεία:

βὰν δὲ παρὰ Κροννοὺς καὶ Χαλκίδα πετρῆσαν οἱ περὶ Τηλέμαχον ἀπιόντες παρὰ Νέστορος εἰς τὴν οἰκείαν.

10. Ἐρέτριαν ὑπὸ Μακίστου τῆς Τριφυλίας ἀποικισθήμαι φασιν ὑπ' Ἐρετρεώς, οἱ δ' ἀπὸ τῆς 'Αθήνης Ἐρέτριας, ἦ νῦν ἐστὶν C 448 ἀγορά: ἦστι δὲ καὶ περὶ Φάρσαλον Ἐρέτρια. ἐν δὲ τῇ Ἐρετρικῇ πόλις ἦν Ταμύναι, ἱερὰ τοῦ 'Ἀπόλλωνος. Ἀδμήτου δ' ἵδρυμα λέγεται τὸ ἱε- ρὸν, παρ' ὁ θητεύσαι λέγουσι τὸν θεὸν ἐνιαυτὸν, πλησίον τοῦ πορθμοῦ. Μελανηῆς δ' ἐκαλεῖτο πρότερον ἡ Ἐρέτρια καὶ 'Ἀρότριας ταύτης δ' ἦστι κώμη ἡ Ἀμάρυνθος ἀφ' ἐπτὰ σταδίων τοῦ

1 ἀσπερ ... τὰργυρεῖα, preserved only in the Epit., and inserted by Groskurd and Meineke.
2 καμπτὴν Bkl Ald., instead of καμπήν; so Meineke.
silver mines at Athens. The whole of Euboea is much subject to earthquakes, but particularly the part near the strait, which is also subject to blasts through subterranean passages, as are Boeotia and other places which I have already described rather at length. And it is said that the city which bore the same name as the island was swallowed up by reason of a disturbance of this kind. This city is also mentioned by Aeschylus in his Glauces Pontius: "Euboïs, about the bending shore of Zeus Cenaeus, near the very tomb of wretched Lichas." In Aetolia, also, there is a place called by the same name Chalcis: "and Chalcis near the sea, and rocky Calydon," and in the present Eleian country: "and they went past Cruni and rocky Chalcis," that is, Telemachus and his companions, when they were on their way back from Nestor's to their homeland.

10. As for Eretria, some say that it was colonised from Triphylian Macistus by Eretrieus, but others say from the Eretria at Athens, which now is a market-place. There is also an Eretria near Pharsalus. In the Eretrian territory there was a city Tamynae, sacred to Apollo; and the temple, which is near the strait, is said to have been founded by Admetus, at whose house the god served as an hireling for a year. In earlier times Eretria was called Melaneïs and Arotria. The village Amarynthus, which is seven stadia distant from the walls,
teίχους. τὴν μὲν οὖν ἀρχαίαν πόλιν κατέσκαψαν Πέρσαι, σαγγευσάντες, ὡς φησιν Ἡρόδοτος, τοὺς ἀνθρώπους τὸ πλῆθει, περιχυθέντων τῶν βαρβάρων τῷ τείχει (καὶ δεικνύουσιν ἔτι τοὺς θεμελίους, καλοῦσι δὲ παλαιὰν 'Ερέτριαν), ἢ δὲ νῦν ἐπέκτισται, τὴν δὲ δύναμιν τὴν Ἔρετριεων, ἢν ἔσχον ποτὲ, μαρτυρεῖ ἡ στήλη, ἦν ἀνέθεσαν ποτὲ ἐν τῷ ἱερῷ τῆς Ἀμαρνθίας Ἀρτέμιδος: γέγραπται δ’ ἐν αὐτῇ, τρισχιλίοις μὲν ὀπλίταις, ἐξακοσίοις δ’ ἱππεύσιν, ἐξήκοντα δ’ ἀρμασὶ ποιεῖν τὴν πομπὴν: ἐπῆρχον δὲ καὶ Ἀνδρίων καὶ Τηνίων καὶ Κείων καὶ ἄλλων νήσων. ἐποίκους δ’ ἔσχον ἀπ’ Ἡλίδος, ἂφ’ οὐ καὶ τῷ γράμματι τῷ ῥόῳ πολλῷ χρησάμενοι, οὐκ ἐπὶ τέλει μόνον τῶν ῥημάτων ἄλλα καὶ ἐν μέσῳ, κεκωμφόδηνται. ἔστι δὲ καὶ Οἰχαλία κώμη τῆς Ἐρετρικῆς, λείψανον τῆς ἀναρεθείσης πόλεως ὑπὸ Ἡρακλέους, ὀμώνυμος τῇ Τραχινίᾳ καὶ τῇ 1 περὶ Τρίκκην καὶ τῇ Ἀρκαδίκη, ἦν Ἀνδανίαν οἱ ύστερον ἐκάλεσαν, καὶ τῇ ἐν Αἰτωλίᾳ περὶ τοὺς Εὐρυτάνας.

11. Νυνὶ μὲν οὖν ὁμολογουμένως ἡ Χαλκίς φέρεται τὰ πρωτεία καὶ μητρόπολις αὐτῇ λέγεται τῶν Εὐβοέων, δευτερεύει δ’ ἡ Ἐρέτρια. ἄλλα καὶ πρότερον αὐταὶ μέγα εἰχον ἄξιωμα καὶ πρὸς

1 ἡ BCDhlknox; ὁ Ald.

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

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

They net them in this way: the men link hands and form a line extending from the northern sea to the southern, and then advance through the whole island hunting out the people" (6. 31).

\(^2\) *i.e.* on a part of the old site.

\(^3\) *i.e.* like the Eleians, who regularly rhotacised final \(s\) (see Buck, *Greek Dialects*, §60).
πόλεμον καὶ πρὸς εἰρήνην, ὡστε καὶ φιλοσόφοις ἀνδράσι παρασχεῖν διαγωγὴν ἥδειαν καὶ ἀθόρυβον. μαρτυρεῖ δ’ ἡ τε τῶν 'Ερετρικῶν φιλοσόφων σχολὴ τῶν περὶ Μενέδημον ἐν τῇ 'Ερετρία γενομένη, καὶ ἐτι πρότερον ἡ Ἀριστοτέλους ἐν τῇ Χαλκίδι διατριβή, ὡς γε κώκει ¹ κατέλυσε τὸν βίον.

12. Τὸ μὲν ὁνὸν πλέον ὑμολόγουν ἀλλήλαις αἱ πόλεις αὐταὶ, περὶ δὲ Δηλάντου διενεχθεῖσαι οὐδ’ οὔτω τελέως ἐπαύσαντο, ὡστε τῷ πολέμῳ κατὰ αὐθάδειαν δράν ἐκαστα, ἀλλὰ συνεβεντο, ἐφ’ οἷς συστήσαντο τὸν ἁγώνα. δηλοὶ δὲ καὶ τούτο ἐν τῷ Ἀμαρυνθίῳ στήλῃ τις, φράζουσα μὴ χρῆσαι τηλεβόλους. ² καὶ γὰρ δὴ καὶ τῶν πολεμικῶν ἐθῶν καὶ τῶν ὀπλισμῶν οὐκ ἐν ³ οὔτ᾽ ἐστὶν οὔτ’ ἣν ⁴ ἔθος. ἀλλ’ οἱ μὲν τηλεβόλους χρώνται, καθάπερ οἱ τοξόται καὶ οἱ σφενδονίται καὶ οἱ ἀκοντισταί, οἱ δ’ ἀγχεμάχοις, καθάπερ οἱ ἔφει καὶ δόρατο τῷ ὅρκτῳ χρώμενοι· διττῇ γὰρ ἡ τῶν δοράτων χρῆσις, ἡ μὲν ἐκ χειρὸς, ἡ δ’ ὡς πάλτοις, καθάπερ καὶ ὁ κοντός ἀμφοτέρας τὰς χρείας ἀποδίδωσι· καὶ γὰρ συστάδην καὶ κοντοβολοῦντων, ὀπερ καὶ ἡ σάρισσα δύναται καὶ ὁ ύσσος.

13. Οἱ δ’ Εὐβοῖεις ἄγαθοί πρὸς μάχην ὑπῆρξαν τὴν σταδίαν, ἦ καὶ συστάδην λέγεται καὶ ἐκ

¹ ὡς γε κώκει Meineke, for ὡς γε καὶ CDθhi; ὡστε καὶ s; οὔ γε καὶ κξ; ὡς γε B (?) ; ὡς γε καὶ ἐκεῖ Casaubon.
² καὶ γὰρ . . . δ ὑσσός Meineke, following conj. of Kramer, rejects as an interpolation.
³ οὐχ ἐν, Meineke, for οὐθὲν CDExk, Ald., oθ’ ἐν Inos, Casaubon.
⁴ ἥν is omitted by all MSS. except E.
great esteem, not only in war, but also in peace; indeed, they afforded philosophers a pleasant and undisturbed place of abode. This is evidenced by the school of the Eretrian philosophers, Menedemus and his disciples, which was established in Eretria, and also, still earlier, by the sojourn of Aristotle in Chalcis, where he also ended his days.¹

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

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

1 322 B.C.
2 The rest of the paragraph is probably an interpolation; see critical note.
3 Used by the Macedonian phalanx.
4 The Roman "pilum."
Strabo

κειρός. δόρασι δ' ἔχρωντο τοῖς ὀρεκτοῖς, ὡς φησιν ὁ ποιητής,

C 419 αἴχυμηται μεμαῶτες ὀρεκτήσι μελίσι
θώρηκας ρύσειν.

ἀλλοίων ἵσως ὄντων τῶν παλτῶν, οὐαν εἰκὸς εἶναι
tὴν Πηλιάδα μελίνην, ὡς, ὡς φησιν ὁ ποιητής,
oίος ἐπίστατο ¹ πῆλαι Ἀχιλλεὺς
kai ὁ εἰπὼν:

δουρὶ δ' ἀκοντίζω, ὅσον οὐκ ἄλλος τις ὁς ὀἰστῶ,
tῷ παλτῷ λέγει δόρατι. καὶ οἱ μονομαχοῦντες
tοῖς παλτοῖς χρώμενοι δόρασι εἰσάγονται πρό-
tερον, εἶτα ἐπὶ τὰ ξίφη βαδίζουντες. ἀγχέμαχοι
d' εἰσίν οὐχ οἱ ξίφει χρώμενοι μόνον, ἄλλα καὶ
dορατι ἐκ χειρός, ὡς φησιν:

οὔτησε ξυστῷ χαλκῆρει, λύσε δὲ γυνα.
tοὺς μὲν οὖν Εὔβοεας τοῦτῳ τῷ τρόπῳ χρωμένους
eισάγει, περὶ δὲ Λοκρῶν τὰναντία λέγει, ὡς

οὐ σφιν σταδίης υσμίνης ἔργα μέμηλεν,
ἀλλ' ἁρα τόξοισι καὶ εὐστρόφῳ οῖος ἀώτῳ
'Ἰλιον εἰς ἀμ' ἐποντο.

περιφέρεται ² δὲ καὶ χρησμὸς ἐκδοθεῖς Λιγνεύσιν,

ἵππον Θεσσαλικόν, ³ Λακεδαιμονίαν δὲ γυμαῖκα,

ἀνδρας θ', οὗ πίνουσιν ὕδωρ ἱερῆς Ἀρεδούσης,
tοὺς Χαλκιδέας λέγων ὡς ἄριστους· ἐκεῖ γὰρ ἡ

'Αρέθουσα.

14. Εἰσὶ δὲ νῦν Εὔβοιται ποταμοὶ Κηρεύς καὶ

Νηλεύς, οὐν ἂφ' οὐ μὲν πίνοντα τὰ πρόβατα

20
GEOGRAPHY, io. 1. 13-14

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

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

1 Iliad 2. 543.  
2 Iliad 19. 389.  
3 Odysses.  
4 Od. 8. 229.  
5 Iliad 4. 469.  
6 Iliad 13. 713, 716.

1 επίστατο πο; other MSS επίσταται.  
2 περ φέρεται, Corais and later editors, for παραφέρεται.  
3 Θεσσαλική k by correction.
λευκὰ γίνεται, ἀφ’ οὗ δὲ μέλανα καὶ περὶ τῶν Κράθων δὲ εἰρηταὶ τουοῦτον τι συμβαίνον.

15. Τῶν δ ’ ἐκ Τροίας ἐπανύντων Εὐβοίων τινὲς εἰς Ἰλλυρίους ἐκπεσόντες, ἀραντες καὶ οἶκας διὰ τῆς Μακεδονίας περὶ Ἑδεσσαν ἐμείναν, συμπολεμήσαντες τοῖς ὑποδεξαμένοις, καὶ ἐκτίσαν πόλιν Εὐβοιαν· ἦν δὲ καὶ ἐν Σικελία Εὐβοια, Χαλκιδεῶν τῶν ἐκεῖ κτίσμα, ἦν Γέλων ἐξανέστησε, καὶ ἐγένετο φρούριον Συρακουσίων· καὶ ἐν Κερκύρα δὲ καὶ ἐν Λήμνῳ τόπος ἦν Εὐβοια καὶ ἐν τῇ Ἀργείᾳ λόφος τοῖς.

16. Ἐπει δὲ τοῖς Θεσπαλοῖς καὶ Οιταίοισ τὰ πρὸς ἐσπέραν Αἰτωλοῖ καὶ Ἀκαρνανές εἰσι καὶ Ἀθαμάνες, εἰ χρῆ καὶ τούτους Ἀλληνᾶς εἰπεῖν, λοιπὸν ἐξηγήσασθαι περὶ τούτων, ἦν ἐχωμεν τὴν περίοδον ἀπασάν τὴν τῆς Ἑλλάδος· προσθέναι δὲ καὶ τὰς νήσους τὰς προσχώρους μάλιστα τῇ Ἑλλάδι καὶ οἰκουμένας ὕπο τῶν Ἑλλῆνων, ὡς μὴ περιωδεύκαμεν.

II

1. Αἰτωλοὶ μὲν τοίνυν καὶ Ἀκαρνάνες ὀμοροῦσιν ἀλληλοὺς, μέσον ἔχοντες τὸν Ἀχελῶν ποταμὸν, ῥέοντα ἀπὸ τῶν ἄρκτων καὶ τῆς Πύνδου πρὸς C 450 νότον διὰ τε Ἀγραίων, Αἰτωλικοῦ ἐξοῦς, καὶ Ἀμφιλόχων· Ἀκαρνάνες μὲν τὸ πρὸς ἐσπέραν

1 ἀραντες, T. G. Tucker, for ἀβαντες; ἀναβαντες, Xylander; μεταβαίνοντες, Corais; ἀποβαντες, Kramer; ἀποβαίνοντες, Meineke.
from one of them turn white, and from the other black. A similar thing takes place in connection with the Crathis River, as I have said before.¹

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

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

II

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

¹ 6. 1. 13.
μέρος ἔχοντες τοῦ ποταμοῦ μέχρι τοῦ Ἀμβρακικοῦ κόλπου τοῦ κατὰ Ἀμφίλοχους καὶ τὸ ἱερὸν τοῦ Ἀκτίου Ἀπόλλωνος, Αίτωλοι δὲ τὸ πρῶς ἔως μέχρι τῶν Ὀξολῶν Δοκρῶν καὶ τοῦ Παρνασσοῦ καὶ τῶν Οἰταίων. ὑπέρκεινται δ' ἐν τῇ μεσογαια καὶ τοῖς προσβορείοις μέρεσι τῶν μέν Ἀκαρνάνων Ἀμφίλοχου, τούτων δὲ Δόλοπες καὶ ἡ Πύνδος, τῶν δ' Αίτωλῶν Περραιβοί τε καὶ Ἀθαμάνες καὶ Ἀλυσίνων τι μέρος τῶν τῆς Οἰτην ἔχοντων· τὸ δὲ νότιον πλευρὸν, τὸ τε Ἀκαρνανικὸν ὁμοίως καὶ τὸ Αἴτωλικόν, κλύζεται τῇ ποιουσθαλάττῃ τῶν Κορινθιακὸν κόλπον, εἰς ὧν καὶ ὁ Ἀχελώος ποταμὸς ἔξησιν, ὁρίζων τὴν τῶν Αἴτωλῶν παραλίαν καὶ τὴν Ἀκαρνανικήν· ἐκαλεῖτο δὲ Θόας ὁ Ἀχελώος πρότερον, ἐστὶ δὲ καὶ ὁ παρὰ Δύμην ὁμώνυμος τοῦτος, καθάπερ εὑρηταί, καὶ ὁ περὶ Δαμίαν. εὑρηταί δὲ καὶ ὁ τὴν Ἀρχην τῶν Κορινθιακὸν κόλπον τὸ στόμα τοῦτο τοῦ ποταμοῦ φασί.

2. Πόλεις δ' εἰσίν ἐν μὲν τοῖς Ἀκαρνάσιν Ἀνακτόριον τε ἐπὶ χερσονήσου ἱδρυμένου Ἀκτίου πλησίον, ἐμπόριον τῆς ὑπὸ ἐκτισμένης ἐφ' ἱμῶν Νικοπόλεως, καὶ Στράτος, ἀνάπλουν ἐξούσα τῷ Ἀχελώῳ πλείονων ἡ διακοσίων σταδίων, καὶ Οἰνειάδαι, 1 καὶ αὐτὴ ἐπὶ τῷ ποταμῷ, ἡ μὲν παλαιά οὖ ποικιλομενή, ὦσον ὄπισθεν τῆς ἐν θαλάττῃ καὶ τοῦ 2 Στράτου, ἢ δὲ νῦν ὃσον ἐβδομήκοντα σταδίους ὑπὲρ τῆς ἐκβολῆς διέχοσα. καὶ ἄλλαί δ' εἰσί, Παλαιρός τε καὶ Ἀλυξία καὶ

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1 Οἰνειάδαι, Meineke from conj. of Kramer, for Ἰναία δὲ Bk, Αἰνεία δὲ l (?), Ald
2 But τῆς is the reading of pοψ (cp. Stephanus: Στράτος... θηλυκῷ καὶ ἀρσενικῷ).
as far as that part of the Ambracian Gulf which is near Amphilochi and the temple of the Actian Apollo, but the Aetolians the eastern side as far as the Ozalian Locrians and Parnassus and the Oetaeans. Above the Acarnanians, in the interior and the parts towards the north, are situated the Amphilochians, and above these the Dolopians and Pindus, and above the Aetolians are the Perrhaebians and Athamanians and a part of the Aenianians who hold Oeta. The southern side, of Acarnania and Aetolia alike, is washed by the sea which forms the Corinthian Gulf, into which empties the Acheloüs River, which forms the boundary between the coast of the Aetolians and that of Acarnania. In earlier times the Acheloüs was called Thoas. The river which flows past Dymé bears the same name as this, as I have already said, and also the river near Lamia. I have already stated, also, that the Corinthian Gulf is said to begin at the mouth of this river.

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

1 8. 3. 11.  2 9. 5. 10.  3 8. 2. 3.  
4 This Nicopolis ("Victory City") was founded by Augustus Caesar in commemoration of his victory over Antony and Cleopatra at Actium in 31 B.C. See 7. 7. 5.  
5 Amaxiki, now in ruins.
Λευκάς καὶ Ἄργος το Ἀμφιλοχικόν καὶ Ἀμβρακία, ὅν αἱ πλείσται περιουκίδες γεγονασιν ἢ καὶ πᾶσαι τῆς Νικόπολεως: κείται δ' ὁ 1 Στράτος κατὰ μέσην τὴν Ἕξι Ἀλυζίας ὅδον εἰς Ἀνακτόριουν.

3. Αἰτωλῶν δ' εἰσὶ Καλντόν τε καὶ Πλευρῶν, νῦν μὲν τεταπεινομέναι, τὸ δὲ παλαιὸν πρόσχημα τῆς Ἐλλάδος ἦν ταὐτα τὰ κτίσματα. καὶ δὴ καὶ διηρήσθαι συνέβαινε δίχα τὴν Αἰτωλίαν, καὶ τὴν μὲν ἄρχαιαν λέγεσθαι, την δ' ἐπίκτητον ἄρχαιαν μὲν την ἀπὸ τοῦ Ἀχελώου μέχρι Καλντῶν ταραλίαν, ἐπὶ πολὺ καὶ τῆς μεσογαίας ἀνήκουσαν, εὐκάρπων τε καὶ πεδιάδως, ἦ ἐστὶ καὶ Στράτος καὶ τὸ Τριχώνιον,2 ἀρίστην ἐχὼν τὴν ἐπίκτητον δὲ τὴν τοῖς Δοκρίδισ συνάπτουσαν, ὡς ἐπὶ Νάυπακτῶν τε καὶ Εὐπάλλων, τραχυτέραν τε οὐσαν καὶ λυτροτέραν, μέχρι τῆς Οἰταίας καὶ τῆς Ἀλαμάνων καὶ τῶν ἐφεξῆς ἐπὶ τὴν ἄρκτον ἤδη περισσοτέρων ὀρῶν τε καὶ ἐθνῶν.

4. Ἐχει δὲ καὶ Ἡ Αἰτωλία ὅρος μέγιστον μὲν τῶν Κόρακα, συνάπτουτα τῇ Ὀιτη, τῶν δ' ἄλλων C 451 εὖ μέσῳ μὲν μάλλον 3 τῶν Ἀράκυνθον, περὶ δὲ τὴν νεωτέραν Πλευρῶν συνόκιαν ἀφέντες τὴν παλαιὰν, ἐγγὺς κειμένην Καλντῶνος, οἱ οἰκητοί, εὐκάρπων οὐσαν καὶ πεδιάδα, πορθούντος τὴν χώραν Δημητρίου τοῦ ἐπικληθέντος Αἰτωλικοῦ· ὑπὲρ δὲ τῆς Μολυκρείας 4 Ταφιασσόν καὶ Χαλκίδα,

1 ἦ νος, instead of ὅ, other MSS.
2 Τριχώνιον, Palmer, for Τραχύνιον ος, Τραχύνιον, other MSS. So the later editors.
3 μάλλον, Casaubon, for μαλαίν BChgHNostxy, μάλα ὀντῶν marg. ὁ, μάλα ὕν Dk, omitted in E; so the later editors.
4 Μολυκρείας, Tzschucke, for Μολυκρίας; so the later editors.
GEOGRAPHY, 10. 2. 2–4

Amphilochicum, and Ambracia, most of which, or rather all, have become dependencies of Nicopolis. Stratus is situated about midway of the road between Alyzia and Anactorium.¹

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

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

¹ An error either of Strabo or of the MSS. "Stratus" and "Alyzia" should exchange places in the sentence.
² i.e. the Acquired.
³ Son of Antigonus Gonatas; reigned over Macedonia 239–229 B.C.
ὁρη ἴκανῶς ὑψηλά, ἕφ' οἷς πολίχνια ἱδρυτοὶ Ἔκκυνα τε καὶ Ἑλληνίς, ὀμωνυμὸς τῷ ὀρεί, ἥν καὶ Ἐποχάλκιδα καλοῦσιν. Κούριον δὲ πλησίον τῆς πολαίας Πλευρῶνος, ἀφ' οὗ τοὺς Πλευρώνιους Κοινῆτας ὀνομασθήναι τινες ὑπέλαβον.

5. Ὁ δ' Ἐυήνος 2 ποταμὸς ἀρχεταί μὲν ἐκ Βομιέων 3 τῶν ἐν Ὁφιεὔσιν, Ἀιτωλικῷ ἔθνει (καθάπερ καὶ οἱ Ἐφυτάνες καὶ Ἁγραῖοι καὶ Κοινῆται καὶ ἄλλοι), ἤδε δ' οὗ διὰ τῆς Κοινῆτης κατ' ἄρχάς, ὥστε ἐστὶν ἡ αὐτή τῇ Πλευρώνιᾳ, ἄλλα διὰ τῆς προσέφας μάλλον παρὰ τὴν Ἑλληνίδα καὶ Καλυδώνα: εἰτ' ἀνακάμψας ἐπὶ τὰ τῆς Πλευρῶνος πεδία τῆς πολαίας καὶ παραλλάξας εἰς δύσιν ἐπιστρέφει πρὸς τὰς ἐκβολὰς καὶ τὴν μεσημβρίαν ἐκαλεῖτο δὲ Λυκόρμας 4 πρώτερον, καὶ ὁ Νέσσος ἐνταῦθα λέγεται πορθμεὺς ἀποδεδειγμένος ὡφι Ἡρακλέους ἀποθανεῖν, ἐπειδή πορθμεύων τὴν Δημάνειραν ἐπεχείρει βιάσασθαι.

6. Καὶ Ὡλευνὸς δὲ καὶ Πυλήνην ὀνομάζει πόλεις ὁ ποιητὴς Αἰτωλικός, διὸ τὴν μὲν Ὡλευνὸν ὀμωνύμῳς τῇ Ἀχαικῇ λεγομένην Αἰσλείς κατέσκαψιν, πλησίον οὕσαν τῆς νεωτέρας Πλευρῶνος, τῆς δὲ χώρας ἡμιφισβήτου Ἀκαρνάνες· τὴν δὲ Πυλήνην μετενέγκαστε εἰς τοὺς ἄνωτερον τόπους ἡλλαξάν αὐτῆς καὶ τοῦνομα, Πρόσχοιν καλέσαντες. Ἐλλάνικος δ' οὖδὲ τὴν περὶ ταύτας ἠστο-
and Chaleis, rather high mountains, on which were situated the small cities Macynia and Chaleis, the latter bearing the same name as the mountain, though it is also called Hypochaleis. Near Old Pleuron is the mountain Curium, after which, as some have supposed, the Pleuronian Curetes were named.

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

6. The poet also names Olenus and Pylenê as Aetolian cities. Of these, the former, which bears the same name as the Achaean city, was rased to the ground by the Aeolians; it was near New Pleuron, but the Acarnanians claimed possession of the territory. The other, Pylenê, the Aeolians moved to higher ground, and also changed its name, calling it Proschium. Hellanicus does not know the

1 Iliad 2. 639.

3 Μωκειαίου DChihinox, Μωκείαιον Bkl; emended by Tzschucke and so by the later editors.
4 Λοκόμας E, Λοκέρνος CDghilov and by corr. in Bk, and Λοκόρνας πο but corr. to Λοκόρμος.
ρίαν οἶδεν, ἀλλ' ὡς ἔτι καὶ αὐτῶν οὕσων ἐν τῇ ἀρχαίᾳ καταστάσει μέμνηται, τὰς δ' ὑστερον καὶ τῆς τῶν Ἡρακλειδῶν καθόδου κτισθείσας, Μακυνίαν ἢ καὶ Μολύκρειαν, ἐν ταῖς ἀρχαίαις καταλέγει, πλείστην εὐχέρειαν ἐπιδεικνύμενος ἐν πάσῃ σχεδὸν τι τῇ γραφῇ.

7. Καθόλου μὲν οὖν ταῦτα περὶ τῆς χώρας ἐστὶ τῆς τῶν Ἀκαρνάνων καὶ τῶν Αἴτωλῶν, περὶ δὲ τῆς παραλίας καὶ τῶν προκειμένων νῆσων ἐτί καὶ ταῦτα προσληπτέον ἀπὸ γάρ τοῦ στόματος ἀρξαμένους τοῦ Ἀμβρακικοῦ κόλπου πρῶτον ἐστιν Ἀκρανάνων χωρίον τὸ Ἀκτίου. ὄμωνύμους δὲ λέγεται τὸ τε ἱερὸν τοῦ Ἀκτίου Ἀπόλλωνος καὶ ἡ ἀκρα ἡ ποιοῦσα τὸ στόμα τοῦ κόλπου, ἐχουσα καὶ λιμένα ἐκτός. τοῦ δ' ἱεροῦ τετταράκοντα μὲν στάδιοὺς ἀπέχει τὸ Ἀνακτόριον ἐν τῷ κόλπῳ ἰδρυμένον, διακόσιοι δὲ καὶ τετταράκοντα ἡ Λευκάς.

8. Αὐτὴ δ' ἧν τὸ παλαιὸν μὲν χερρόνησος τῆς Ἀκρανάνων γῆς, καλεῖ δ' ὁ ποιητὴς αὐτὴν ἁκτὴν ἥπειροιο, τὴν περαίαν τῆς Ἰθακῆς καὶ τῆς Κεφαληλίνιας ἥπειρον καλῶν. αὐτὴ δ' ἐστὶν ἡ Ἀκρανάνια: ὡστε, ὅταν ἑκ αὐτὴν ἥπειροιο, τῆς Ἀκρανάνιας ἁκτὴν δεχεσθαι δεί. τῆς δὲ Λευκάδος ἢ τε Νήρικος, ἢν φησίν ἔλειν ὁ Λαέρτης, ἢ μὲν Νήρικον εἰλον ἐνκτίμενον πτολίθερον, ἁκτὴν ἥπειροιο, Κεφαληλήνεσσιν αὐνάσσων.

1 Μακυνίαν, the editors, for Μακινίον.
2 Μολύκρειαν, the editors, for Μολύκριαν.
3 The MSS., except k, have καὶ after ἀρξαμένοις.
4 Νήρικος, Jones restores, following BED (though in D the Νήρικος is written above Νήριτος in first hand), instead of Νήριτος (Kramer and later editors).
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history of these cities either, but mentions them as though they too were still in their early status; and among the early cities he names Macynia and Molycreia, which were founded even later than the return of the Heracleidae, almost everywhere in his writings displaying a most convenient carelessness.

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

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

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

6 Instead of Ἰ μένι, Homer (Od. 24. 376) has οἶος; B reads both, Ἰ μέν όιος.

6 Νήπιος, Jones restores, following MSS., except B, which reads Νήπιος.
καὶ ἂς ἐν Καταλόγῳ φησί·
καὶ Κροκύλει 1 ἐνέμοντο καὶ Αἰγύλιπα τρηχεῖαν.
Κορίνθιοι δὲ πεμφθέντες ὑπὸ Κυψέλου καὶ Γόργου 2 ταύτην τε κατέσχον τὴν ἄκτήν, καὶ μέχρι τοῦ Ἁμβρακίκου κόλπου προῆλθον, καὶ ἦ τε Ἁμβρακία συνωκίσθη καὶ Ἀνακτώριον, καὶ τῆς χερσονήσου διορύξαντες τὸν ἰσθμὸν ἐποίησαν νῆσον τὴν Λευκάδα, καὶ μετενέγκαντες τὴν Νήρικον 3 ἐπὶ τὸν τόπον, ὥς ἦν ποτὲ μὲν ἰσθμός, νῦν δὲ πορθμός γεφύρα ξενκτός, μετωνόμασαν Λευκάδα ἐπώνυμον, δοκῶ μοι, τοῦ Λευκάτα· πέτρα γὰρ ἐστὶ λευκή τὴν χρόαν, προκειμένη τῆς Λευκάδος εἰς τὸ πέλαγος καὶ τὴν Κεφαληνίαν, ὡς ἐντεῦθεν τούνομα λαβεῖν.

9. Ἔχει δὲ τὸ τοῦ Λευκάτα Ἀπόλλωνος ἱερὸν καὶ τὸ ἄλμα, τὸ τοὺς ἔρωτας παύειν πεπιστευμένον·
οὗ δὴ λέγεται πρῶτη Σαπφώ, (ὅς φησιν ὁ Μέναινδρος)

τῶν ὑπέρκομπτων θερόσα Φάων', οὐστρώντι πόθω ρίψαι πέτρας ἀπὸ τηλεφανοῦς ἄλμα 4 κατ' εὐχῆν σήν, δέσποτ' ἀναξ.

ὁ μὲν οὖν Μέναινδρος πρῶτην ἀλέσθαι λέγει τὴν Σαπφώ, οἱ δ' ἔτι ἀρχαιολογικῶτεροι Κέφαλον φασίν ἐρασθέντα Πτερέλα, 5 τὸν 6 Δησινέως. ἦν

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

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

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1 Od. 24. 377.  
2 Iliad 2. 633.  
3 See Dictionary in Vol. IV.  
4 “leuca.”  
5 ἀλα, Wordsworth (note on Theocritus 3. 25), for ἀλλα; so Meineke.  
6 Περέλα, Tzschucke, for Περόλα DH, but Περόλα in margin of h and Ci, Παρόλα Bylnino, Παροχα x, Περόλα k; so the later editors.  
7 τῶν, Kramer, for των, from corr. in B.
δὲ καὶ πάτριον τοῖς Λευκαδίοις κατ' ἐνιαυτῶν ἐν τῇ θυσίᾳ τοῦ Ἀπόλλωνος ἀπὸ τῆς σκοπῆς ριπτεῖσθαι τινὰ τῶν ἐν αἰτίαις ὀντῶν ἀποτροπῆς χάριν, ἔξαπτομένων ἐξ αὐτοῦ παντοδαπῶν πτερῶν καὶ ὅριέων ἀνακοψίᾳ δευναμένων τῇ πτήσει τὸ ἅλμα, ὑποδέχεσθαι δὲ κατῶ μικραῖς ἀλίμοις κύκλῳ περιεστώτας πολλοὺς καὶ περισσώτερον εἰς δύναμιν τῶν ὅρων ἐξω τὸν ἀναληθέντα. ὁ δὲ τὴν Ἀλκμαιωνίδα γράψας 'Ἰκαρίου, τοῦ Πηνελόπης πατρὸς, νεείς γενέσθαι δύο, Ἀλυξέα καὶ Λευκάδων, δυναστεύσαι δ' ἐν τῇ Ἀκαρνανίας τούτους μετὰ τοῦ πατρὸς· τοῦτων οὖν ἐπωνύμους τὰς πόλεις Ἐφορος λέγεσθαι δοκεῖ.

10. Κεφαλλήνας δὲ νῦν μὲν τοὺς ἐκ τῆς νήσου τῆς Κεφαλληνίας λέγουσιν. Ὄμηρος δὲ πάντας τοὺς ὑπὸ τῷ Ὀδυσσεί, ὃν εἰσὶ καὶ οἱ Ἀκαρνάνες· εἰπὼν γάρ·

αὐτὰρ Ὀδυσσεὺς ἢγε Κεφαλλήνας,
οἱ δ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
(τὸ ἐν ταύτῃ ὅροις ἐπιφανεῖς· ως καὶ
οἱ δ' ἐκ Δουλιχίου Ἑχιανὸν θ' ἰερῶν,
καὶ αὐτοῦ τοῦ Δουλιχίου τῶν Ἑχιανὸν ὀντος· καὶ

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οἱ δ' ἀρα Βουπρᾶσιῶν τε καὶ Ἡλίδα,
καὶ τοῦ Βουπρᾶσιῶν ἐν Ἡλίδι ὀντος·
οἱ δ' Ἐὐβοιαν ἐχον καὶ Χαλκίδα τ' Ἐιρέτριάν τε,
ὡς 1 τοῦτων ἐν Ἐὐβοία ὀυσῶν· καὶ

1 ὡς, all MSS., except E and the editors (καὶ), Jones restores.

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

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

1 Or perhaps "resuscitated."
2 The author of this epic poem on the deeds of Alcmaeon is unknown.
3 Iliad 2. 631. 4 Iliad 2. 625.
5 Iliad 2. 615. 6 Iliad 2. 536.
Τρώεις καὶ Λύκιοι καὶ Δάρδανοι, ὡς καὶ ἐκείνων Τρώων οὖντων: πλὴν μετὰ γε Νήριτὸν φησι: καὶ Κροκύλει 1 ἐνέμοντο καὶ Αἰγίλιπα τρη- χεῖαν, οἳ τε Ζάκυνθου ἔχουν ἢδ' οἳ Σάμου ἀμφενέμοντο, οἳ τ' ἡπειροῦν ἔχουν ἢδ' ἀντιπέραι ἐνέμοντο. ἡπειροῦν μὲν οὖν 2 τὰ ἀντιπέρα τῶν νῆσων βούλε- ται λέγειν, ἀμα τῇ Δευκάδι καὶ τὴν ἄλλην Ἀκαρνανίαν συμπεριλαβεῖν βουλόμενος, περὶ ἢς καὶ οὔτω λέγειν:

δῶδεκ' ἐν ἡπείρῳ ἀγέλαι, τόσα πώεα μῆλων 3 τάχα τῆς Ἡπειρώτιδος τὸ παλαιὸν μέχρι ἑὔρο διατεινούσης καὶ ὄνόματι κοινῷ ἡπείρου λεγο- μένης: Σάμου δὲ τὴν νῦν Κεφαλληνίαν, ὡς καὶ ὅταν ϕῆ.

ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης. τῷ γὰρ ἐπιθέτῳ τὴν ὀμωνυμίαν διέσταλται, ὡς οὐκ ἐπὶ τῆς πόλεως, ἀλλ' ἐπὶ τῆς νῆσου τιθεῖς τούνομα. τετραπόλεως γὰρ οὔσης τῆς νῆσου, οἵ τῶν τεττάρων ἐστὶν ἦ καὶ Σάμος καὶ Σάμη καλου- μένη καθ' ἐκάτερου τούνομα, ὀμωνυμοῦσα τῇ νῆσῳ. ὅταν δ' εἶπη:

ὁσσοι γὰρ νῆσοισιν ἐπικρατέουσιν ἄριστοι,

Δουλιχῶ τε Σάμη τε καὶ ὑλήντι Ζακύνθω, τῶν νῆσων ἀριθμὸν ποιῶν 4 δῆλος ἐστὶ, καὶ Σάμην καλῶν τὴν νῆσον, ἦν πρότερον Σάμου ἐκάλεσεν.

1 Κροκύλην ποι. 
2 καὶ, after οὖν, marked out in B and omitted by κν. 
3 οἱ δ' όν, not μῆλαν, is Homer's word (Od. 14. 100) 
4 ποιῶν ἢ and D man. pr., instead of ποιεῖσθαι; so Meineke.
were in Euboea; and "Trojans and Lycians and Dardanians,"\(^1\) meaning that the Lycians and Dardanians were Trojans)—however, after mentioning "Neritum,"\(^2\) he says, "and dwelt in Crocyleia and rugged Aegilips, and those who held Zacynthos and those who dwelt about Samos, and those who held the mainland and dwelt in the parts over against the islands." By "mainland,"\(^3\) therefore, he means the parts over against the islands, wishing to include, along with Leucas, the rest of Acarnania as well,\(^4\) concerning which he also speaks in this way, "twelve herd on the mainland, and as many flocks of sheep,"\(^5\) perhaps because Epeiroots extended thus far in early times and was called by the general name "mainland." But by "Samos" he means the Cephalenia of to-day, as, when he says, "in the strait between Ithaca and rugged Samos";\(^6\) for by the epithet he differentiates between the objects bearing the same name, thus making the name apply, not to the city, but to the island. For the island was a Tetrapolis,\(^7\) and one of its four cities was the city called indifferently either Samos or Samê, bearing the same name as the island. And when the poet says, "for all the nobles who hold sway over the islands, Dulichium and Samê and woody Zacynthos,"\(^8\) he is evidently making an enumeration of the islands and calling "Samê" that island which he had formerly\(^9\) called Samos. But

\(^1\) Iliad 8. 173. 
\(^2\) Iliad 2. 632. 
\(^3\) "epeirus" (cp. "Epeirus"). 
\(^4\) On Homer's use of this "poetic figure," in which he specifies the part with the whole, cp. 8. 3. 8 and 1. 2. 23. 
\(^5\) Od. 14. 100. 
\(^6\) Od. 4. 671. 
\(^7\) i.e. politically it was composed of four cities. 
\(^8\) Od. 1. 245. 
\(^9\) Iliad 2. 634.
'Απολλόδωρος δε, τοτε μεν τω επιθετω λεγων διεστιλθαι την άμφιβολιαν, ειποντα
Σάμοιο τε παιπαλοεσσης,
ως την νήσου λεγονται· τοτε δε αντιγραφεσθαι δειν

Δουλιχιω τε Σάμω τε,

άλλα μη

Σάμη τε,
dηλος εστι την μεν πολιν Σάμην και Σάμου
συνωνυμως υπολαμβανων εκφερεσθαι, την δε
νησου Σάμου μωνον· οτι γαρ Σάμη λεγεται η
πολις, δηλον ειναι εκ του διαριθμουμενου τους
εξ εκαστης πολεως μηνστήρας φαναι,

εκ δε Σάμης πισυρες τε και εικοσι φωτες έασιν,
και εκ του περι της Κτιμένης λόγου

την μεν επειτα Σάμηνδ' εδοσαν.

C 454 εχει δε ταυτα λόγουν, ου γαρ ευκρινως άποδίδωσιν
ο ποιητης ουτε περι της Κεφαλληνίας, ουτε περι
της 'Ιθακής και των άλλων πλησιον τόπων,
ώστε και οι εξηγουμενοι διαφέρονται και οι
ιστορούντες.

11. Αυτικα γαρ επι της 'Ιθακης, όταν φη:
οι 'Ιθακην ειχον και Νήριτον εινοσιφυλλον,
οτι μεν το Νήριτον όρος λεγει, τω επιθετω δηλοι.
εν άλλοις δε και ρητως όρος:

ναιετα δ' 'Ιθακην ευδειελον· εν δ' όρος αυτη,
Νήριτον εινοσιφυλλον άριπρεπες.
Apollodorus,\(^1\) when he says in one passage that ambiguity is removed by the epithet when the poet says “and rugged Samos,”\(^2\) showing that he meant the island, and then, in another passage, says that one should copy the reading, “Dulichium and Samos,”\(^3\) instead of “Samê,” plainly takes the position that the city was called “Samê” or “Samos” indiscriminately, but the island “Samos” only; for that the city was called Samê is clear, according to Apollodorus, from the fact that, in enumerating the wooers from the several cities, the poet\(^4\) said, “from Samê came four and twenty men,”\(^5\) and also from the statement concerning Ktimenê, “they then sent her to Samê to wed.”\(^6\) But this is open to argument, for the poet does not express himself distinctly concerning either Cephallenia or Ithaca and the other places near by; and consequently both the commentators and the historians are at variance with one another.

11. For instance, when Homer says in regard to Ithaca, “those who held Ithaca and Neritum with quivering foliage,”\(^7\) he clearly indicates by the epithet that he means the mountain Neritum; and in other passages he expressly calls it a mountain; “but I dwell in sunny Ithaca, wherein is a mountain, Neritum, with quivering leaves and conspicuous from afar.”\(^8\) But whether by Ithaca he means the

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

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1 ἐν, after µέν, Corais omits.  
2 ἀντιγράφεσθαι, Tzschucke and Corais, following ὁκ, for γράφεσθαι E, ἀν γράφεσθαι BCDhikln.  
3 πλησιον, ἐν and the editors, instead of πλησιών.
'Ιθακήν ὁ, εἶτε τὴν πόλιν, εἶτε τὴν νῆσον λέγει. οὖ δὴ λοι ἐν τούτῳ γε τῷ ἐπεί.

οἱ ῥ' 1 Ἰθακήν εἶχον καὶ Νήριτον.

κυρίως μὲν γὰρ ἥκουσιν τις τὴν πόλιν δεξαίτ' ἂν, ὡς καὶ Ἁθήνας καὶ Λυκαβηττόν εἰ τις λέγοι, καὶ Ῥόδων καὶ Ἀτάβυριν, καὶ ἔτι Δακεδαίμονα καὶ Ταύγετον: ποιητικῶς δὲ τούναντίον. ἐν μέντοι τῷ

ναιτῶι ὁ Ἱθακήν εὐδειέλον ἐν δ' ὄρος αὐτῇ

Νήριτον

δῆλον. 2 ἐν γὰρ τῇ νῆσῳ, οὐκ ἐν τῇ πόλει τὸ ὄρος. ὅταν δὲ 3 οὕτω φη':

ἡμεῖς ἔξ Ἰθακῆς ὑπὸ Νηίου εἰλήκουσαν,

ἐδῆλον, 4 εἶτε τὸ αὐτὸ τῷ Νηρίτῳ λέγει τῷ Νηίου, εἶτε ἔτερον, ἢ ὄρος ἢ χωρίοι. 5 ὁ μέντοι ἀντὶ Νηρίτου γράφων Νηρίκου, ἢ ἀνάταλιν, παραπαίει τελέως: τὸ μὲν γὰρ εἰνοσίφυλλον καλεῖ ὁ ποιητής, τὸ δ' ἐυκτίμενον πτολεθρον, καὶ τὸ μὲν ἐν Ἰθακῆ, τὸ δ' ἀκτῆς ἦπείρου.

12. Καὶ τούτῳ. δὲ δοκεῖ ὑπεναντιότητα τινα δηλοῦν:

αὐτῇ δὲ χθαμαλὴ πανυπερτάτη εἰν ἀλὶ κεῖται:

χθαμαλὴ μὲν γὰρ ἡ ταπεινὴ καὶ χαμηλή, πανυ-

περτάτη δὲ ἡ ψηλή, οἷαν διὰ πλεῖόνων σημαίνει, κρανηθὲ καλῶν' καὶ τὴν ὀδὸν τὴν ἐκ τοῦ λιμένος

1 oἱ ῥ', nosx and the editors, instead of oἱ τ'.
2 δῆλον, after Νηρίτων, Corais inserts; so the later editors.
3 δὲ, after ὅταν, ο and the editors, instead of τε.
4 ἐδῆλον, Xylander and later editors, instead of οὐ ἄδηλον B by corr. and χ, δῆλον other MSS.
5 ὁ μέντοι . . . ἦπείροιο, Kramer suspects and Meineke rejects.
city or the island, is not clear, at least in the following verse, "those who held Ithaca and Neritum"; for if one takes the word in its proper sense, one would interpret it as meaning the city, just as though one should say "Athens and Lycabettus," or "Rhodes and Atabyris," or "Lacedaemon and Taygetus"; but if he takes it in a poetical sense the opposite is true. However, in the words, "but I dwell in sunny Ithaca, wherein is a mountain Neritum," his meaning is clear, for the mountain is in the island, not in the city. But when he says as follows, "we have come from Ithaca below Neium," it is not clear whether he means that Neium is the same as Neritum or different, or whether it is a mountain or place. However, the critic who writes Nericum instead of Neritum, or the reverse, is utterly mistaken; for the poet refers to the latter as "quivering with foliage," but to the former as "well-built citadel," and to the latter as "in Ithaca," but to the former as "shore of the mainland."

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

And so when he refers to the road that leads from

\[1 \text{ Iliad 2. 632.} \quad 2 \text{ Od. 9. 21.} \quad 3 \text{ Od. 3. 81.} \]
\[4 \text{ Accusative of "Nericus."} \quad 6 \text{ Iliad 2. 632.} \]
\[5 \text{ Od. 24. 377.} \quad 7 \text{ Od. 9. 21.} \quad 8 \text{ Od. 24. 378.} \]
\[9 \text{ Od. 9. 25 (see 1. 2. 20 and foot-note).} \]
\[10 \text{ Iliad 3. 201; Od. 1. 247; 9. 27; 10. 417, 463; 15. 510; 16. 124; 21. 346} \]
ΤΡΙΧΕΙΑΝ ἀταρπόν
χῶρον ἀν' ὕληντα:
καὶ
οὐ γάρ τις νῆσων εὐδείελος, οὔδ' εὐλείμων,
a' θ' ἄλλα κεκλιάται: 'Ἰθακή δὲ τε καὶ περὶ
πασέων.
ἐξεῖ μὲν οὖν ᾑπεμφάσεις τοιαύτας ἡ φράσις, ἐξη-
γούνται δὲ οὖν κακῶς: οὔτε γὰρ χθαμαλὴν δέχον-
tαι ταπείνην ἐνταῦθα, ἀλλὰ πρὸς χωρὸν τῇ ἥπειρῷ,
ἐγγυτάτω οὕσαν αὐτῆς: οὔτε πανυπερτάτην ὑψη-
λοτάτην, ἀλλὰ πανυπερτάτην πρὸς ξοφον, οἶνον
ὑπὲρ πάσας ἐσχάτην ² τετραμμένην πρὸς ἄρκτων:
τὸν γὰρ βουλεῖται λέγειν τὸ πρὸς ξοφον, τὸ δ' ἐναντίον πρὸς νότον:

C 455
a' δὲ τ' ἀνευθε πρὸς ἦ' τ' ἥλιον τε:
τὸ γὰρ ἀνευθε πόρρω καὶ χωρὶς ἑστιν, ὡς τῶν μὲν
ἀλλων πρὸς νότον κεκλιμένων καὶ ἀπωτέρω τῆς
ἥπειρου, τῆς δ' Ἰθακῆς ἑγγύθεν καὶ ³ πρὸς ἄρκτων:
ὅτι δ' οὔτω λέγει τὸ νότιον μέρος, καὶ ἐν τοῖσδε
φανερόν:

εἶτ' ἐπὶ δεξὶ ὦσι, πρὸς ἦ' τ' ἥλιον τε,
εἶτ' ἐπὶ ἀριστερά τοιγε, ποτὶ ξοφον ἡρόεντα·
καὶ ἐτὶ μᾶλλον ἐν τοῖσδε·

ὁ φίλοι, οὐ γὰρ τ' ἱδμεν, ὅπῃ ξοφος, οὔδ' ὅπῃ
ἡῶς,
οὔδ' ὅπῃ ἥλιος φαεσίμβροτος εἰσ' ὑπὸ γαῖαν,
οὔδ' ὅπῃ ἀνυείται.

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

\(^1\) Od. 14. 1.  
\(^2\) On eudeielos, see 9. 2. 41 and foot-note.  
\(^3\) Od. 4. 607; but in this particular passage the Homeric text has hippélatos ("fit for driving horses") instead of eudeielos, although in Od. 9. 21, and elsewhere, Homer does apply the latter epithet to Ithaca.  
\(^4\) Od. 9. 26.  
\(^5\) Iliad 12. 239.  
\(^6\) Od. 10. 190.
έστι μὲν γὰρ δέξασθαι τὰ τέτταρα κλίματα, τὴν ἡδο χεχομένους τὸ νότιον μέρος, ἔχει τὲ 1 τινα τοῦτο ἐμφάσιο, ἀλλὰ βέλτιον τὸ κατὰ τὴν πάροδον τοῦ ἡλίου νοεῖν ἀντιτιθέμενον τῷ ἀρκτικῷ μέρειν. ἔξάλλαξιν γὰρ τινα τῶν ὀυρανῶν πολλὴν βούλεται σημαίνειν ὁ λόγος, οὐχὶ γάρ ἐπίκρυψιν τῶν κλίματος, δεῖ γὰρ κατὰ πάντα συνεφὴ 2 καίρον, ἀν θ' ἡμέρας, ἀν τε νύκτωρ συμβῇ, παρακολουθεῖν τὰ δ' ὀυράνια ἐξαλλάττει ἐπὶ πλέον τῷ πρὸς μεσημβρίαν μᾶλλον ἢ ἄττον προχωρεῖν 3 ἡμᾶς ἢ εἰς τοιναντίον. τοῦτο δὲ οὐ δύσεως καὶ ἀνατολῆς ἐγκαλύψεις ποιεῖ, ἀλλὰ μεσημβρίας καὶ ἀρκτοῦ, καὶ γὰρ αἰθρίας οὔσης συμβαίνει. 4 μάλιστα γὰρ ἀρκτικός ἐστιν ὁ πόλος τούτου δὲ κινομένου καὶ ποτὲ μὲν κατὰ κορυφὴν ἡμῖν γινομένου, ποτὲ δὲ ὑπὸ γῆς ὀντος, καὶ οἱ ἀρκτικοὶ συμμεταβάλλουσι, ποτὲ δὲ συνεκλείπουσι κατὰ τὰς τοιαύτας προχωρήσεις, 5 ὥστε οὐκ ἂν εἴδεις ὅπον ἐστὶ τὸ ἀρκτικὸν κλίμα, οὐδὲ ἀρχὴ. 6 εἰ δὲ τοῦτο, οὐδὲ τοιναντίον ἂν

1 τὲ. Kramer, for δὲ; so the later editors.
2 συνεφή, Casaubon, for συναφή BCDhkl, συναφῆς νοκ; so the later editors.
3 προχωρεῖν, Jones, for παραχωρεῖν (ep. similar emendation below).
4 καὶ γὰρ . . . συμβαίνει, Jones transfers from position after ποιεὶ to position after ἀρκτοῦ.
5 προχωρήσεις, Jones, for παραχωρήσεις.
6 ἐστίν, after ἀρχὴ, Jones deletes. Corais and Meineke, following conj. of Tyrwhitt, read οὔδ' εἰ ἀρχὴν ἐστίν ("or whether there is a northern clima at all"); Groskurd, following Tzschucke, reads οὔδ' ὅπον ἀρχὴ ἐστίν.

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

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

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

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

4 See critical note.
γνοίης. κύκλος δὲ τῆς Ἰθάκης ἄστιν ὡς ὄγδοηκοντα¹ σταδίων. περὶ μὲν Ἰθάκης ταῦτα.

13. Τὴν δὲ Κεφαλληνίαν, τετράπολιν οὖσαν, οὔτ' αὐτὴν εἰρήκε τῷ νῦν ὄνοματι, οὔτε τῶν πόλεων οὐδεμίαν, πλῆν μιᾶς, εἴτε Σάμης εἴτε Σάμου, ᾗ νῦν μὲν οὐκέτ' ἐστίν, ἵνα δ' αὐτῆς δείκνυται κατὰ μέσον τὸν πρὸς Ἰθάκη πορθμὸν: οἱ δ' ἀπ' αὐτῆς Σαμαίοι καλοῦνται, αἱ δ' ἀλλαὶ καὶ νῦν εἰσὶν ἐτί, μικρὰ πόλεις τινές, Παλεῖς,² Προώνησος καὶ Κράνιοι. ἐφ' ἡμῶν δὲ καὶ ἄλλην προσέκτισε Πάνος Ἀντώνιος, ὁ θείος Μάρκου Ἀντωνίου, ἡνίκα φυγαὶ γενόμενος μετὰ τὴν ὑπατείαν, ἦν συνήρξε Κικέρων τῷ ρήτορι, ἐν τῇ Κεφαλληνίᾳ διέτριψε καὶ τὴν ὀλὴν νῆσον ὑπήκουσιν ἐσχεῖ, ὡς ἰδιον κτήμα: οὐκ ἐφθῇ μὲντοι συνοκισας, ἀλλὰ καθόδου τυχῶν, πρὸς ἀλλοις μείζονι δὲ κατέλυσε τῶν βιων.

14. Οὐκ οδηγησαν δὲ τινές τὴν Κεφαλληνίαν τὴν αὐτὴν τῷ Δουλιχίῳ φάναι, οἱ δὲ τῇ Τάφῳ, καὶ Ταφίους τοὺς Κεφαλληνίους, τοὺς δ' αὐτοὺς καὶ Τηλεβώς, καὶ τὸν Ἀμφιτρύωνα δεύρο στρατεύσαι μετὰ Κεφάλου τοῦ Δημονέως, εἶ 'Ἀθηνῶν φυγάδων, παραληθεύτως, κατασχόντα δὲ τὴν νῆσον παραδοῦναι τῷ Κεφάλῳ, καὶ ταύτην μὲν ἐπὶ ὄνυμον ἑκεῖνν γενέσθαι, τὰς δὲ πόλεις τῶν παῖδων αὐτοῦ. ταῦτα δ' οὖν Ὀμηρικά: οἱ μὲν γὰρ Κεφαλληνες ὑπὸ Ὀδυσσεῖ καὶ Δαέρτῃ, ἡ δὲ Τάφος ὑπὸ τῷ Μέντῃ.

¹ But the Ithaca of to-day is nearer 300 stadia in circuit. Pliny says 25 Roman miles (Nat. Hist. 4. 12). Strabo must have written 180 (σ' π') or 280 (τ' π') instead of 80 (π'). And if he meant Leucas, the error would be far greater.
² Παλεῖς, Casaubon inserts; so the later editors.
neither can you know the opposite "clima." The circuit of Ithaca is about eighty stadia.¹ So much for Ithaca.

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

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

¹ See critical note. ² 59 B.C. ³ Probably from Caesar. He was back in Rome in 44 B.C.
STRABO

Μέντης Ἀγχιάλοιοι δαίφρωνος εὐχομαι εἶναι νίός, ἀτὰρ Ταφίοις φιληρέτμουσιν ἀνάσσων. καλεῖται δὲ νῦν Ταφίοις ὁ Τάφος. οὐδ' Ἐλλάνικος Ὀμηρικός, Δουλίχιον τὴν Κεφαλληνίαν λέγοντο τὸ μὲν γὰρ ὑπὸ Μέγητι οὐρηται καὶ αἱ λοίπαι 'Εχινάδες, οἳ τε ἐνοικοῦντες 'Επειοὶ ἐξ Ἡλίδου ἀφιγμένοι διόπερ καὶ τὸν Ὀμον τὸν Κυλλήνιον

Φυλείδεω 2 ἐταρον μεγαθύμων ἀρχὸν 'Επειοῦν καλεῖ.

αὐτὰρ Ὄδυσσεὺς ἐγε Κεφαλλήνας μεγαθύμους. ὦτ' οὖν Δουλίχιον ἡ Κεφαλλήνια καθ' Ὅμηρον, οὔτε τὴν Κεφαλληνίας τὸ Νουλίχιον, ὡς Ἀνδρων φησί· τὸ μὲν 3 γὰρ Ἕπειοι κατείχον, τὴν δὲ Κεφαλληνίαν ὅλην Κεφαλλήνες, καὶ οἱ μὲν 4 ὑπὸ Ὅδυσσεῖ, οἱ δ' ὑπὸ Μέγητι. οὖδε 5 Παλεῖς Δουλίχιον ὑφ' Ὅμηρον λέγονται, ὡς γράφει Φερεκύνθης. μάλιστα δ' ἐναντιοῦται Ὅμηρῳ ὁ τὴν Κεφαλληνίαν τὴν αὐτὴν τὸ Δουλίχιον λέγον, εἴπερ τὸν μυστήριων ἐκ μὲν Δουλίχιοι δύώ καὶ πεντήκοντα ἦσαν, ἐκ δὲ Σάμης πίσυρες τε καὶ εἰκοσι. οὐ γὰρ τοῦτ' ἀν εἰὴ λέγων, ἐξ ὅλης μὲν τόσους, ἐκ δὲ μιᾶς τῶν τεττάρων παρὰ δύο 6 τῶν ἡμίσεως; εἰ δ' ἁρα τοῦτο δώσει τις, ἐρησύμηθα, τίς ἀν εἰῇ ἡ Σάμη, ὅταν οὖτω φῇ.

Δουλίχιον τε Σάμης τ' ἱδ' ύληντα Ζάκυνθον.

1 Ταφίοις, Meineke, following Pliny, emends to Ταφίας; but see Ταφίοις in § 20 below.
2 Φυλείδεω, Casaubon, for Φυλιέως CDhlickx, Φυλιέως BI, Φυλίδεω Epit.
3 τὸ μὲν, Tzschucke, for τὴν μὲν; so the later editors.
4 οἱ μὲν, ἐ inserts; Meineke omits the καὶ instead.
48
to Mentes: "I declare that I am Mentes the son of wise Anchialus, and I am lord over the oar-loving Taphians." 1 Taphos is now called Taphius. Neither is Hellanicus 2 in accord with Homer when he identifies Cephallenia with Dulichium, for Homer 3 makes Dulichium and the remainder of the Echinades subject to Meges; and their inhabitants were Epeians, who had come there from Elis; and it is on this account that he calls Otus the Cyllenian "comrade of Phyleides 4 and ruler of the high-hearted Epeians"; 5 "but Odysseus led the high-hearted Cephallenians." 6 According to Homer, therefore, neither is Cephallenia Dulichium nor is Dulichium a part of Cephallenia, as Andron 7 says; for the Epeians held possession of Dulichium, whereas the Cephallenians held possession of the whole of Cephallenia and were subject to Odysseus, whereas the Epeians were subject to Meges. Neither is Paleis called Dulichium by the poet, as Pherecydes writes. But that writer is most in opposition to Homer who identifies Cephallenia with Dulichium, if it be true that "fifty-two" of the suitors were "from Dulichium" and "twenty-four from Samē"; 8 for in that case would not Homer say that fifty-two came from the island as a whole and a half of that number less two from a single one of its four cities? However, if one grants this, I shall ask what Homer can mean by "Samē" in the passage, "Dulichium and Samē and woody Zacynthos." 9

1 Od. 1. 180. 2 See Dictionary in Vol. I. 3 Iliad 2. 625. 4 Iliad 2. 631. 5 Iliad 15. 519. 6 Iliad 16. 247, 249. 7 Od. 1. 246. 8 Od. 1. 247, 249. 9 Od. 1. 248.

5 ὤβε, Groskurd, for ὤβε; so the later editors. 6 παρὰ δυὸ κυρ., παρ' ἐνα other MSS.
15. Κείται δ’ ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν, διέχουσα τοῦ Λευκάτα περὶ πεντήκοντα (οἵ δὲ πετταράκοντα φασὶ) σταδίους, τοῦ δὲ Χελωνάτα περὶ ἑκατὸν 1 ὄγδοηκοντα. αὐτῇ δ’ ἐστὶν ὡς τριακοσίων 2 τὴν περίμετρον, μακρὰ δ’ ἀνήκουσα πρὸς Εὔρον, ὀρεινή μέγιστον δ’ ὄρος ἐν αὐτῇ Λίνος, 3 ἐν ὃ τὸ τοῦ Δίως Αἰνησίου ἱερὸν καθ’ ὃ δὲ στενωτάτη ἐστὶν ἡ νῆσος, ταπεινῶν ἑσθμῶν ποιεῖ, ὡσθ’ ὑπερκλύζεσθαι πολλάκις ἐκ θαλάτ- της εἰς θάλατταν πλησίον δ’ ἐστὶ τῶν στενῶν ἐν τῷ κόλπῳ Κράνιοι τε καὶ Παλεῖς.

16. Μεταξὺ δὲ τῆς Ἰθάκης καὶ τῆς Κεφαλ- ληνίας ἡ Ἀστερία ἱησίον. Ἀστερίς δ’ ὑπὸ τοῦ ποιητοῦ λέγεται ἢν ὁ μὲν Σκῆψιος μὴ μένειν τοιαύτην, οἶαν φησιν ὁ ποιητής,

λιμένες δ’ ἐν ναύλοχοι αὐτῇ ἀμφίδυμοι,

C 457 ὁ δὲ Ἀπολλόδωρος μένειν καὶ νῦν, καὶ πολλάκιον λέγει ἐν αὐτῇ Ἀλαλκομενίᾳ, τὸ ἐπ’ αὐτῷ τῷ ἱσθμῷ κέμενον.

17. Καλεῖ δ’ ὁ ποιητὴς Σάμου καὶ τῆς Θρα- κίας, ἢν νῦν Σαμοθράκην καλοῦμεν. τὴν δ’ Ἰωνικήν οἴδε 4 μέν, ὡς εἰκός· καὶ γὰρ τὴν Ἰωνικῆν ἀποκίαν εἰδέναι φαίνεται· οὐκ ἂν 5 ἀντιδιέστειλε δὲ τὴν ὁμοιομάλιν, περὶ τῆς Σαμοθράκης λέγων, τοτὲ μὲν τῷ ἐπιθέτῳ:

1 ἑκατὸν (ρ’), Jones inserts, following conj. of C. Müller.
2 Instead of τριακοσίων (τ’ = 300), Strabo probably wrote ἐπτακοσίων (ψ’ = 700), which, not counting the sinuosities of the gulfs, is about correct. Pliny (4. 19) says “93 miles” (744 stadia).
15. Cephallenia lies opposite Acarnania, at a distance of about fifty stadia from Leucatas (some say forty), and about one hundred and eighty from Chelonatas. It has a perimeter of about three hundred\(^1\) stadia, is long, extending towards Eurus,\(^2\) and is mountainous. The largest mountain upon it is Aenus, whereon is the temple of Zeus Aenesius; and where the island is narrowest it forms an isthmus so low-lying that it is often submerged from sea to sea. Both Paleis and Crannii are on the gulf near the narrows.

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

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

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\(^1\) See critical note.
\(^2\) *i.e.* towards the direction of winter sunrise (rather south-east) as explained by Poseidonius (see discussion in 1. 2. 21).
\(^3\) Demetrius of Scepsis.
\(^4\) *Od*. 4. 846.

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\(^3\) *Alv*os, Xylander inserts; so the later editors.
\(^4\) *eiδε* Bkl.
\(^5\) *κυ*, Corais inserts; so the later editors.
ὑψοῦ ἐπ᾽ ἀκροτάτης κορυφῆς Σάμου ὑληέσεσις. Ὁρηκιῆς.

τὸτε δὲ τῇ συζυγίᾳ τῶν πλησίων νήσων:

ἐς Σάμου ἐς τ᾽ Ἰμβρον καὶ Δήμον ἀμιχθαλόεσσαν καὶ πάλιν.

μεσσηγύς τε Σάμοιο καὶ Ἰμβρον παπαλοέσσης.

δεῖ μὲν οὖν, οὐκ ὠνόμακε δ᾽ αὐτὴν: οὐδ᾽ ἐκαλεῖτο τῷ αὐτῷ ὄνοματι πρῶτον, ἀλλὰ Μελάμφυλος, εἶτ᾽ Ἀνθεμίς, εἶτα Παρθενία ἀπὸ τοῦ ποταμοῦ τοῦ Παρθενίου, ὦς Ἰμβρασος μετωνομάσθη. ἐπεὶ οὖν κατὰ τὰ Τρωικὰ Σάμος μὲν καὶ ἡ Κεφαλληνία ἐκαλεῖτο καὶ ἡ Σαμοδράκη (οὐ γὰρ ἄν Ἐκάβη εἰσῆγετο λέγουσα, ὅτι τοὺς παῖδας αὐτῆς πέρνασχ', ὅν κε λάβοι, ἐς Σάμου ἐς τ᾽ Ἰμβρον), ἵνα Ἰωνικὴ δ᾽ ὁποίκιστό πω, δῆλον δ᾽ ὅτι ἀπὸ τῶν προτέρων τινὸς τὴν ὀμωνυμίαν ἔσχεν: εἰς ὃν κάκεινο δῆλον, ὅτι παρὰ τὴν ἀρχαῖαν ἱστορίαν ὁ λέγουσιν οἱ φήσαντες, μετὰ τὴν Ἰωνικὴν ἀποικίαν καὶ τὴν Ἰεμβρίωνος παρουσίαν ἀποίκους ἔλθειν ἐκ Σάμου καὶ ὀνομάσασε Σάμον τὴν Σαμοδράκην, ὡς οἱ Σάμοι τοῦτο ἐπλάσαντο δόξης χάριν. πιθανώτεροι δ᾽ εἰσὶν οἱ ὅτι ὑπὸ τοῦ σάμου καλείσθαι τὰ ψήφι φήσαντες εὐρήσθαι τούτῳ τοῦνομα τὴν νήσου ἐντεύθεν γὰρ ἐφαινετο πᾶσα μὲν Ἰδη, φαίνετο δὲ Πριάμοιο πόλει καὶ νῆσες Ἀχαιῶν.

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

1 Iliad 13. 12.
2 Or "smoky"; the meaning of the Greek word is doubtful.
3 Achilles.
4 Iliad 24. 752.
5 See 14. 1. 3.
6 See 8. 3. 19.
7 Iliad 13. 13.

4 oi, before ἀπὸ, CDhil omit.
5 σάμους E, σαμαλοὺς other MSS.
Strabo

τινές δὲ Σάμον καλεῖσθαι φασιν ἀπὸ Σαίων, τὸν οἰκούντων Θράκον πρότερον, οἱ καὶ τὴν ἡπειρον ἔσχον τὴν προσεχῇ, εἰτε οἱ αὐτοὶ τοῖς Σαπαίοις οἴντες ἢ τοῖς Σιντοῖς, οὓς Σιντιας καλεὶ ὁ ποιητῆς, εἰθ' ἔτεροι. μέμνηται δὲ τῶν Σαίων Ἀρχιλοχος:

ἀσπίδα μὲν Σαίων τις ἀνείλετο, τὴν παρὰ θάμνοι ἐντὸς ἀμώμιτον κάλλιπον οὐκ ἐθέλων.

18. Ὀμην δ' ἐστὶ τῶν ὑπὸ τῶ Οἰδιποῦ τεταγμένων νῆσων ἡ Ζάκυνθος, μικρῷ πρὸς C 458 ἐσπέραν μᾶλλον τῆς Κεφαλληνίας κεκλιμένην τῆς Πελοποννήσου, συνάπτουσα δ' αὐτὴν πλέον. ἔστιν ὁ κύκλος τῆς Ζακύνθου σταδίων ἐκατὸν ἐξήκοντα· διέχει δὲ καὶ τῆς Κεφαλληνίας ὅσον ἐξήκοντα σταδίους, ὕλωδης μὲν, εὐκαρπος δὲ· καὶ ἡ πόλις ἀξίολόγος ὁμώνυμος. ἐνευθεῖαν εἰς Ἐσπερίδας τῆς Λιβύης στάδιοι τρισχίλιοι τριακόσιοι.

19. Καὶ ταύτης δὲ καὶ τῆς Κεφαλληνίας πρὸς ἐω τὰς Ἐχινάδας ἰδρύσθαι νῆσους συμβεβηκέν· ὅν τὸ τε Δουλίχων ἐστι (καλοῦσι δὲ νῦν Δολίχαν) καὶ αἵ Οξεῖαι καλούμεναι, ἃς Θοᾶς ὁ ποιητῆς εἴπε· καὶ ἡ μὲν Δολίχα κεῖται κατὰ Οἰνειάδας καὶ τὴν ἐκβολὴν τοῦ Ἀχελώου, διε-

1 ἀνείλετο Epit. and corr. in B, ἀνείλατο Bgg, ἀφείλατο s, ἀγείλατο i, ἀγάλλεται editors before Kramer (ep. readings of same passage in 12. 3. 20).
2 Palmer omits καὶ before τῆς; so Tschucke, Groskurdt, and Meineke.
3 αὐτῇ, Kramer, for αὐτή (μεγ.); συνάπτων δ' αὐτήν (πλέον ἐστὶν ὁ κτλ.), other MSS.; so the later editors.
4 Instead of ἐκατὸν (ρ' = 100) Strabo almost certainly

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called Samos after the Saii, the Thracians who inhabited it in earlier times, who also held the adjacent mainland, whether these Saii were the same people as the Sapaei or Sinti (the poet calls them Sinties) or a different tribe. The Saii are mentioned by Archilochus: "One of the Saii robbed me of my shield, which, a blameless weapon, I left behind me beside a bush, against my will."  

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

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

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

2 See critical note.

3 In Greek "Oxeiai" and "Thoai," both words meaning "sharp" or "pointed" (see 8. 3. 26 and foot-note, and Od. 15. 299).

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

5 Meineke emends τριακόσιοι (τ') to έξακόσιοι (χ' = 600), as in 17. 3. 20, but this is doubtful.
χούσα Ἄραξου, τῆς τῶν Ἡλείων ἄκρας, ἐκατὸν, καὶ ἀι λοιπαὶ δ' Ἐχυνάδες (πλείους εἰσὶ, πάσαι λυπραί καὶ τραχεῖαι) 1 πρὸ τῆς ἐκβολῆς τοῦ Ἀχελῶνου, πεντεκαίδεκα στάδιας ἀφεστῶσα ἡ ἀπωτάτω, ἢ δ' ἐγγυτάτω πέντε, πελαγιζοῦσαι πρὸτερον ἀλλ' ἢ χοῦσ τὰς μὲν ἐξηπείρωκεν αὐτῶν ὡς, τὰς δὲ μέλλει, πολλὴ καταφερομένη. ἵππερ καὶ τὴν Παραχελώτιν 2 καλουμένην χώραν, 3 ἢν ὁ ποταμὸς ἐπικλύζει, περιμάχητον 4 ἐποίει τὸ πάλαιόν, τους ὅρους συγχέουσα ἢε τοὺς ἀποδεικνύμενος τοὺς Ἀκαρνάσι καὶ τοὺς Λιτωλοῖς: ἐκρίνοντο γὰρ τοῖς ὅπλοις, οὐκ ἔχοντες διαμητάς, ἐνίκων δ' οἱ πλέον δυνάμενοι ἀφ' ἢς αἰτίας καὶ μύθος ἐπιλάσθη τις, ὡς Ἡρακλέους καταπολεμήσαντος τοῦ Ἀχελῶνος καὶ ἐνεκαμένου τῆς νίκης ἄθλον τὸν Δημανέρας γάμον, τῆς Οἰνέως θυγατρός, ἢν πεποίηκε Σοφοκλῆς τοιαῦτα λέγουσαν.

μνηστὴρ γὰρ ἢν μοι ποταμός, Ἀχελῶν λέγω, ὅς μ' ἐν τρισίν μορφαίσιν ἔχῃ τε πατρός, φοιτών ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος δράκων ἐλικτός, ἄλλοτ' ἀνδρείῳ κύτει 5 βοῦπρωρος.

προστιθέασι 6' ἐνοι καὶ τὸ τῆς Ἀμαλθείας τοῦτ' εἶναι λέγοντες κέρας, ὁ ἀπέκλασεν ὁ Ἡρακλῆς τοῦ Ἀχελῶνος καὶ ἐδώκεκεν Οἰνεῖ τῶν γάμων ἔδων

1 Corais omits καὶ before πρό; so Meineke.
2 Παραχελφίν Βδί, Παραχελφήν οἰσκ, Παραχελῆτιν D.
3 After χώραν x adds ἐστὶ προσχούσα; so Corais.
4 Xylander omits δὲ before ἐποίει; so Meineke.
5 τῶν ὘φι Dhil.
Araxus, the promontory of the Eleians; the rest of the Echinades (they are several in number, all poor-soiled and rugged) lie off the outlet of the Acheloöis, the farthest being fifteen stadia distant and the nearest five. In earlier times they lay out in the high sea, but the silt brought down by the Acheloöis has already joined some of them to the mainland and will do the same to others. It was this silt which in early times caused the country called Paracheloïtis,\(^1\) which the river overflows, to be a subject of dispute, since it was always confusing the designated boundaries between the Acarnanians and the Aetolians; for they would decide the dispute by arms, since they had no arbitrators, and the more powerful of the two would win the victory; and this is the cause of the fabrication of a certain myth, telling how Heracles defeated Acheloöis and, as the prize of his victory, won the hand of Deïaneira, the daughter of Oeneus, whom Sophocles represents as speaking as follows: "For my suitor was a river-god, I mean Acheloöis, who would demand me of my father in three shapes, coming now as a bull in bodily form, now as a gleaming serpent in coils, now with trunk of man and front of ox.\(^2\) Some writers add to the myth, saying that this was the horn of Amaltheia,\(^3\) which Heracles broke off from Acheloöis and gave to Oeneus as a wedding gift. Others, conjecturing the

\(^{1}\) \textit{i.e.} "Along the Acheloöis."

\(^{2}\) \textit{Trachiniae} 7-11. One vase-painting shows Acheloöis fighting with Achilles as a serpent with the head and arms of a man, and with ox-horns, and another as a human figure, except that he had the forehead, horns, and ears of an ox (Jebb, note \textit{ad loc.}).

\(^{3}\) Cf. 3. 2. 14 and foot-note.
οι δ', εἰκάζωτες ἡς αὐτῶν τἀληθὲς, ταῦτα μὲν ἔοικότα λέγεσθαι τὸν Ἀχελώον φασὶ, καθάπερ καὶ τοὺς ἄλλους ποταμοὺς, ἀπὸ τῶν ἦχων καὶ τῶν κατὰ τὰ πένθρα καμπῶν, ὡς καλοῦσι κέρατα, δράκοντι δὲ διὰ τὸ μῆκος καὶ τὴν σκολιότητα, βούπρωρον δὲ διὰ τὴν αὐτὴν αἰτίαν, δι' ἄυν καὶ ταυρωπών τὸν Ἡρακλέα δὲ, καὶ ἄλλως εὐρεγετῶν οὖντα καὶ τῷ Οἰνείῳ κηδεύσουτα, παραχώμασι τα και διοχετείαις βιώσασθαι τὸν ποταμοῦν πλημμελῶς ρέουντα καὶ πολλῆν τῆς Παραχελωίτιδος ἡν άναψὐξαι 2 χαριζόμενον τῷ Οἰνείῳ καὶ τοῦτ' εἶναι τὸ τῆς Ἀμαλθείας κέρας. τῶν μὲν οὖν Ἐχινάδων καὶ τῶν Ὀξεῖδών κατὰ τὰ Τρωικὰ Μέγητα ἄρχειν φησὶν Ὅμηρος,

ον τίκτε Δι᾽ θ᾽ ἰτός ἱππότα Φυλεύς,

ός ποτε Δουλίχιον' ἀπενάσσατο, πατρὶ χωλθεῖς.

τατήρ δ' ἦν Αὐγέας, ὁ τῆς Ἡλείας καὶ τῶν Ἐπειῶν ἄρχων. ὥστ' Ἐπειοὶ τὰς νῆσους ταύτας εἰχον οἱ συνεξάραντες εἰς τὸ Δουλίχιον τῷ Φυλεῖ.

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20. Αἴ δὲ τῶν Ταφίων νῆσοι, πρότερον δὲ Τηλεβόων, ὄν ἦν καὶ ἡ Τάφος, νῦν δὲ Ταφίοος 3 καλουμένη, χωρίς ἦσαν τούτων, οὐ τοῖς διαστήμασιν (ἐγγὺς γὰρ κεῖται), ἀλλὰ ύφ έτέροις ἡγεμόσι ταττόμεναι, Ταφίοις καὶ Τηλεβόαις: πρότερον μὲν οὖν Ἀμφιτρῶν, ἐπιστρατεύσας

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1 After Παραχελωίτιδος, Bpox add φθέροντα.
2 ἀναψὐξαι, Villebrun, for ἀναψὐξιν; so the later editors.
3 Ταφίοος, Meineke, following Pliny, emends to Ταφίας, but see Ταφίοος in § 14 above.

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

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

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1 Literally, "ox-prowed" (see Jebb, loc. cit.).
2 Cp. 3. 2. 14. 3 Iliad 2. 628.
4 The latter name is not found in the Iliad or Odyssey.
αὐτοῖς μετὰ Κεφάλου τοῦ Δημονέως ἐξ Ἀθηνῶν φυγάδος, ἔκεινῳ τὴν ἄρχην παρέδωκεν αὐτῶν· ὁ δὲ ποιητὴς ὑπὸ Μέντη τετάχθαι φησί, ληστὰς καλῶν αὐτούς, καθάπερ καὶ τοὺς Τηλεβόας ἀπαντάς φασί. τὰ μὲν περὶ τὰς νήσους τὰς πρὸ τῆς Ἀκαρνανίας ταῦτα.

21. Μεταξὺ δὲ Λευκάδος καὶ τοῦ Ἀμβρακικοῦ κόλπου λιμνοθάλασσα ἐστὶ, Μυρτούντιον λεγομένη. ἀπὸ δὲ Λευκάδος ἔξης Πάλαιρος καὶ Ἀλυξία τῆς Ἀκαρνανίας εἰσὶ πόλεις, ὁν ἡ Ἀλυξία πεντεκαϊδέκα ἀπὸ βαλάττης διέχει σταδίους, καθ' ἳν ἐστὶ λιμήν Ἦρακλέους ἱέρος καὶ τέμενος, ἐξ οὗ τοὺς Ἦρακλέους ἄθλους, ἔργα Λυσίππου, μετήμεγκεν εἰς Ῥώμην τῶν ἡγεμόνων τις, παρὰ τόπον κειμένους διὰ τὴν ἐρημίαν. εἰτὰ ἀκρα Κριθωτή καὶ αἱ Ἐχυνάδες καὶ πόλεις Ἀστακόσ, ὀμόνυμος τῇ περὶ Νικομήδειαν καὶ τὸν Ἀστακηνοῦ κόλπον, θηλυκῶς λεγομένη. καὶ ἡ Κριθωτή δ' ὀμόνυμος πολύχυροι τῶν ἐν τῇ Ἐρακίᾳ Χερσονήσῳ, πάντα δ' εὐλίμενα τὰ μεταξὺ εἰτ' Οἰνιάδαι καὶ ὁ Ἀχελώος' εἰτα λίμην τῶν Οἰνιαδῶν, Μελίτη καλουμένη, μήκος μὲν ἔχουσα τριάκοντα σταδίων, πλάτος δὲ εἰκοσὶ, καὶ ἀλλ' Κυνία, διπλασία ταύτης καὶ

1 Δημονέως E and Eustathius (note on Od. 1. 105), Δηνόνος CDBhlnsx, Δηνόνος Bo by corr., Δηνόνος k.
2 φασὶ, Corais, for φησὶ; so the later editors.
3 εἰσὶ, Palmer, for ἐστὶ (all MSS. except nox, which omit the word).
4 πόλεις α', πόλεις other MSS.
5 οὗ, Casaubon, for ἀυτοῦ; so the later editors.
6 παρατόπων γ, παρατόπως Corais.
7 Κριθωτῆ, h and by corr. in D, Κορινθώτη BCklnoxy and mai. pr. in D and in margin of h.

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against them with Cephalus the son of Deioneus, an exile from Athens, and gave over their government to him, but the poet says that they were marshalled under Mentes,\(^1\) calling them pirates,\(^2\) as indeed all the Teleboans are said to be pirates. So much, then, for the islands lying off Acarnania.

21. Between Leucas and the Ambracian Gulf is a salt-lake, called Myrtuntium. Next after Leucas one comes to Palaerus and Alyzia, cities of Acarnania; of these, Alyzia is fifteen stadia distant from the sea, where is a harbour sacred to Heracles and a sacred precinct. It is from this precinct that one of the commanders carried to Rome the "Labours of Heracles," works of Lysippus, which were lying out of place where they were, because it was a deserted region. Then one comes to Cape Crithotê, and the Echinades, and the city Astacus, which bears the same name as the city near Nicomedeia and Gulf Astacenus,\(^3\) the name being used in the feminine gender. Crithotê also bears the same name as one of the little cities in the Thracian Chersonesus.\(^4\) All parts of the coast between these places have good harbours. Then one comes to Oeniadae and the Acheloüs; then to a lake of the Oeniadae, called Melitê, which is thirty stadia in length and twenty in breadth; and to another lake, Cynia,

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\(^1\) Od. 1. 180.  
\(^2\) Od. 15. 427.  
\(^3\) Gulf of Ismid (see 12. 4. 2).  

\(8\) ai, Corais and Meineke insert.  
\(9\) \(\thetaηλυκ\)więs, Müller-Dünger and Meineke emend to \(\varepsilon\nu\kappa\)więs.  
\(10\) \(παλ\)ičvŋ, Jones, for \(παλ\)ičvŋ.
μήκος καὶ πλάτος, τρίτη δ' Ὅψων πολλῶ τούτων μικροτέρα: ἢ μὲν οὖν Κυνία καὶ ἐκδίδοσιν εἰς τὴν θάλατταν, αἱ λοιπαὶ δ' ὑπέρκειται ὁσούν ἡμιστάδιον: εἰθ' ὁ Ἐὕηνος, εἰς ὅν ἀπὸ τοῦ Ἀκτίου στάδιον ἐξακόσιοι ἐβδομήκοντα: μετὰ δὲ τὸν Ἐὕηνον τὸ ὄρος ἢ Χαλκίς, ἢν Χαλκίαν¹ εὑρικεν 'Αρτεμίδωρος.² εἰθ' ἢ Πλευρών, εἰθ' ἢ 'Αλίκυρνα ³ κωμὴ, ἢς ὑπέρκειται Καλυδών ἐν τῇ μεσογαίᾳ σταδίοις τριάκοντα: περὶ δὲ τὴν Καλυδώνι ἐστὶ τὸ τοῦ Λαφρίου⁴ Α'Ἀπόλλωνος ἵερων εἰθ' οἱ Ταφιασσός⁵ τὸ ὄρος, εἶτα Μακυνία πόλις, εἶτα Μολυκρεία καὶ πλησίον τὸ Ἀντίρριον, τὸ τῆς 'Αἰτωλίας ὁμιον καὶ τῆς Λοκρίδος, εἰς ὃ ἀπὸ τοῦ Ἐὕηνον στάδιον περὶ ἐκατόν εἴκοσι: Ἀρτεμίδωρος μὲν οὖν ⁶ σύνῳ περὶ τῆς εἶτε Χαλκίδος εἶτε Χαλκίας τοῦ ὄρους, μεταξὺ τοῦ Ἀχελώου καὶ τῆς Πλευρώνος ἱδρύων αὐτήν, Ἀπόλλοδώρος δὲ, ὡς πρότερον ἤπιον, ὑπὲρ τῆς Μολυκρείας καὶ τῆς Χαλκίδα καὶ τοῦ Ταφιασσόν.⁷ καὶ τὴν δὲ Καλυδώνα μεταξὺ ἱδρύσθαι φησιν ⁸ τῆς τε Πλευρώνος καὶ τῆς Χαλκίδος· εἰ μὴ ἄρα ἐτερον θετέον τὸ πρὸς Πλευρών ὄρος Χαλκίαν καλούμενον, ἐτερον δὲ τὴν Χαλκίδα τὴν πρὸς Μολυκρεία, ἐστὶ δὲ τῆς καὶ ¹⁰ πρὸς τὴν Καλυδώνι λίμην

¹ Χαλείαν IChesx, Χαλίαν νο. Χάλκειαν editors before Kramer.
² Kramer would transpose εἰθ' ὁ Πλευρών . . . ἵερων back to a position before εἰθ' ὁ Ἐὕηνος κτλ. (See his note and Müller's Ind. Var. Lect. p. 1009.)
³ 'Αλίκυρνα (see Steph. Byz. s.v.), the editors, for Δικύρα.
⁴ Λαφρίου, Palmer, for Λαφραιῶν; so the later editors.
⁵ Ταφιασσός, the editors, for Ταφίασος.
⁶ οὖν, before οὕτω, Meineke inserts, from conj. of Du Theil.

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which is twice the size of Melite, both in length and in breadth; and to a third, Uria, which is much smaller than those. Now Cynia empties into the sea, but the others lie about half a stadium above it. Then one comes to the Evenus, to which the distance from Actium is six hundred and seventy stadia. After the Evenus one comes to the mountain Chalcis, which Artemidorus has called Chalcia; then to Pleuron; then to the village Halicyrna, above which, thirty stadia in the interior, lies Calydon; and near Calydon is the temple of the Laphrian Apollo. Then one comes to the mountain Taphiassus; then to the city Macynia; then to Molycreia and, near by, to Antirrhium, the boundary between Aetolia and Locris, to which the distance from the Evenus is about one hundred and twenty stadia. Artemidorus, indeed, does not give this account of the mountain, whether we call it Chalcis or Chalcia, since he places it between the Acheloüs and Pleuron, but Apollodorus, as I have said before, places both Chalcis and Taphiassus above Molycreia, and he also says that Calydon is situated between Pleuron and Chalcis. Perhaps, however, we should postulate two mountains, one near Pleuron called Chalcis, and the other near Molycreia called Chalcis. Near Calydon, also, is a lake, which is large and

1 10. 2. 4.

7 Ταφιασσών, the editors, for Ταφιασσον B, Ταφιασσος other MSS.
8 δὲ, Kramer, from conj. of Tzschuce, for τε (BCDhl); other MSS. omit the word.
9 φησι, the editors, for φασι.
10 For τις καὶ Palmer conj. ὄνεις; so Kiepert in Tab. Grace.
μεγάλη καὶ εὔοψος, ¹ ἦν ἐχουσιν οἱ ἐν Πάτραις Ῥωμαιοῖ.  

22. Τῆς δὲ μεσογαίας κατὰ μέν τὴν Ἀκαρνανίαν Ἕρυσιχαίους τινάς φησιν Ἀπολλόδωρος λέγεσθαι, ὅτι Ἀλκμὰν méμνηται: κατὰ δὲ τὴν Αἰτωλίαν ἦν Ἡλευνος, ἂς ἐν τῷ Αἰτωλικῷ καταλόγῳ μέμνηται ὁ Ὀμηρος, ἰχνη δ' αὐτῆς λείπεται μόνον ἔγχυς τῆς Πλευρῶνος ὑπὸ τῷ Ἀρακύνθῳ ἣν δὲ καὶ Λυσιμαχία πλησίον, ἡφανισμένη καὶ αὐτή, κειμένη πρὸς τῇ λίμνῃ, τῇ νῦν μὲν Λυσιμαχία, πρότερον δ' Ἰθρα, μεταξὺ Πλευρῶνος καὶ Ἄρσινόης πόλεως, ἤ κόμη μὲν ἢ πρότερον, καλουμένη Κωνώπα,⁵ κτίσμα δ' ὑπήρξεν Ἀρσινόης, τῆς Πτολεμαίου τοῦ δευτέρου γυναικὸς ἀμα καὶ ἄδελφης, εὐφυὸς ἐπικείμενη πως τῇ τοῦ Ἀχελώου διαβάσει παραπλησίον δὲ τι καὶ ἡ Πυλήνη τῷ Ὡλένῳ πέπονθεν ὅταν δὲ φη τὴν Καλυδώνα αἰτπείων τε καὶ πετρήσοσαν, ἀπὸ τῆς χώρας δεκτέων εἰρηται γάρ, ὅτι τὴν χώραν δικα διελόντες τὴν μὲν ὀρείνην καὶ ἐπίκτητον τῇ Καλυδῶνι προσένειμαν, τὴν πεδιάδα δὲ τῇ Πλευρῶνι.  

23. Νυνὶ μὲν οὖν ἐκπεπόνηται καὶ ἀπηγόρευκεν ὑπὸ τῶν συνεχῶν πολέμων ἢ τῇ Ἀκαρνανίᾳ καὶ Αἰτωλοῖ, καθάπερ καὶ πολλά τῶν ἄλλων ἔθνων·

¹ εὔοψος BCDghlnox; εὔοψικὸς k.  
² Before ποιμήν Bergk (note to Frag. 24) reads merely οὐδὲ instead of Καλυδώναιου δὲ DHisn, Καλυδώναιου δὲ Bk, Καλυδώναιου δὲ C; Καλυδώναιος οὐδὲ, Corais from conj. of Casaubon. 

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well supplied with fish; it is held by the Romans who live in Patrae.

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

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

1 Frag. 24 (Bergk).
2 She married him in 279 B.C.
3 Cf. 10. 2. 6.
5 Iliad 2. 640.
6 10. 2. 3.
7 i.e. Aetolia the "Acquired" (10. 2. 3).

3 Ἔρσ, Corais, for ὘ς; so the later editors.
4 Ἀρακίνθε, the editors, for Ἀρακίνθ. 
5 Κωνώπα, Tzschucke, for Κωνώπα; so the later editors.
πλείστου μέντοι χρόνον συνέμειναν Αἰτωλοί μετά τῶν Ἀκαρνάνων πρὸς τε τοὺς Μακεδόνας καὶ τοὺς Ἀλλούς Ἱθαληνάς, ὡστάτα δὲ καὶ πρὸς Ῥωμαίους περὶ τῆς αὐτονομίας ἀγωνιζόμενοι. ἐπεὶ δὲ καὶ Ὄμηρος αὐτῶν ἐπὶ πολὺ μέμνηται καὶ οἱ ἄλλοι ποιηταὶ τε καὶ συγγραφεῖς, τὰ μὲν εὐσήμως τε καὶ ὁμολογούμενως, τὰ δὲ ἢπτον θυσίμως (καθάπερ τοῦτο 1 καὶ ἐν τοῖς ἦδη λεγθεὶσι περὶ αὐτῶν ἀποδεικταί), προσληπτέον καὶ τῶν παλαιοτέρων τινὰ τῶν ἀρχῆς ἐχόντων τάξιν ἡ διαπορομένων.

C 461 24. Εὐθὺς ἐπὶ τῆς Ἀκαρνανίας, ὅτι μὲν αὐτὴν ὁ Λαέρτης καὶ οἱ Κεφαλληνίας κατεκτήσαντο, εὑρηταὶ ἦμιν, τίνων δὲ κατεχόντων πρότερον, πολλοὶ μὲν εἰρήκασιν, οὐχ ὁμολογούμενα δὲ εἰπόντων, ἐπιφανὴς δὲ, ἀπολείπεται τὰς λόγους ἦμιν διαιτητικὸς περὶ αὐτῶν. φασὶ γὰρ τοὺς Ταφίους τε καὶ Τηλεβόας λεγομένους οἰκεῖν τὴν Ἀκαρνανίαν πρότερον, καὶ τὸν ἤγεμόνα αὐτῶν Κέφαλου τὸν κατασταθέντα ὑπὸ Ἀμφιτρύώνος κύριον τῶν περὶ τὴν Τάφου νήσου κυριεύσαι καὶ τάυτης τῆς χώρας εὑρεθέν δὲ καὶ τὸ ἀπὸ τοῦ Λευκάτα νομίζομενον ἄλμα τούτω πρῶτῳ προσμυθεύσεον, ὡς προεἰρήται. ὁ δὲ ποιητής, ὅτι μὲν ἦχων οἱ Τάφιοι τῶν Ἀκαρνάνων, πρὸς οἱ τοὺς Κεφαλληνίας καὶ τὸν Λαέρτην ἐπελθείν, οὐ λέγει, διότι δὲ ἦσαν φίλοι τοῖς Ἴθακησίοις λέγει, ὡστε ἡ οὖν ὅλως ἐπήρξαν

1 τούτω μον, τούτων ΒΟΔικ.

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

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

οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασεν νέεσθαι Ἰκάριον, ὡς κ’ αὐτῶς εἰδυνώσαιτο θύγατρα: καὶ περὶ τῶν ἀδελφῶν.

ἡδὴ γὰρ ἐν πατήρ τε κασίμητοι τε κέλουται Εὐρυμάχῳ γημασθαι.

οὕτε γὰρ ἐν Λακεδαίμονι πιθανόν αὐτοὺς οἴκειν, οὗ γὰρ ἐν ὁ Τηλέμαχος παρὰ Μενελάῳ κατήγετο, ἀφιγμένος ἐκεῖσε. οὐτ’ ἄλλην οἰκήσιν παρειλήφαμεν αὐτῶν. φασὶ δὲ Τυνδάρεων καὶ τὸν ἀδελφὸν αὐτοῦ τὸν Ἰκάριον, ἐκπεσόντας ὑπὸ Ἰπποκόωντος τῆς οἰκείας, ἑλθείν παρὰ Θέστιον, τὸν τῶν Πλευρωνίων ἀρχοντα, καὶ συγκατακτήσασθαι τῇ περαι τοῦ Ἀχέλα' ὑπὸ πολλήν ἐπὶ μέρει τὸν μὲν οὖν Τυνδάρεων ἐπανελθεῖν οἰκαδὲ, γημαστα λαθέαν, τῆς τοῦ Θεστίου θυγατέρα, τὸν δ’ Ἰκάριον ἐπιμεῖναι, τῆς Ἀκαρνανίας ἑχοντα μέρος, καὶ τεκνοποιήσασθαι τῇ τε Πηνελόπην ἐκ Πολυκάστης τῆς Λυγαιοῦ θυγατρός καὶ τοὺς ἀδελφοὺς αὐτῆς. ἤμεὶς μὲν οὖν ἀπεδείξαμεν ἐν τῷ καταλόγῳ τῶν νεῶν καὶ τοὺς Ἀκαρνάνας καταριθμομένους καὶ

1 Ἰκάριον, Xylander, for Ἰκαρον.
2 For τὴν πέραιν (τὴν περαιάν ΒΕκνο) Tscheucke and Corais, from conj. of Casanbon, read τῆς περαιάς.
3 πόλιν CDEghisIx, πολλά k.

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Ithacans voluntarily, or had become joint-occupants with them. It appears that also a colony from Lacedaemon settled in Acarnania, I mean Icarius, father of Penelope, and his followers; for in the Odyssey the poet represents both Icarius and the brothers of Penelope as living: "who¹ shrink from going to the house of her father, Icarius, that he himself may exact the bride-gifts for his daughter,"² and, concerning her brothers, "for already her father and her brothers bid her marry Eurymachus";³ for, in the first place, it is improbable that they were living in Lacedaemon, since in that case Telemachus would not have lodged at the home of Menelaüs when he went to Lacedaemon, and, secondly, we have no tradition of their having lived elsewhere. But they say that Tyndareus and his brother Icarius, after being banished by Hippocoön from their home-land, went to Thestius, the ruler of the Pleuronians, and helped him to acquire possession of much of the country on the far side of the Acheloüs on condition that they should receive a share of it; that Tyndareus, however, went back home, having married Leda, the daughter of Thestius, whereas Icarius stayed on, keeping a portion of Acarnania, and by Polycastê, the daughter of Lygaeus, begot both Penelope and her brothers. Now I have already set forth that the Acarnanians were enumerated in the Catalogue of Ships,⁴ that they took part in the

¹ The suitors. ² Od. 2. 52. ³ Od. 15. 16. ⁴ 10. 2. 25; but Homer nowhere specifically mentions the "Acarnanians."

⁴ Ἰκαρον MSS. except E. ⁵ ἐπιμείναι, Meincke emends to ὑπομείναι.
μετασχοντας της ἐπὶ 'Ιλιον στρατείας, ἐν οἷς κατωνομάζοντο οἵ τε τὴν ἀκτήν οἰκοῦντες καὶ ἐτὶ
οἵ τ᾽ ἠπειρον ἔχον ἢδ' ἀντιπέραι ἐνέμοντο.
oúte δ᾽ ἡ ἠπειρος 'Ακαρνανία ὁμομάζετό πω, οὐθ᾽ ἡ ἀκτή Λευκάς.

C 462 25. Ἔφορος δ᾽ οὐ φησι συστρατεύσαι: 'Αλκμαίωνα ἡγαρ τὸν Ἀρμιάρεω, στρατεύσαντα μετὰ Διομήδους καὶ τῶν ἄλλων Ἐπιγόνων καὶ κατορθώσαντά τὸν πρὸς Θηβαίους πόλεμον, συνέλθειν Διομήδει καὶ τιμωρήσασθαι μετ᾽ αὐτοῦ τοὺς Οἰνέως ἔχθρας, παραδόντα δ᾽ ἐκείνοις τὴν Λιτωλίαν, αὐτὸν εἰς τὴν 'Ακαρνανίαν παρελθεῖν καὶ ταύτην καταστρέφεσθαι. Ἀγαμέμνονα δ᾽, ἐν τούτῳ τοῖς Ἀργείοις ἐπιθέμενον, κρατήσαι ραδίως, τῶν πλείστων τοῖς περὶ Διομήδη συνακολουθησάντων. μικρὸν δ᾽ ύστερον ἐπιτεσσούσης τῆς ἐπ᾽ 'Ιλιον ἐξόδου, δείσαντα, μὴ ἀπόντος αὐτοῦ κατὰ τὴν στρατείαν ἐπανελθόντες οἰκάδε οἱ περὶ τὸν Διομήδη (καὶ ἡγαρ ἀκούσας μεγάλην περὶ αὐτοῦ συνεστραμμένην δύναμιν) κατάσχοιεν τὴν μάλιστα προσήκουσαν αὐτοῖς ἀρχήν, τὸν μὲν ἡγαρ 'Αδράστου, τὸν δὲ τοῦ πατρὸς εἶναι κληρονόμον, ταῦτα δὴ διανοηθέντα καλεῖν αὐτοὺς ἐπὶ τε τῆν τοῦ 'Αργους ἀπόληψιν καὶ τὴν κοινωνίαν τοῦ πολέμου· τὸν μὲν οὖν Διομήδη πεισθέντα μετασχεῖν τῆς στρατείας, τὸν δὲ 'Αλκμαίωνα ἀγανακτοῦντα μὴ φροντίσαι διὰ δὲ τούτο μηδὲ κοινωνήσαι τῆς στρατείας μόνους τοὺς 'Ακαρνάνας τοῖς Ἑλλησπ.
expedition to Ilium, and that among these were named “those who lived on the 'shore,’”¹ and also “those who held the mainland and dwelt in parts opposite.”² But as yet neither had the mainland been named “Acarnania” nor the shore “Leucas.”

25. Ephorus denies that they joined the Trojan expedition, for he says that Alcmaeon, the son of Amphiaraiüs, made an expedition with Diomedes and the other Epigoni, and had brought to a successful issue the war against the Thebans, and then joined Diomedes and with him took vengeance upon the enemies of Oeneus, after which he himself, first giving over Aetolia to them,³ passed into Acarnania and subdued it; and meanwhile Agamemnon attacked the Argives and easily prevailed over them, since the most of them had accompanied the army of Diomedes; but a little later, when the expedition against Ilium confronted him, he conceived the fear that, when he was absent on the expedition, Diomedes and his army might come back home (and in fact it was reported that a great army had gathered round him) and seize the empire to which they had the best right, for one⁴ was the heir of Adrastus and the other⁵ of his father;⁶ and accordingly, after thinking this all over, Agamemnon invited them both to resume possession of Argos and to take part in the war; and although Diomedes was persuaded to take part in the expedition, Alcmaeon was vexed and refused to heed the invitation; and for this reason the Acarnanians alone refused to share in the ex-

¹ “Shore of the mainland,” Od. 24. 378.
² See 10. 2. 8. ³ Diomedes and Oeneus.
⁴ Diomedes. ⁵ Alcmaeon. ⁶ Amphiaraiüs
τούτοις δ’, ὡς εἰκός, τοῖς λόγοις ἐπακολουθήσαντες οἱ 'Ακαρνάνες συφίσασθαι Ῥωμαίους καὶ τὴν αὐτονομίαν παρ’ αὐτῶν ἐξανύσασθαι, λέγοντες, ὡς οὐ μετάσχοιεν μόνοι τῆς ἐπὶ τοὺς προγόνους τοὺς ἐκείνους στρατείας· οὔτε γὰρ ἐν τῷ Λιτωλικῷ καταλόγῳ φράξιντο, οὔτε ἱδία· οὐδὲ γὰρ ὅλως τούνομα τούτ’ ἐμφέροιτο ἐν τοῖς ἐπεσίν.

26. Ὅ μὲν οὖν Ἐφορος, πρὸ τῶν Τρωϊκῶν ἤδη τὴν 'Ακαρνανίαν ὑπὸ τῶν Ἀλκμαίων ποιήσας, τὸ τε Ἀργος τὸ Ἀμφιλοχικὸν ἐκεῖνον κτίσμα ἀποφαίνει καὶ τὴν 'Ακαρνανίαν ὠνομάσθαι φησίν ἀπὸ τοῦ παιδὸς αὐτοῦ Ἄκαρνάνος, Ἀμφιλόχους δὲ ἀπὸ τοῦ ἂδελφοῦ Ἀμφιλόχου· ὥστε ἐκπέπττει εἰς τὰ παρὰ τὴν Ὀμηρικήν ἱστορίαν λεγόμενα. Θοικυθίδης δὲ καὶ ἄλλοι τὸν Ἀμφιλόχου, ἀπὸ τῆς στρατείας τῆς Τρωϊκῆς ἐπαινόντα, οὐκ ἄρεσκόμενον τοῖς ἐν Ἀργεῖ, ταύτῃν οἰκῆσαί φασὶ τὴν χώραν, οἱ μὲν κατὰ διαδοχὴν ἢκοντα τῆς τοῦ ἂδελφοῦ δυναστείας, οἱ δ’ ἄλλως, καὶ ἱδία μὲν περὶ Ἄκαρμινὸν ταύτα λέγουτ’ ἃν, κοινὴ δ’ ὁσα καὶ τοῖς Λιτωλικοῖς ἐπιτηξέκεται νῦν ἐρούμεν, τὰ Λιτωλικὰ λέγοντες ἐφεξῆς, ὃσα προσλαβεῖν τοῖς εἰρημένοις ἐγνώμεν.

1 φησι ΒChino.

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1 Iliad 2. 638 ff. 2 2. 68.
pedition with the Greeks. And it was probably by following this account that the Acarnanians tricked the Romans, as they are said to have done, and obtained from them their autonomy, urging that they alone had had no part in the expedition against the ancestors of the Romans, for they were named neither in the Aetolian catalogue nor separately, and in fact their name was not mentioned in the Epic poems at all.

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

1. Τοὺς δὲ Κουρήτας τῶν μὲν Ἀκαρνάσι, τῶν δὲ Αἰτωλοὺς προσεμόντων, καὶ τῶν μὲν εἰκ Κρήτης, τῶν δὲ ἐξ Εὐβοίας τὸ γένος εἶναι φασκόντων, ἐπειδὴ καὶ Ὁµηρος αὐτῶν μέμηται, τὰ παρ᾽ ἐκείνου πρῶτον ἐπισκέπτευον. οἶονται δὲ αὐτῶν λέγειν Αἰτωλοὺς μᾶλλον ἡ Ἀκαρνάνας, εἴπερ οἱ Πορθανίδαι ἤσαν

"Ἀγριος ἴδε Μέλας, τρίτατος δ᾽ ἦν ὑπότα Ὀίνεὺς.

φέκου δ᾽ ἐν Πλευρῷ καὶ αὐτεινῇ Καλυδώνι.

αὐταὶ δὲ εἰσὶν Αἰτωλικαὶ πόλεις ἀμφότεραι καὶ φέρονται ἐν Αἰτωλικῷ καταλόγῳ, ὡστε, ἐπεὶ τῇ Πλευρώνᾳ οἶκοιντες φαίνονται καὶ κατ᾽ αὐτῶν οἱ Κουρήτες, Αἰτωλοί ἂν ἔεν. οἱ δὲ ἀντιλέγοντες τῷ τρόπῳ τῆς φράσεως παρὰγονται, ὅταν φή,

Κουρήτες τ᾽ ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι ἀμφὶ πόλιν Καλυδόνια.

οὐδὲ γὰρ ἂν κυρίως εἶπεν οὕτως ἐμάχοντο Βοιωτοὶ καὶ Θηβαῖοι πρὸς ἄλληλους, οὐδὲ Ἀργεῖοι καὶ Πελοποννήσιοι. ἐδείχθη δ᾽ ἐν τοῖς ἐμπροσθεν, ὅτι ἐκτὸς καὶ Ὁµηρικόν τὸ ἔθος τοῦτο τῆς φράσεως καὶ ὑπὸ τῶν ἄλλων ποιητῶν τετριμένου τοῦτο μὲν ὑπὸ εὐαπολόγητον. ἐκεῖνοι δὲ λεγέτωσαν πῶς ἂν μὴ ὀμοιότερας ὄντας μηδὲ Αἰτωλοὺς τοὺς Πλευρώνιους ἐν τοῖς Αἰτωλοῖς κατέλεγεν.

2. Ἐφορος δὲ τοὺς Αἰτωλοὺς εἰπὼν ἔθνος εἶναι μηδεπώποτε γεγενημένοιν ὑφ᾽ ἐτέρους, ἀλλὰ πάντα

1 Iliad 14. 117. 2 Iliad 14. 116
1. As for the Curetes, some assign them to the Acarnanians, others to the Aetolians; and some assert that the tribe originated in Crete, but others in Euboea; but since Homer mentions them, I should first investigate his account. It is thought that he means that they were Aetolians rather than Acarnanians, if indeed the sons of Porthaon were "Agrius and Melas, and, the third, Oenens the knight";¹ "and they lived in Pleuron and steep Calydon."² These are both Aetolian cities, and are referred to in the Aetolian catalogue; and therefore, since, even according to the poet, the Curetes obviously lived in Pleuron, they would be Aetolians. Those writers who oppose this view are misled by Homer's mode of expression when he says, "the Curetes were fighting, and the Aetolians steadfast in battle, about the city of Calydon";³ for, they add, neither would he have spoken appropriately if he had said, "the Boeotians and the Thebans were fighting against one another"; or "the Argives and the Peloponnesians." But, as I have shown heretofore,⁴ this habit of expression not only is Homeric, but is much used by the other poets also. This interpretation, then, is easy to defend; but let those writers explain how the poet could catalogue the Pleuronians among the Aetolians if they were not Aetolians or at least of the same race.

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

¹ Iliad 9.529. ⁴ S. 3. 8, 10. 2. 10.
² See Dictionary in Vol. I.
τοῦ μνημονευόμενον χρόνον μεμενηκός ἀπόρθητον
diá τε τάς δυσχωρίας τῶν τόπων καὶ diá τήν
περὶ τῶν πόλεων ἀσκησιν, ἐξ ἀρχῆς μὲν φησιν ἀπασαν τὴν χώραν Κουρήτας κατασχέων, ἀφικο-
μένου δὲ Ἐλίδος Αἰτωλοῦ τοῦ Ἐνδυμίωνος καὶ
tοῖς πολέμοις κρατοῦντος αὐτῶν, τοὺς μὲν Κουρή-
tας εἰς τὴν νῦν καλουμένην Ἀκαρηνίαν ὑπο-
χωρήσαι, τοὺς δὲ Αἰτωλοὺς συγκατελθόντας
Επειοὶς τὰς ἀρχαιοτάτας κτίσαι τῶν ἐν Αἰτωλία
πόλεων, δεκάτη δὲ ὕστερον γενεὰ τὴν Ἡλίῳ ὑπὸ
Ὀξύλου τοῦ Αίμωνος συνοικίσθηναι, περαιώθεντος
ἐκ τῆς Αἰτωλίας. παρατίθησι δὲ τούτων μαρτύρια
τὰ ἐπιγράμματα, τὸ μὲν ἐν Θέρμοις τῆς Αἰτωλίας,
ὅπου τὰς ἀρχαιοτάς ποιεῖσθαι πάτριοι αὐτοῖς
ἐστίν, ἐγκεχαραγμένον τῇ βάσει τῆς Αἰτωλοῦ
εἰκόνος:

χώρης νόσιστήρα, παρ’ Ἀλφειοῦ ποτὲ δ이는
θρεφθέντα, σταδίων γείτον Ὀλυμπιάδος,
Ἐνδυμίωνος παῖδ’ Αἰτωλοὶ τόνδ’ ἀνέθηκαν
Αἰτωλόν, σφετέρας μνημ’ ἀρετῆς ἐσοφάν.

τὸ δὲ ἐν τῇ ἀγορᾷ τῶν Ἡλείων ἔπι τῷ Ὀξύλου
Ἀνδριάντι:

Αἰτωλός ποτε τόνδε λιπὼν αὐτὸχθονα δήμον
κτήσατο Κουρήτων γῆν, δορὶ πολλὰ καμῶν.

τῆς δ’ αὐτῆς γενεὰς δεκατόσπορος Αἴμωνος

Ὀξύλος ἀρχαίην ἐκτίσε τήνδε πόλιν.

1 τε, Tzschucke, for δὲ; so the later editors.
2 φησιν, Tzschucke, for φασὶ; so the later editors.
3 δεκάτη δ’, Corais, for δέκα. τῇ δ’; so the later editors.

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

¹ Cp. S. 3. 33.  
² Cf. S. 3. 33.

4 θρεφθέντα, Jacobs, Corais, and later editors, for ραφέντα πε, τρεφθέντα other MSS.  
5 'Ηλείων, correction in π, and Pletho, for Αίτωλων; so the editors.
3. Τὴν μὲν οὖν συγγένειαν τὴν πρὸς ἀλλήλους τῶν τε Ἦλειών καὶ τῶν Αἰτωλῶν ὁρθῶς ἐπισημαίνεται διὰ τῶν ἐπιγραμμάτων, ἐξομολογουμένων ἀμφοῖν οὐ τὴν συγγένειαν μόνον, ἀλλὰ καὶ τὸ ἀρχηγέτας ἀλλήλων εἶναι· δι’ οὗ καλῶς ἐξελέγχει ψευδομένους τοὺς φάσκοντας τῶν μὲν Αἰτωλῶν ἀποίκους εἶναι τοὺς Ἦλειους, μὴ μέντοι τῶν Ἦλειων τοὺς Αἰτωλοὺς. τὴν δ’ ἀνομολογίαν τῆς γραφῆς καὶ τῆς ἀποφάσεως φαίνεται τὴν αὐτὴν ἐπιδεδειγμένους κάνταυθα, ἥπερ ἐπὶ τοῦ μαντείου τοῦ ἐν Δελφοῖς παρεστήσαμεν. εἰπὼν γὰρ ἀπόρθητον ἐκ τοῦ μνημονευμένου χρόνου παντὸς τῆς Αἰτωλίας, εἰπὼν δὲ καὶ εξ ἀρχῆς τὴν χώραν ταύτην τοὺς Κουρήτας κατασχεῖν, ὡφειλέ μὲν 1 τοῖς εἰρημένοις ἀκόλουθον τοῦτο ἐπιφέρειν,2 ὅτι οἱ Κουρήτες διέμειναν ἐως εἰς αὐτὸν κατέχοντες τὴν Αἰτωλίαν γῆν, οὕτω γὰρ ἐμέλλει ἀπόρθητος τε καὶ οὐδέποτε ἐπ’ 3 ἀλλοις γεγονότα ὀρθῶς λεχθῆσεθαι· ο δ’ ἐκλαθόμενος τῆς ὑποσχέσεως οὐ τοῦτ’ ἐπιφέρει, ἀλλὰ τοῦναιντο, ὡς ἀφικομένου εξ Ἡλίδος Αἰτωλοῦ καὶ τοῖς πολέμοις κρατοῦντος αὐτῶν, οἱ Κουρήτες ἀπῆλθον εἰς τὴν Ἀκαρνανίαν τί οὖν ἄλλο πορθήσεως ἰδιον ἢ τῷ πολέμῳ κρατηθῆναι καὶ τὴν χώραν ἐκλιπεῖν; τοῦτο δὲ καὶ τὸ ἐπίγραμμα μαρτυρεῖ τὸ παρὰ τοῖς Ἦλειοις, ὁ γὰρ Αἰτωλὸς, φησὶ·

κτήσατο Κουρήτων γῆν, δορὶ πολλὰ καμὼν.

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

¹ See 9. 3. 11.  
² See 9. 3. 11.
4. Ἰσως δή τις ἀν φαίη, λέγειν αὐτὸν ὑπόρθητον τὴν Λιτωλίαν, ἀφ’ οὗ τούνομα τοῦτ’ ἔσχε μετὰ τὴν Λιτωλοῦ παρουσίαν ἀλλ’ ἀφήρηται καὶ τοῦτον 1 τοῦ νοήματος τὸν λόγον, φήσας ἐν τοῖς ἐφεξῆς τὸ μὲν πλεῖστον τοῦ λαοῦ τοῦ διαμένοντος ἐν τοῖς Λιτωλοῖς τοῦτο εἶναι, τὸ τῶν Ἐπειών λέγων, 2 συμμιχθέντων δ’ αὐτοῖς ὠστερον Λιολεών, τῶν ἀμα Βοιωτοῖς ἐκ Θετταλίας ἀναστάντων, κοινῆ μετὰ τούτων τὴν χώραν κατασχεῖν. ἀρ’ οὖν πιστών 3 ἐστὶ χωρίς πολέμου τὴν ἀλλοτρίαν ἐπελθόντας συγκατανείμασθαι τοῖς ἐχουσίν, μηδὲν δεομένοις κοινωνίας τοιαύτης; ἦ τοῦτο μὲν οὖν πιστών, τὸ δὲ κρατουμένοις τοῖς ὅπλοις ἐπ’ ἴσοις 4 συμβῆναι πιστών; τι οὖν ἄλλο πόρθησις ἢ τὸ κρατεῖσθαι τοῖς ὅπλοις; καὶ Ἀπολλόδωρος δ’ εὑρίσκει ἐκ τῆς Βοιωτίας ἀπελθόντας 5 "Ταινίας ἱστορεῖσθαι καὶ ἐποίκους τοῖς Λιτωλοῖς γενομένους· ὁ δ’ ὥσπερ κατωρθωκὼς ἐπιλέγει, διότι 6 ταύτα καὶ τὰ τοιαύτα διακριβών εἰσώθηκεν, ὅταν ἦ τι τῶν πραγμάτων ἦ παντελῶς ἀποροῦμενον ἢ γευθὴ δόξαν ἑχων.

5. Τοιούτοις δ’ ὡς Ὁφορὸς ἐτέρων ὁμοις κρείττων ἐστὶ καὶ αὐτὸς ὁ ἐσπουδασμένως οὕτος ἐπαινεῖσας αὐτὸν Πολύβιος καὶ φήσας περὶ τῶν Ἐλληνικῶν καλῶς μὲν Εὐδοξοῦ, καλλιστα δ’ Ὁφορὸν ἐξη

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

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

¹ Book 34, Frag. 1.
² Eudoxus of Cnidus (fl. about 350 B.C.).
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gείσθαι περὶ κτίσεως, συγγενεῖών, μεταναστάσεως, ἁρχηγετῶν, ἡμεῖς δὲ, φησί, τὰ νῦν ὄντα δηλώσομεν καὶ περὶ θέσεως τόπων καὶ διαστημάτων τούτο γὰρ ἐστὶν οἰκείοτατον χωρογραφία. ἀλλὰ μὴν σὺ γε, ὦ Πολύβιε, ὁ τὰς λαοδογματικὰς ἱποφύσεις περὶ τῶν διαστημάτων εἰσάγων οὐκ ἐν τοῖς ἑξῳ τῆς Ἐλλάδος μόνον, ἀλλὰ καὶ ἐν τοῖς Ἐλληνικοῖς, καὶ διδοῖς εὐθύνας τὰς μὲν Ποσειδώνιω, τὰς δὲ Ἀρτεμιδώρῳ, τὰς δὲ ἄλλοις πλείον. καὶ ἡμῖν οὖν συγγνώμην ἔχειν καὶ οὐ δυσχεραίνειν δεῖ, παρὰ τῶν τοιούτων μεταφέρουσι τὴν πολλὴν ἱστορίαν, εάν τι πταίσωμεν, ἀλλὰ ἀγαπάν, ἐὰν τὰ πλείω τῶν εἰρημένων ἐτέρως ἅμεινον λέγωμεν, ἢ τὰ παραλειφθέντα κατ’ ἄγνοιαν προστιθῶμεν.

6. Περὶ δὲ Κουρήτων ἐτε καὶ τοιαύτα λέγεται, τὰ μὲν ἐγγυτέρω οὔτα τῆς περὶ Λιτωλών καὶ ᾿Ακαρνάνων ἱστορίας, τὰ δὲ ἀπωτέρω· ἐγγυτέρω μὲν τὰ τοιαύτα, οἰα προεύρηται, ὅτι τὴν χώραν, ἣν ὕπο Λιτωλία καλεῖται, Κουρήτες ὄκουν, ἐλθόντες δ’ οἱ Λιτωλοὶ μετὰ Λιτωλοῦ τούτους ἐξέβαλον εἰς τὴν ῾Ακαρνανίαν· καὶ ἐτε τὰ τοιαύτα, ὅτι τὴν Πλευρωνίαν ὑπὸ Κουρήτων οἰκουμένην καὶ Κουρήτων προσαγορευμένην Αἰολεῖς ἑπελθόντες ἀφείλοντο, τοὺς δὲ κατέχοντας ἐξέβαλον. ᾿Αρχέ-

1 τὰς λαοδογματικὰς, Tzschucke, from conj. of Tyrwhitt, for τάλας δογματικάς CDghilnosx, τὰς τῶν ἄλλων δογματικὰς Bk; so the later editors.

2 καὶ διδοῖς, Casaubon, for καὶ διαδοῦς BCDghikx, καὶ διαδίδουσ lno, νῇ Δία, ᾿Ιδᾶς Corais; so the editors after Corais.

3 συγγνώμη Bk; so Müller-Dübner. 82
cities, kinships, migrations, and original founders, "but I," he says, "shall show the facts as they now are, as regards both the position of places and the distances between them; for this is the most appropriate function of Chorography." But assuredly you, Polybius, who introduce "popular notions" concerning distances, not only in dealing with places outside of Greece, but also when treating Greece itself, must also submit to an accounting, not only to Poseidonius, and to Apollodorus, but to several others as well. One should therefore pardon me as well, and not be vexed, if I make any mistakes when I borrow from such writers most of my historical material, but should rather be content if in the majority of cases I improve upon the accounts given by others, or if I add such facts as have elsewhere, owing to lack of knowledge, been left untold.

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

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

4 χειρ, Jones inserts, following a correction in n; Meineke merely indicates a lacuna; Kramer conj. συγγραμμα.
μαχος δ' ο Εὐβοεύς φησι τοὺς Κουρήτας ἐν Χαλκίδι συνοικήσαι, συνεχῶς δὲ περὶ τοῦ Ἀηλάιντον πεδίον πολεμοῦντας, ἐπειδὴ οἱ πολεμοῦντες, ὡς κόμης ἐδράττοντο τῆς ἐμπροσθεν καὶ κατέσπυτοι αὐτοὺς, ὄπισθεν κομίντας γενόσθαι, τὰ δ' ἐμπροσθεν κείρεσθαι διὸ καὶ Κουρήτας ἀπὸ τῆς κουράς κληθῆναι μετοικῆσαι δ' εἰς τὴν Αἰτωλιαν, καὶ κατασχόντας τὰ περὶ Πλευρῶνα χωρία τοὺς πέραν οἰκοῦντας τοῦ Ἀχελώου διὰ τὸ ἀκούροσ φυλάττειν τὰς κεφαλὰς Ἀκαρνάνας καλέσαι. 2 εὖνοι δ' ἀπὸ ἦρως τούνομα σχεῖν ἐκάτερον τὸ φύλον οἱ δ' ἀπὸ τοῦ ὄρους τοῦ Κουρίου τοὺς Κουρήτας ὑνομασθῆναι τοῦ ὄπερκεν- μένου τῆς Πλευρῶνος, εἶναι τε φύλον τι Αἰτωλικὸν τοῦτο, ὡς Ὀμής καὶ Ἀγραίον καὶ Εὐρυτάνας καὶ ἄλλα πλείω. ὡς δ' εἰρήται, τῆς Αἰτωλίας διὰ διηρημένης, τὰ μὲν περὶ Καλυδώνα τῶν Οἰνέων ἐχειν φασί, τῆς δὲ Πλευρωνίας μέρος μὲν τι καὶ τοὺς Πορθαονίδας ἐχειν τοὺς περὶ τὸν Ἀγριον, εἶπερ 3

C 466 ώκεν εν Πλευρώνι καὶ αἰτεϊν Ἐκυδόνιν επικρατεῖν μέντοι Θέστιον τῆς Πλευρωνίας, τῶν πενθερῶν τοῦ Οἰνέως, Ἀλβαίας δὲ πατέρα, ἠγού- μενον τῶν Κουρήτων πολέμου δ' ἐμπεσόντος

1 Πλευρωνίαν no.
2 καλέσαι, Meineke, from conj. of Kramer, for καλεῖσθαι.
3 εἶπερ Bkno.

1 Archemachus (fl. not later than the third century B.C.) wrote works (now lost) on the History of Euboea and Meto- nymies (Change of Names).
2 "Cura." From this passage one might identify the "Curetes" with the "Abantes" (see 10. 1. 3), whom Homer
Archemachus the Euboean\(^1\) says that the Curetes settled at Chalcis, but since they were continually at war for the Lelantine Plain and the enemy would catch them by the front hair and drag them down, he says, they let their hair grow long behind but cut short the part in front, and because of this they were called "Curetes," from the cut of their hair,\(^2\) and they then migrated to Aetolia, and, after taking possession of the region round Pleuron, called the people who lived on the far side of the Achelous "Acarnanians," because they kept their heads "unshorn."\(^3\) But some say that each of the two tribes got its name from a hero; others, that the Curetes were named after the mountain Curium, which is situated about Pleuron, and also that this is an Aetolian tribe, like the Ophians and the Agraeans and the Eurytanians and several others. But, as I have already stated,\(^4\) when Aetolia was divided into two parts, the region round Calydon, they say, was in the possession of Oeneus, whereas a certain part of Pleuronia was in the possession of the sons of Porthaon, that is, Agrius and his followers, if it be true that "they lived in Pleuron and steep Calydon";\(^5\) the mastery over Pleuronia, however, was held by Thestius (the father-in-law of Oeneus and father of Althaea), who was leader of the Curetes; but when war broke out between the speaks of as "letting their hair grow long behind" (*Iliad* 2. 542). According to a scholium (on *Iliad* 1. c.), the Euboeans wore their hair long behind "for the sake of manly strength." The Greeks in general, however, let their hair grow long all over the head in Trojan times, being often referred to by Homer as the "long-haired Achaeans."\(^6\)

\(^1\) The Greek adjective used is ἀκορός ("acurus").

τοῖς Θεσσαλίαις πρός Οίνεα καὶ Μελέαγρου, ός 1 μὲν ὁ ποιητὴς ἀμφὶ συνὸς κεφαλῆ καὶ δέρματι, κατὰ τὴν περὶ τοῦ κάρπου μυθολογίαν, ός δὲ τὸ εἰκός, περὶ μέρος τῆς χώρας, οὕτω δὴ λέγεται. 2

Κουρήτες τ' ἐμάχωντο καὶ Λίτωλοι μενεχάρμαι.

ταῦτα μὲν τὰ ἐγγυτέρω.

7. Τὰ δ' ἀπωτέρω τῆς ὑποθέσεως ταύτης, ἄλλως δὲ διὰ τὴν ὅμωνυμίαν εἰς ταύτων ὑπὸ τῶν ἱστορικῶν ἄγομενα, ἀπερ Κουρήτικα μὲν καὶ περὶ Κουρήτων λέγεται, ὁμοίως ὅσπερ καὶ τὰ περὶ τῶν τῆς Λίτωλίαν καὶ τῆν Ἀκαρνανίαν οἰκησάυτων, ἐκεῖνων μὲν διαφερεῖ, ἐσικε δὲ μάλλον τῷ περὶ Σατύρων καὶ Σειληνῶν καὶ Βακχῶν καὶ Τιτύρων λόγῳ τοιούτους γὰρ τινας δαίμονας ἤ προπόλους θεῶν τοὺς Κουρήτων φασιν οἱ παραδόντες τὰ Κρητικὰ καὶ τὰ Φρύγια, ἱερονυγιαῖς τισὶν ἐμπεπλεγμένα ταῖς μὲν μυστικαῖς, ταῖς δ' ἄλλαις 3 περὶ τε τῆ τοῦ Δίως παιδοτροφίαν τῆν ἐν Κρήτῃ καὶ τοὺς τῆς μητρῶν τῶν θεῶν ὀργιασμοὺς ἐν τῇ Φρυγίᾳ καὶ τοῖς περὶ τῆν Ἰδὴν τῆς Τρωικῆς τόπως. τοσαύτῃ δ' ἐστὶν ἐν τοῖς λόγοις τούτοις ποικιλία, τῶν μὲν τοὺς αὐτοὺς τοῖς Κουρήσι τοὺς Κορύβαντας καὶ Καβείρους καὶ Ἰδαίους Δακτύλους καὶ Τελχίνας ἀποφαινόντων, τῶν δὲ συγγενεῖς ἄλληλων, καὶ

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

7. The accounts which are more remotely related, however, to the present subject, but are wrongly, on account of the identity of the names, brought into the same connection by the historians—I mean those accounts which, although they are called "Curetan History" and "History of the Curetes," just as if they were the history of those Curetes who lived in Aetolia and Acarnania, not only are different from that history, but are more like the accounts of the Satyri, Sileni, Bacchae, and Tityri; for the Curetes, like these, are called genii or ministers of gods by those who have handed down to us the Cretan and the Phrygian traditions, which are interwoven with certain sacred rites, some mystical, the others connected in part with the rearing of the child Zeus4 in Crete and in part with the orgies in honour of the mother of the gods which are celebrated in Phrygia and in the region of the Trojan Ida. But the variation in these accounts is so small that, whereas some represent the Corybantes, the Cabeiri, the Idaean Dactyli, and the Telchines as identical with the Curetes, others

1 Iliad 9. 548.
2 Known in mythology as "the Calydonian boar."
3 Iliad 9. 529.
4 10. 3. 11.
μικράς τινας αυτῶν πρὸς ἄλληλους διαφοράς διαστελλομένων, ὡς δὲ τύπῳ εἶπεῖν καὶ κατὰ τὸ πλέον, ἀπαντᾶς ἐνθουσιαστικούς τινας καὶ Βακχικοὺς καὶ ἑνοπλίως κινήσει μετὰ θορύβου καὶ ψόφου καὶ κυμβάλων καὶ τυμπάνων καὶ ὀπλῶν, ἔτι δ' αὐλοῦ καὶ βοῦς ἐκπλήττοντας κατὰ τὰς ἱερογραφίας ἐν σχήματι διακόνων, ὡστε1 καὶ τὰ ἱερὰ τρόπον τινὰ κοινοποιεῖσθαι ταῦτά τε καὶ τῶν Σαμοθράκων καὶ τὰ ἐν Δήμω καὶ ἄλλα πλείω διὰ τὸ τὸὺς προπόλους λέγεσθαι τοὺς αὐτοὺς. ἔστι μὲν οὖν θεολογικὸς πάς ὁ τοιοῦτος τρόπος τῆς ἐπισκέψεως καὶ οὔκ ἄλλοτριος τῆς τοῦ φιλοσόφου θεωρίας.

8. Ἐπεὶ δὲ δὲ ὡμωνυμίαν2 τῶν Κουρίττων καὶ οἱ ἱστορικοὶ συνήγαγον εἰς ἐν τὰ ἀνόμοια, οὐδ' ἀν3 αὐτὸς ὁκνήσαμε' ἄν εἰπεῖν περὶ αὐτῶν ἐπὶ πλέον ἐν παραβάσει, προσθείς τῶν οἰκεῖον τῇ ἱστορίᾳ φυσικοῦ λόγου. καὶ τοῦ τινὸς καὶ συνοικισμοῦ βούλονται ταῦτ' ἐκείνους, καὶ τυχὼν ἵσως ἔχονται ἔνοικοι πιθανοῦ' θηλυσσολόουντας γάρ, ὡς αἱ κόραι, τούτοις σχεῖν τούτο τούς 4 περὶ τὴν Αἰτωλίαν φασίν' εἶναι γὰρ καὶ τινὰ τοιοῦτον ἡμῶν ἐν τοῖς Ἐλλησί, καὶ Ἰάονας ἐλκεχίτωνας ο ὀ 467 εἰρήσθαι,5 καὶ τοὺς περὶ Λεωνίδαν κτενιζομένους, ὅτι ἐξήγεσαν εἰς τὴν μάχην, καταφρονηθῆναι

1 ὡστε, Corais, for τε; so the later editors.
2 ἐπεὶ δὲ δὲ ὡμωνυμίαν, Corais, for ἐπειδὴ δὲ ὡμωνυμία (ἐπεὶ δὲ ὡ, ἐπεὶ δ' ἡ ὡ); so the later editors.
3 ἀν is omitted by τοῖς.
4 τοῖς, the editors, for τοῖς.
5 After εἰρήσθαι Meineke (from Stephanus, s.c. 'Ἀκαρνανία) inserts the words καὶ κρώβυλον καὶ τέττιγα ἐμπλέκεσθαι.
represent them as all kinsmen of one another and differentiate only certain small matters in which they differ in respect to one another; but, roughly speaking and in general, they represent them, one and all, as a kind of inspired people and as subject to Bacchic frenzy, and, in the guise of ministers, as inspiring terror at the celebration of the sacred rites by means of war-dances, accompanied by uproar and noise and cymbals and drums and arms, and also by flute and outcry; and consequently these rites are in a way regarded as having a common relationship, I mean these and those of the Samothracians and those in Lemnos and in several other places, because the divine ministers are called the same. However, every investigation of this kind pertains to theology, and is not foreign to the speculation of the philosopher.

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

¹ "Corai" (see foot-note on "girls" and "youths," p. 91).
² e.g. Iliad 13. 685.
³ Herodotus 7. 208, 209.
Strabo

λέγουσιν ύπο τῶν Περσῶν, ἐν δὲ τῇ μείχθῃ θαυμασθήναι. ἀπλώς δ' ἢ περὶ τὰς κόμας φιλοτεχνίας συνέστηκε περὶ τε θρέψιν καὶ κουράν τριχῶς, ἀμφω δὲ κόραις καὶ κόροις ἐστὶν οἰκεία; ὅστε πλεοναχῶς τὸ ἐτυμολογεῖν τοὺς Κουρήτας; εὖ εὐπόρῳ κεῖται. εἰκὼς δὲ καὶ τὴν ἐνόπλιον ὀρχήσιν ύπὸ τῶν ἄσκημένων οὖτω περὶ κόμην καὶ στολὴν πρῶτον εἰσαχθεῖσαν, ἐκείνων Κουρήτων καλομένων, παρασχέειν πρόβασιν καὶ τοῖς στρατιωτικῶτεροις ἑτέρων καὶ τοῖς βίον ἐνόπλιον ἔχουσιν, ὡσθ' ὀμονύμως καὶ αὐτῶν Κουρήτας λεχθήναι, τοὺς ἐν Εὐβοίᾳ λέγω καὶ Αἰτωλίᾳ καὶ Ἀκαρνανίᾳ. καὶ "Ομήρος δὲ τοὺς νέους στρατιώτας οὕτω προσηγόρευσε. 2

κρινόμενος κούρητας ἀριστής Παναχαιῶν, δῶρα θοὶς 3 παρὰ νιὸν ἐνεγκεῖν, ὡσ τ' Ἀχιλῆ χθιζῷ υπέστημεν καὶ πάλιν,

dῶρα φέρον κούρητας Ἀχαιῶν. 4

περὶ μὲν οὖν τῆς τῶν Κουρήτων ἐτυμολογίας ταῦτα. ἢ δὲ 5 ἐνόπλιος ὀρχής ἄρχεται στρατιωτικῆς, καὶ ἡ πυρρίχη δηλοῦ καὶ ὁ Πύρριχος, ὅν ταυτικὸν

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1 The editors omit καὶ, after προσηγόρευσε.
2 The Iliad (19. 193) has ἠμῆς instead of θηῆς.
3 The Iliad (19. 248) has Ἀχαιῶν instead of Ἀχαιῶι.
4 The words ἡ δὲ ἐνόπλιος . . . στρατιωτικὰ are suspected by Kramer, and relegated to foot of page by Meineke.

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

and Strabo evidently had those forms in mind (see note on 10.3.11).

2 "Curetes."  
8 Iliad 19. 193.

4 "The Pyrrhic dance of our time seems to be a sort of Dionysiac dance, being more respectable than that of early times, for the dancers have thyrsi instead of spears, and hurl them at one another, and carry fennel-stalks and torches" (Athenaeus 14. 631 B).
9. Τὸ δ’ εἰς ἐν συμφέρεσθαι τὰ τοσαῦτα ὀνόματα καὶ τὴν ἐνοῦσαν θεολογίαν ἐν τῇ περὶ αὐτῶν ἱστορίᾳ νῦν ἐπισκεπτέον. κοινῶν δὴ τοῦτο καὶ τῶν Ἐλλήνων καὶ τῶν βαρβάρων ἐστὶ τὸ τάσις ἱεροποιίας μετὰ ἀνέσεως ἑορταστικῆς ποιεῖσθαι, τὰς μὲν σὺν ἐνθουσιασμῷ, τὰς δὲ χωρίς καὶ τὰς μὲν μετὰ μουσικῆς, τὰς δὲ μὴ καὶ τὰς μὲν μυστικῶς, τὰς δὲ ἐν φανερῷ καὶ τοῦθ’ ἡ φύσις οὕτως ὑπαγορεύει. ἦ τε γὰρ ἀνεσίς τῶν νοῶν ἀπάγει ἀπὸ τῶν ἀνθρωπικῶν ἀσχολημάτων, τῶν δὲ οὕτως νοῶν τρέπει πρὸς τὸ θείον: ὃ τε ἐνθουσιασμὸς ἐπίπνευσιν τινα θείαν ἔχειν δοκεῖ καὶ τῷ μαντικῷ γένει πλησίαζειν. ἦ τε κρύψις ἡ μυστικὴ τῶν ἱερῶν σεμνοποιεῖ τὸ θείον, μιμούμενη τὴν φύσιν αὐτοῦ φεύγουσαν ἡμῶν τὴν αἰσθησίαν: ἦ τε μουσική, περὶ τε ὀρχησιν οὕσα καὶ ῥυθμὸν καὶ μέλος, ἡδονὴ τε ἄμα καὶ καλλιτεχνία πρὸς τὸ θείον ἡμᾶς συνάπτει κατὰ τοιαύτην αἰτίαν. εὖ μὲν γὰρ εἰρήται καὶ τοῦτο, τοὺς ἀνθρώπους τὸτε μᾶλλον μιμεῖσθαι τοὺς θεοὺς, ὅταν εὐφυετῶσιν ἀμείνων δὲ ἄν λέγοι τις, ὅταν εὐδαιμονῶσιν: τοιοῦτον δὲ τοῦ χαίρειν καὶ τὸ ἑορτάζειν καὶ τὸ φιλοσοφεῖν καὶ μουσικῆς ἀπεσταθεῖ: μὴ γὰρ, εἰ τις ἐκπιστῶσι πρὸς τὸ χείρων γεγένηται, τῶν

1 καὶ. Xylander, Casaubon, and Corais emend to ἐπὶ; Kramer conj. κατά.
2 ἦ στρατιωτικὴ C.
3 γεγένηται. Meineke, for γένηται.

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

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

10. Καὶ διὰ τοῦτο μουσικὴν ἐκάλεσε Πλάτων καὶ ἐτὶ πρότερον οἱ Πυθαγόρειοι τὴν φιλοσοφίαν, καὶ καθ’ ἄρμονίαν τῶν κόσμων συνεστώμενοι φασί, πάν τὸ μουσικὸν εἴδος θεὼν ἔργον ὑπολαμβάνοντες. οὐτοὶ δὲ καὶ άἱ Μοῦσαι θεαὶ καὶ Ἀπόλλων Μουσηγήτης καὶ ἡ ποιητικὴ πάσα ὑμνητικὴ.1 ὥσαντως δὲ καὶ τὴν τῶν ἡθῶν κατασκευὴν τῇ μουσικῇ προσέμουσιν, ὡς πάν τὸ ἐπανορθωτικὸν τοῦ νοῦ τοῖς θεοῖς ἐγγύς ὄν. οἱ μὲν οὖν Ἕλληνες οἱ πλείστοι τῷ Διονύσῳ προσέθεσαν καὶ τῷ Ἀπόλλωνι καὶ τῇ Ἐκάτῃ καὶ ταῖς Μοῦσαις καὶ Δήμητρι, νη Δία,2 τὸ ὅργιαστικὸν πὰν καὶ τὸ βακχικὸν καὶ τὸ χορικὸν καὶ τὸ περὶ τὰς τελετὰς μυστικῶν, Ἰακχοῦν τε καὶ τῶν Διόνυσου καλοῦσι καὶ τὸν ἀρχηγῆτην τῶν μυστηρίων, τῆς Δήμητρος δαίμονα, δεινοφορίαι τε καὶ χορείαι καὶ τελεταὶ κοιναὶ τῶν θεῶν εἰσὶ τούτων· αἱ δὲ Μοῦσαι καὶ ὁ Ἀπόλλων, αἱ μὲν τῶν χορῶν προεστάσιν, οἱ δὲ καὶ τούτων καὶ τῶν κατὰ μαντικὴν πρότοποι δὲ τῶν Μοῦσῶν οἱ πεπαίδευμένοι πάντες, καὶ ἰδίως οἱ μουσικοί, τοῦ δ’ Ἀπόλλωνος οὕτως τε καὶ οἱ

1 οὔσα, after ὑμνητικὴ, Kramer omits; so the later editors.
2 ν. Tzschucke, and Corais write καὶ Δίι instead of νη Δία.

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

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

περὶ μαντικῆς, Δῆμοτρός δὲ ὁ τε μῦσται καὶ δαδούχοι καὶ ἱεροφάνται, Διονύσου δὲ Σειλήνοι τε καὶ Σάτυροι καὶ Βάκχαι, Δῆναι τε καὶ Θυεῖα καὶ Μιμαλλόνες καὶ Ναίδες καὶ Νῦμφαι καὶ Τίτυροι προσαγορευόμενοι.  

11. 'Εν δὲ τῇ Κρήτῃ καὶ ταῦτα καὶ τὰ τοῦ Δίος ἱερὰ ἱδίως ἐπετελεῖτο μετ’ ὀργιασμοῦ καὶ τοιούτων προπόλων, οἵοι δὲ περὶ τῶν Διόνυσίων εἰσὶν οἱ Σάτυροι τούτους δ’ ὁνόμαζον Κουρήτας, νέους τινὰς ἑνόπλιον κίνησιν μετ’ ὀρχήσεως ἀποδιδόντας, προστησάμενοι μύθον τὸν περὶ τῆς τοῦ Δίος γενέσεως, ἐν δ’ τὸν μὲν Κρόνον εἰσάγουσιν εἰδισμένου καταπίνειν τὰ τέκνα ἀπὸ τῆς γενέσεως εὐθὺς, τὴν δὲ 'Ρέαν πειραμένην ἐπικρύπτεσθαι τάς ὁδίνας καὶ τὸ γεννηθὲν βρέφος ἔκποδων ποιεῖν καὶ περισσώξειν εἰς δύναμιν πρὸς δέ τοῦτο συνεργοὺς λαβεῖν τοὺς Κουρήτας φασιν,  

3 οἱ μετὰ τυμπάνων καὶ τοιούτων ἄλλων ψόφων καὶ ἑνόπλίου χορείας καὶ θορύβου περιέποντες τὴν θεοῦ ἐκπληξεῖν ἐμελλόν τὸν Κρόνον καὶ λήσειν ὑποστάσαντες αὐτοῦ τὸν παίδα, τῇ δ’ αὐτῇ ἐπιμελεία καὶ τρεφόμενον ὑπ’ αὐτῶν παραδίδοσθαι ὡς οἱ Κουρήτες ἦτοι διὰ τὸ νέοι καὶ κόροι ὄντες ὑποργεῖν ἦ διὰ τὸ κουροτροφεῖν τῶν Δία (λέγεται γὰρ ἀμφότερος) ταύτης ἡξιῶθησαν τῆς προσηγορίας, οίονει Σάτυροι τινὲς ὄντες περὶ τῶν Δία. οἱ μὲν οὖν 'Ελληνες τοιοῦτοι περὶ τοὺς ὀργιασμοὺς.

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1 καὶ Τίτυροι προσαγορευόμενοι νῦ, for καὶ Σάτυροι προσαγορευόμεναι (other MSS.). C 10. 3. 7.  
2 οἵοι x, αἱ other MSS.  
3 φασιν, Jones inserts.  
4 νέοι E, νέον other MSS.
and the initiated and torch-bearers and hierophants, of Demeter; and the Sileni and Satyri and Bacchae, and also the Lenae and Thyiae and Mimallones and Naides and Nymphae and the beings called Tityri, of Dionysus.

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

1 "Coroi" (see note on "youths," 10. 3. 8).
2 "Curo-trophein," to "rear youth."
12. Οἱ δὲ Βερέκυντες, Φρυγῶν τι φύλον, καὶ ἀπλῶς οἱ Φρύγες καὶ τῶν Τρώων οἱ περὶ τὴν Ἰδην κατοικοῦντες, Ἀρέαν μὲν καὶ αὐτοὶ τιμῶσι καὶ ὀργιάζουσι ταύτη, μητέρα καλοῦντες θεῶν καὶ Ἀγδιστίν 1 καὶ Φρυγίαν θεὸν μεγάλην, ἀπὸ δὲ τῶν τόπων Ἰδαιαν καὶ Δινδυμήνην καὶ Σιπυλήνην 2 καὶ Πεσσινωντίδα 3 καὶ Κυβέλην καὶ Κυβήβην. 4 οἱ δ' Ἑλλήνες τοὺς προτόλους αὐτῆς ὀμωνύμως Κουρῆται λέγουσιν, οὐ μὴν γε ἀπὸ τῆς αὐτῆς μυθοποιίας, ἀλλ' ἔτερους, ὡς ἄν ὑποργοὺς τινας, τοῖς Σατύροις ἀνὰ λόγον τοὺς δ' αὐτοὺς καὶ Κορύβαντας καλοῦσι.

13. Μάρτυρες δ' οἱ ποιηταὶ τῶν τοιοῦτων ὑπονοιῶν ὁ τε γὰρ Πίνδαρος ἐν τῷ διθυράμβῳ, οὐ ἡ ἀρχὴ

Πρὶν μὲν εἰρπε σχοινοτένεια 5 τ' ἀοιδά 6 διθυράμβων, 7 μνησθεὶς 8 τῶν περὶ τῶν Διώνυσου ὑμνῶν τῶν τε παλαιῶν καὶ τῶν ύστερον, μεταβὰς ἀπὸ τούτων φησὶ

σοὶ μὲν κατάρχειν, 9
μάτερ μεγάλα, πάρα 10 ῥόμβοι κυμβάλων,

1 Ἀγδιστίν (word omitted by x), Casaubon, for Αἴστιν; so the later editors.
2 Σιπυλήνη, Tzschucke, for Πυλήνη; so the later editors.
3 Πεσσινωντίδα, the editors, for Περισσινωντία B, Πισσινωντία x, Πισσινωντία other MSS.
4 καὶ Κυβήβην, omitted by MSS. except Eno.
5 σχοινοτένεια Bergk, for σχοῖνος τονίας κ, σχοινοχώνιας λί, σχοινοτονίας other MSS.
6 ἀοιδὰι Βλάινοι.
7 διθυράμβων x and Dionys. (de Comp. Verb. 14); διθυράμβῳ, other MSS.
8 δ', after μνησθεῖς, Corais and Meineke eject.
12. But as for the Berecyntes, a tribe of Phrygians, and the Phrygians in general, and those of the Trojans who live round Ida, they too hold Rhea in honour and worship her with orgies, calling her Mother of the gods and Agdistis and Phrygia the Great Goddess, and also, from the places where she is worshipped, Idaea and Dindymenê and Sipylenê and Pessinuntis and Cybelê and Cybebe. The Greeks use the same name “Curetes” for the ministers of the goddess, not taking the name, however, from the same mythical story, but regarding them as a different set of “Curetes,” helpers as it were, analogous to the Satyri; and the same they also call Corybantes.

13. The poets bear witness to such views as I have suggested. For instance, when Pindar, in the dithyramb which begins with these words, “In earlier times there marched the lay of the dithyrambs long drawn out,” mentions the hymns sung in honour of Dionysus, both the ancient and the later ones, and then, passing on from these, says, “To perform the prelude in thy honour, great Mother, the whirling...
ἐν δὲ καχλάδων\(^1\) κρόταλ', αἰθομένα τε δας ὑπὸ ξανθαὶσι πεύκαις,

τὴν κοινωνίαν τῶν περὶ τὸν Δίονυσον ἀποδείχθενης νομίμων παρὰ τοῖς Ἑλλησι καὶ τῶν παρὰ τοῖς Φυξὶ περὶ τὴν μυτέρα τῶν θεῶν συνοικείων ἀλλήλοις.\(^2\) Εὐριπίδης τε ἐν ταῖς Βάκχαις τὰ παραπλήσια ποιεῖ, τοῖς Φυγίδοις ἅμα καὶ τὰ Λύδια συμφέρων διὰ τὸ ὀμοίον.\(^3\)

ἀλλ’ ὁ λιποῦσαι Τμήλοιν, ἔρυμα Λυδίας, θίασος ἐμός, γυναίκες, ἂς ἐκ βαρβάρων ἐκόμισα παρέδρους καὶ ξυνεμπόρους ἐμοί, αἰρέσθε τῇ πιθώρῃ ἐν πόλει Φυγίδων τύμπανα, Ἐρέας τε μητρὸς ἐμὰ θ’ εὐρήματα καὶ πάλιν:

ὁ μάκαρ, ὅστις εὐδαίμων τελετὰς θεῶν εἶδὼς, βιοτὰν ἀγιστεύει:

τὰ τε ματρὸς μεγάλας ὀργία Κυβέλας θεμιτευών\(^4\)

ἀνὰ θύρουσα τε τινάσσων, κισσῶ τε στεφάνωθείς, Δίονυσον θεραπευεί.

ἲτε Βάκχαι, ἱτε Βάκχαι, Βρόμιον παιδὰ θεὸν θεοῦ

Δίονυσον κατάγουσαι Φυγίδων ἤς ὀρέων Ἑλλάδος εἰς εὐρυχόρους ἁγυιᾶς.

πάλιν δ’ ἐν τοῖς ἔξης καὶ τὰ Κρητικὰ συμπλέκει τούτοις:

\(^1\) καχλάδων (= sistorum), Wilamowitz restores the reading of all MSS. For other emendations, see C. Müller, Ind. Var. Lect. p. 1010.

\(^2\) ἀλλήλαις BCDikhikl.

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

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

3 δία το θυμον, Professor Capps, for δια τη θυμηνον (κατα τον Θυμηνον Βληνο); ου κατα τον Θυμηνον, Corais, δια το θυμον, Meineke.
4 θειστειων, Musgrave, for θειστειων, on account of metre.
ο θαλάμενα Κουρήτων, ζάθεις τε Κρήτας
dιογενέτορες έναντοι,
ἔνθα τρικόρυθος ἄντροις
βυρσότονον κύκλωμα τόδε
μοι Κορύβαντες εὐρον,
ἀνὰ δὲ Βακχεία συντόνῳ
κέρασαν ἀδυβόα Φρυγίων
αὐλῶν πνεύματι, ματρός τε Ἄρεας
eἰς χέρα θηκαν κτύπον εὐάσμασι Βακχὰν
παρὰ δὲ μαινόμενοι Σάτυροι
ματέρος ἐξανύσαντο Ἄρεας,
eἰς δὲ χορεύματα
προσήφαν Τριετηρίδων,
αἰς χαίρει Διόνυσος.

καὶ ἐν Παλαμίδει φησίν ὁ χορός:

Θύσαν Διονύσου
κόραν, ὅσ ἂν Ἰδαν
τέρπεται σὺν ματρὶ φίλα
τυμπάνων ἐπὶ ἰαχαῖς. ¹

14. Καὶ Σειληνοῦ καὶ Μαρσύαν καὶ Ὁλυμπον
συνάγοντες εἰς ἑν καὶ εὐρετῶς αὐλῶν ἱστοροῦντες
πάλιν καὶ οὕτως τὰ Διονυσιακὰ καὶ Φρύγια εἰς
ἐν συμφέροντι τῆν τε Ἰδήν καὶ τὸν Ὁλυμπον
συγκεκυμένως πολλάκις ὡς τὸ αὐτὸ ὅρος κτυ-
πόσων. εἰσὶ μὲν οὖν λόφοι τέτταρες Ὁλυμποὶ
καλοῦμενοι τῆς Ἰδῆς κατὰ τῆν Ἀνταυδρίαν, ἔστι
dὲ καὶ ὁ Μυσὸς Ὁλυμπος, ὁμορος μὲν, οὐχ ὁ
αὐτὸς δὲ τῇ Ἰδή. ὁ δὲ οὖν Σοφοκλῆς ποιήσας τὸν

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

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

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

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

1 Where Zeus was hid.
2 The leader of the Chorus in Bacchae 120 ff. is spokesman of the chorus, and hence of all the Greeks.
3 Referring to the triple rim of their helmets (cp. the triple crown of the Pope).
4 Name of the Phrygian priests of Cybelê.
5 i.e. the tambourine.
6 They shouted "ev-ah!" (ἐῦα; cf. Lat. oratio), as the Greek word shows.
7 "Triennial Festivals."
8 See critical note.
9 "Drum on" is an effort to reproduce in English Strabo's word-play.
Mevélaou en tis Tropias lapairéin speúdotata en tê Poluxéven, tôn ò 'Agamémnona mikroû úpoleilef-thêna voulómewov tôû eøjilâsasthai tênh 'Athnân xárîn, eisúgei légonuta tôn Mevélaou.

sv ò' aúthi múmnwn poun 1 kai' 'Idaiâv xhôna poímnas 'Olympou svnagagówn thnepólei.

15. Tô ò' aúhî kai kûúpîv krotálwv te kai kumblas kai têmpâvnon kai taîs épíboýeses kai evasmoîs kai podokroustîais oikeía ëxeúroînto kai tina tôw ònomâtwv, ò tous proopônous kai xoréntas kai therapeúntas tôw íerôn eklâvnon, Kabeîrîous kai Korubántas kai Pânas kai Satúrîous kai Titúrîous, kai tôn theôn Bâkxov kai tênh 'Réan Kûbélhn kai Kûbîbhîn 2 kai Dûnûmínhn kathá tous tôpous auvtous, kai ò Sabâzios ðe tôw Ïrryphîakôn êstî kai tròpôn tina têh Mêtros to paiûlôn paraðóus tà 3 tôu Diovûson kai auvtos.

16. Tûntois ò s' eûikê kai tà para tôis Òrâxî tâ te Kottîuâ 4 kai tà Beudîdêia, 5 para ois kai tä 'Orfika tênh katârîkhn ëscxe. têh méwn ówn Kôtus 6 têh ën tôis 'Hdônois Aîstûlhos mévmîtai kai tôw peri auvtôn òrgamwn. eîtpôn gár:

sevmâ Kôtus ën tôis 'Hdônois, òreia 7 ò' òrgam' ëxoutes.

1 poun, Corais, from conj. of Xylander, for tôu CDhl, tîn Bkno.
2 Kûbîbîn, Tzschucke, for Kûbîn; so the later editors.
3 paraðóus tâ, Meineke from conj. of Kramer, for òa,âxwv tâ x, paraðûdonta s, paraðiðâmevos tôis Bkno.
4 Kottuâ Dl, Kottuâ i, Kottûtia Epûl.
5 Beudîd.s vou, Mewîdîdîa Chl, Beudûdîa E.
representing Menelaüs as in haste to set sail from Troy, but Agamemnon as wishing to remain behind for a short time for the sake of propitiating Athena, introduces Menelaüs as saying, “But do thou, here remaining, somewhere in the Idaean land collect flocks of Olympus and offer them in sacrifice.”

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

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

1 Frag. 47. 9 (Nauck). 2 Cp. end of § 17 following. 3 Cp. end of § 18 following. 4 The instruments, like those who play them (cp. §§ 19 and 23 following), are boldly referred to as “mountain-ranging.”
τοὺς περὶ τὸν Διόνυσον εὐθέως ἐπιφέρει·

ο μὲν ἐν χερσίν
βόμβυκας ἔχων, τῶρνυ κάματοιν,
δακτυλόδεικτον¹ πίμπλησι μέλος,
μανίας ἐπαγγέλον ὀμοκλάν,
ὁ δὲ χαλκοδέτοις ² κοτύλαις ὀτοβεῖ
καὶ πάλιν.

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ψαλμὸς δ' ἀλαλάζειν·
ταυρόφθογγοι δ' ύπομυκώνται ³
ποθὲν ἐξ ἀφανὸς φοβηροὶ μίμωι,
τυμπάνον δ' εἰκὼν ⁴ ὀσθ' ύπογαίον
βροντῆς, φέρεται βαρυτρῆσις.

ταῦτα γὰρ έοικε τοῖς Φρυγίωις· καὶ οὐκ ἄπεικός
γε, ὡσπερ αὐτοὶ οἱ Φρύγες Ἐρακῶν ἀποικοὶ εἰσὶν,
οὕτω καὶ τὰ ἱερὰ ἐκεῖθεν μετεννεχθαί. καὶ τὸν
Διόνυσον δὲ καὶ τὸν Ἡδωνὸν Λυκοῦργον συνάγον-
tες εἰς ἐν τὴν ὀμοιοτροπίαν τῶν ἱερῶν αἰνίττουσι.

17. Ἀπὸ δὲ τοῦ μέλους καὶ τοῦ ῥυθμοῦ καὶ τῶν
ὀργάνων καὶ ἡ μουσικὴ πᾶσα Ἐρακία καὶ
'Ασιάτις νενόμισται. δῆλον δ' ἐκ τε τῶν τόπων,
ἐν οἷς αἱ Μουσαι τετίμηται. Πιερία γὰρ καὶ
'Ολυμπὸς καὶ Πύμπλα καὶ Λείβηθρον τὸ παλαιόν
ἡ Ἐράκια χωρία καὶ ὀρη, γνῶν ἔχουσι Μακε-
dόνες· τὸν τε 'Ελικώνα καθιέρωσαν ταῖς Μουσαις
Θράκες οἱ τὴν Βοιωτίαν ἐποικίσαντες, οἵπερ καὶ

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

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

\(^1\) A kind of reed-flute.

\(^2\) Literally "cups"; hence, a kind of cymbal.

\(^3\) In connection with this bold use of "semblance" (\(\epsilon i\kappa\omega\nu\)) by Aeschylus, note Strabo’s studied use of "resembles" (\(\varepsilon o\iota\kappa\epsilon\)), twice in this paragraph) and "unlikely" (\(\alpha\pi\epsilon\iota\kappa\delta\)). Others either translate \(\epsilon i\kappa\omega\nu\) "echo," or omit the thought.

\(^4\) \(\epsilon i\kappa\omega\nu\), Kramer restores, instead of \(\eta\chi\omega\ k\nu\) and earlier editors; \(\epsilon i\kappa\omega\nu\ B (b y \ c o r r . ) l . x .\)
τὸ τῶν Λειβηθριάδων Νυμφῶν ἀντρον καθιέρωσαν. ὥς τέ ἐπιμεληθέντες τῆς ἀρχαίας μουσικῆς Θράκες λέγονται, Ὀρφέας τε καὶ Μουσάιος καὶ Θάμυρις καὶ τῷ Εὐμολπῷ δὲ τούνομα ἐνθέντε, καὶ οἱ τῷ Διονύσῳ τὴν Ἀσίαν ὄλην καθιερώσαντες μέχρι τῆς Ἰνδίκης ἐκεῖθεν καὶ τὴν πολλὴν μουσικὴν μεταφέρουσι· καὶ ὁ μὲν τὶς φησιν κιθάραν Ἀσιάτων ράσσων, ὡς τοὺς αὐλοὺς Βερεκυντίους καλεῖ καὶ Φρυγίους· καὶ τῶν ὄργανον ἐνια Βαρβάρως ὑμόμασται νάβλας καὶ σαμβύκη καὶ βάρβιτος καὶ μαγάδις καὶ ἀλλα πλείω.

18. Ἀθηναίοι δ᾽ ὠσπερ περὶ τὰ ἅλλα φιλοξενοῦντες διατελοῦσιν, οὕτω καὶ περὶ τῶν θεοὺς. πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, ὡςτε καὶ ἐκωμοδήθησαν· καὶ δὴ καὶ τὰ Θράκια καὶ τὰ Φρύγια. τῶν μὲν γὰρ Βενδιδείων Πλάτων μέμνηται, τῶν δὲ Φρυγίων Δημοσθένης, διαβάλλων τὴν Αἰσχύνον μητέρα καὶ αὐτὸν, ὡς τελοῦση τῇ μητρὶ συνόντα καὶ συνθιασόντα καὶ ἐπιφθεγγόμενον εὐοὶ σαβοὶ πολλάκις καὶ ὑπὸ ἅττης, ἅττης ὑπὸ ταῦτα γὰρ ἐστὶ Σαβάζια καὶ Μετρῶα.

19. Ἐτὶ δ᾽ ἄν τις καὶ ταῦτα εὔροι περὶ τῶν δαιμόνων τούτων καὶ τῆς τῶν ὄνομάτων ποικιλίας καὶ ὃτι τὸ πρόπολοι θεῶν μόνον, ἅλλα καὶ αὐτοὶ θεοὶ προσιγορεύθησαν. Ἡσίόδος μὲν γὰρ Ἐκα-

1 ἀράστων νον.
2 νάβλας CDilnox, νάβλα Ἐκ and corr. in B.
3 Βενδιδείων Dhi, Bevidiow other MSS.
4 The second ἅττης Kramer restores (for the variant readings see his edition).
5 εὐροὶ omitted except in Bkno.

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consecrated the cave of the nymphs called Leibethrides. And again, those who devoted their attention to the music of early times are called Thracians, I mean Orpheus, Musaeus, and Thamyris; and Eumolpus,1 too, got his name from there. And those writers who have consecrated the whole of Asia, as far as India, to Dionysus, derive the greater part of music from there. And one writer says, "striking the Asiatic cithara"; another calls flutes "Berecyntian" and "Phrygian"; and some of the instruments have been called by barbarian names, "nablas," "sambyêç," "barbitos," "magadis," and several others.

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

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

1 "Sweet-singer."  
2 Republic I. 327, II. 354.  
3 On the Crown 313.
Strabo

τέρον¹ καὶ τῆς Φορωνέως θυγατρὸς πέντε γενέσθαι θυγατέρας φησίν,

ἐξ ὧν οὐρεια Νύμφαι θεαὶ ἐξεγένοντο,²
καὶ γένος οὐτιδανῶν Σατύρων καὶ ἀμηχανοεργῶν

Κουρητές τε θεοὶ φιλοπαιγμονεῖς, ὀρχιστήρες.

C 472 ὀ δὲ τὴν Φορωνίδα γράψας³ αὐληταῖς καὶ Φρύγας
toὺς Κουρῆτας λέγει, ἄλλοι δὲ γηγενεῖς καὶ
χαλκάσπιδας· οἳ δ' οὐ τοὺς Κουρῆτας, ἄλλα τοὺς
Κορύβαντας Φρύγας, ἐκεῖνοι δὲ Κρήτας, περι-
θέσθαι δ' ὁπλα χαλκᾶ πρῶτους ἐν Εὔβοιᾳ· διὸ
cαὶ Χαλκιδέας αὐτοὺς κληθήναι οἳ δ' ὑπὸ Τι-
tάνων Ἡρὰ δοθῆναι προπόλους ἐνόπλους τοὺς
Κορύβαντας εἰς τῆς Βακτριανῆς ἀφιγμένους, οἳ δ' ἐκ
Κόλχων φασίν. ἐν δὲ τοῖς Κρητικοῖς λόγοις οἱ
Κουρητεὶς Δίως τροφεῖς λέγονται καὶ φύλακες, εἰς
Κρήτην ἐκ Φρυγίας μεταπεμφθέντες ὑπὸ τῆς
Ἥρας· οἳ δὲ Τελχίσων ἐν Ῥόδῳ ἐννέα ὄντων, τοὺς
Ἥρα οὐκ ακολουθήσαντάς εἰς Κρήτην καὶ τὸν Δία
κουροτροφήσαντας Κουρῆτας ὀμομασθῆναι· Κύρ-
βαντα δὲ, τούτων ἑταῖρουν, Ἱερατύνης⁴ ὡντα
cτίστην, πάρα τοῖς Ῥοδίοις παρασχεῖν πρόφασιν
tοῖς Πρασίοις ὡςτε λέγειν ὡς εἰεν Κορύβαντες
dιώμονες τινὲς Ἀθηνᾶς καὶ Ἡλίου παῖδες. ἐτι δὲ

¹ Ἐκατέρων Nauck, following n (man. sec.) and Göttling; Ἐκατέρων B, Ἐκαταλόκ k and editors before Kramer; Ἐκατέρω other MSS. But Hecaterus is otherwise unknown. At any rate, the person mentioned was probably a son or descendant of Hecate, unless one should read Ἐκήτορος or Ἐκητόρου (see Diod. Sic. 5. 50) or Ἐκάτου (Apollo).
² ἐξεγένοντο, Corais, for ἐγένοντο; so the later editors.
GEOGRAPHY, 10. 3. 19

says that five daughters were born to Hecaterus
and the daughter of Phoroneus, "from whom sprang
the mountain-ranging nymphs, goddesses, and the
breed of Satyrs, creatures worthless and unfit for
work, and also the Curetes, sportive gods, dancers." ¹

And the author of Phoronis ² speaks of the Curetes as
"flute-players" and "Phrygians"; and others as
"earth-born" and "wearing brazen shields." Some
call the Corybantes, and not the Curetes, "Phrygians,"
but the Curetes "Cretes," ³ and say that the Cretes
were the first people to don brazen armour in
Euboia, and that on this account they were also
called "Chalcidians"; ⁴ still others say that the
Corybantes, who came from Bactriana (some say
from among the Colchians), were given as armed
ministers to Rhea by the Titans. But in the Cretan
accounts the Curetes are called "rearers of Zeus,"
and "protectors of Zeus," having been summoned
from Phrygia to Crete by Rhea. Some say that, of
the nine Telchines ⁵ who lived in Rhodes, those who
accompanied Rhea to Crete and "reared" Zeus "in
his youth" ⁶ were named "Curetes"; and that
Cyrbas, a comrade of these, who was the founder of
Hierapytna, afforded a pretext to the Prasians ⁷ for
saying among the Rhodians that the Corybantes
were certain genii, sons of Athena and Helius.

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

³ γράψας, Xylander, following x, instead of στέψας, other
MSS.; so the later editors.
⁴ 'Ιεραπότυνης, Casaubon, for 'Ιερέα Πόδηνς; so the later
editors.

III
Κρόνον τινὲς τοὺς Κορύβαντας, άλλοι δὲ Δίος καὶ Καλλιότης φαίνει τοὺς Κορύβαντας, τοὺς αὐτοὺς τοὺς Καβείρους ὅντας· ἀπελθεῖν δὲ τούτους εἰς Σαμοθράκην, καλουμένην πρῶτον Μελίτην, τὰς δὲ πράξεις αὐτῶν μυστικὰς εἶναι.

20. Ταύτα δ’ ὑπό ἀποδεξάμενος ὁ Σκήψιος ὁ τοὺς μύθους συναγαγῶν τούτους, ὡς μηδενὸς ἐν Σαμοθράκῃ μυστικοῖς λόγοι περὶ Καβείρων λεγομένοι, παρατίθεσιν ὄμως 2 καὶ Στησιμβρότον τοῦ Θασίου δόξαν, ὥς τὰ ἐν Σαμοθράκῃ ἱερὰ τοῖς Καβείροις ἐπιτελοῖτο· καλεῖσθαι δὲ φησιν αὐτοὺς ἐκεῖνοι ἀπὸ τοῦ ὄρους τοῦ ἐν τῇ Βερεκυντίᾳ Καβείρου. οἱ δ’ Ἐκάτης προπόλους νομίζουσι τοὺς Κορύτας τοὺς αὐτοὺς τοὺς Κορύβασιν ὅντας. φησὶ δὲ πάλιν ὁ Σκήψιος ἐν τῇ Κρήτῃ τάς τῆς Ρέας τιμὰς μὴ νομίζεσθαι μηδὲ ἐπιχωρίασθαι, ὑπεναντιομένος τῶν τὸν Εὐρυπίδου λόγῳ. ἀλλ’ ἐν τῇ Φρυγία μόνῳ καὶ τῇ Τρῳάδι, τοὺς δὲ λέγοντας μυθολογεῖν μᾶλλον ἢ ἱστορεῖν, πρὸς τοῦτο δὲ καὶ τὴν τῶν τόπων ὁμογενεῖαν συμπράξαι τυχῶν ἔσως αὐτοῖς· 'Ἰδὴ γὰρ τὸ ὄρος τοῦ τε Τρωικὸν καὶ τὸ Κρητικὸν, καὶ Δίκτη τόπος ἐν τῇ Σκηψίᾳ καὶ ὄρος ἐν Κρήτῃ τῆς δὲ 'Ἰδῆς λόφος Πύντα, ἀφ’ οὗ Ἰεράπυτα ἡ πόλις, Ἰπποκόρωνα τε τῆς Ἀδραμυττηνῆς καὶ Ἰπποκορώνιον ἐν Κρήτῃ, Σαμώνιον τε τὸ ἔωσιν ἀκρωτήριον τῆς νῆσου καὶ πεδίον ἐν τῇ Νεανδρίδι καὶ τῇ Ἀλεξανδρείᾳ.

1 τοὺς Κορύβαντας, Meineke omits; perhaps rightly.
2 ὄμως, Corais, from conj. of Xylander, for ὄμοιως.

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

20. But though the Scepsian,1 who compiled these myths, does not accept the last statement, on the ground that no mystic story of the Cabeiri is told in Samothrace, still he cites also the opinion of Stesim-brotus the Thasian 2 that the sacred rites in Samothrace were performed in honour of the Cabeiri: and the Scepsian says that they were called Cabeiri after the mountain Cabeirus in Berecyntia. Some, however, believe that the Curetes were the same as the Corybantes and were ministers of Hecatē. But the Scepsian again states, in opposition to the words of Euripides,3 that the rites of Rhea were not sanctioned or in vogue in Crete, but only in Phrygia and the Tröad, and that those who say otherwise are dealing in myths rather than in history, though perhaps the identity of the place-names contributed to their making this mistake. For instance, Ida is not only a Trojan, but also a Cretan, mountain; and Dictē is a place in Scepsia 4 and also a mountain in Crete; and Pytna, after which the city Hierapytna 5 was named, is a peak of Ida. And there is a Hippo-corona in the territory of Adramyttium and a Hippo-coronium in Crete. And Samonium is the eastern promontory of the island and a plain in the territory of Neandria and in that of the Alexandreians. 6

1 Fl. about 460 B.C.; only fragments of his works are extant.
2 Quoted in 10. 3. 13.
3 13. 1. 51.
4 13. 1. 47.
21. Ἀκουστάσιος δ' ὁ Ἀργεῖος ἐκ Καβείρους ἔδεικνυσε τοῦ δὲ τρεῖς Καβείρους, δὲν Νῦμφας Καβείρίδας. Κερκυρίδης δ' ἔστη Ἀπόλλωνος καὶ Ῥητίας Κύρβαντας ἐννέα, οἴκησαί δ' αὐτοὺς ἐν Σαμοθράκῃ ἐκ δὲ Καβείρους τῆς Πρωτέως καὶ Ἡφαίστου Καβείρους τρεῖς καὶ Νῦμφας τρεῖς Καβείρίδας, ἐκατέρος δ' ἑταὶ C 473 γίνεσθαι. μάλιστα μὲν οὖν ἐν Ἰμβρῷ καὶ Λήμνῳ τοὺς Καβείρους τιμᾶσθαι συμβεβηκεν, ἀλλὰ καὶ ἐν Τροίᾳ κατὰ πόλεις τὰ δ' οὖνόματα αὐτῶν ἐστὶ μυστικά. Ἦροδος δὲ καὶ ἐν Μέμφει λέγει τὸν Καβείρον ἑρά, καθάπερ καὶ τοῦ Ἡφαίστου, διαφθείραι δ' αὐτὰ Καμβύσην. ἐστὶ δ' ἀοίκητα τὰ χωρία τῆς τῶν δαιμόνων τοῦτων τιμῆς, τὸ τε Κορυβαντείον 6 τὸ ἐν τῇ Ἀμαξίτια τῆς νῦν Ἀλεξανδρείων χώρας ἐγγὺς τοῦ Σμυρνίου, καὶ ἡ Κορύβισσα ἐν τῇ Σκήψει περὶ ποταμὸν Εὐρήνετα καὶ κόμην ὠμόνυμον καὶ ἔτι χειμαρρόν Αἴθαλέντα. πιθανῶν δὲ φησιν ὁ Σκήψιος, Κουρήτας μὲν καὶ Κορυβαντας εἶναι τοὺς αὐτούς, οἳ περὶ τὰς τῆς μητρὸς τῶν θεῶν ἀγιστείας πρὸς ἐνόπλιον ὀρχήσων ἠθέου καὶ κόροι τυγχάνουσι παρειλήμμενοι, καὶ

1 Kaβείρου ἐν, Kaβείρου CDhi (ous added above in D), Kaβείρης Bklo.
2 Kaμιλοῦ, Jones, for Kaμιλοῦ Bklo, Καμιλοῦ other MSS. and the editors.
3 δὲν κνο, ὅποι other MSS. and editors.
4 Ῥητίας η, perhaps rightly, as suggested by the fact that there was a Ῥουίον in Crete (see 10. 4. 14).
5 Kaβείρου CDhi/nos, Kaβείρης Bk.
6 Κορυβαντείον, Meineke, for Κορυβάντιον.
21. Acusilaüs,¹ the Argive, calls Cadmilus the son of Cabeiro and Hephaestus, and Cadmilus the father of three Cabeiri, and these the fathers of the nymphs called Cabeirides. Pherecydes² says that nine Cyrbantes were sprung from Apollo and Rhetia, and that they took up their abode in Samothrace; and that three Cabeiri and three nymphs called Cabeirides were the children of Cabeiro, the daughter of Proteus, and Hephaestus, and that sacred rites were instituted in honour of each triad. Now it has so happened that the Cabeiri are most honoured in Imbros and Lemnos, but they are also honoured in separate cities of the Troad; their names, however, are kept secret. Herodotus³ says that there were temples of the Cabeiri in Memphis, as also of Hephaestus, but that Cambyses destroyed them. The places where these deities were worshipped are uninhabited, both the Corybanteium in Hamaxitia in the territory now belonging to the Alexandreians near Sminthium,⁴ and Corybissa in Sucheia in the neighbourhood of the river Euréis and of the village which bears the same name and also of the winter-torrent Aethalêis. The Sucheian says that it is probable that the Curetes and the Corybantes were the same, being those who had been accepted as young men, or "youths," for the war-dance in connection with the holy rites of the Mother of the gods, and also as "corybantes" from the fact that they

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

δευτ' ἂγε Φαιήκων βητάρμονες, ὅσοι ἀριστοι.

τῶν δὲ Κορυβάντων ὀρχηστικῶν καὶ εὐθουσιαστικῶν ὄντων, καὶ τοὺς μάνικος κινουμένους κορυβαντιὰν φαμέν.

22. Δακτύλους δ' Ἰδαίοις φασὶ τινες κεκλήσθαι τοὺς πρῶτους οἰκήτορας τῆς κατὰ τὴν Ἰδην ὑπωρείας. πόδας μὲν γὰρ λέγεσθαι τὰς ὑπωρείας, κορυφᾶς δὲ τὰ ἀκρα τῶν ὅρων· αἱ οὖν κατὰ μέρος ἔσχαται (καὶ πάσαι τῆς μῆτρος τῶν θεῶν ἱεραί) περὶ τὴν Ἰδην δάκτυλοι ἐκαλοῦντο. Σοφοκλῆς δὲ οἰέται πέντε τοὺς πρῶτους ἄρσενας γενέσθαι, οἳ σίδηρον τε ἔξευρον καὶ εἰργάσαντο πρῶτοι καὶ ἄλλα πολλὰ τῶν πρὸς τὸν βίον χρησίμων, πέντε δὲ καὶ ἄδελφας τούτων, ἀπὸ δὲ τοῦ ἀριθμοῦ Δακτύλους κληθήναι. ἄλλοι δ' ἄλλως μυθεύονται, ἀπόροις ἀπορα συννύπτοντες, διαφόροις δὲ καὶ τοῖς ὁνόμαστοι καὶ τοῖς ἀριθμοῖς χρώνται, ὃν Κέλμιν ὀνομάζουσι τίνα καὶ Δαμναμενέα καὶ Ἦρακλέα καὶ Ἀκμώνα· καὶ οἱ μὲν ἐπιχορίους τῆς Ἰδης, οἳ δὲ ἐποίκους, πάντες δὲ σίδηρον εἰργάσθαι ὑπὸ τούτων ἐν Ἰδη πρῶτον φασὶ, πάντες δὲ καὶ γόπτας ὑπειλίθασι καὶ περὶ τὴν μητέρα τῶν θεῶν καὶ ἐν Φρυγία ὀκτηκότας περὶ τῆς Ἰδην, Φρυγίαν τὴν Τρωάδα καλοῦντες διὰ τὸ τοὺς

1 Certain words must have been omitted from the text after Ἰδην. x adds δάκτυλοι, Jones also ἐκαλοῦντο. Others merely indicate a lacuna.

2 Κέλμιν, Tzschucke, for Σαλαμίνον; so the later editors Aauva/uevfa, Tzschucke, for Aαυβα/υβα Χ, Δαμναμενέα other MSS.

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"walked with a butting of their heads" in a dancing way.\(^1\) These are called by the poet "betarmones":\(^2\) "Come now, all ye that are the best 'betarmones' of the Phaeacians."\(^3\) And because the Corybantes are inclined to dancing and to religious frenzy, we say of those who are stirred with frenzy that they are "corybantising."

22. Some writers say that the name "Idaean Dactyli" was given to the first settlers of the lower slopes of Mt. Ida, for the lower slopes of mountains are called "feet," and the summits "heads"; accordingly, the several extremities of Ida (all of which are sacred to the Mother of the gods) were called Dactyli.\(^4\) Sophocles\(^5\) thinks that the first male Dactyli were five in number, who were the first to discover and to work iron, as well as many other things which are useful for the purposes of life, and that their sisters were five in number, and that they were called Dactyli from their number. But different writers tell the myth in different ways, joining difficulty to difficulty; and both the names and numbers they use are different; and they name one of them "Celmis" and others "Damnameneus" and "Heracles" and "Acmon." Some call them natives of Ida, others settlers; but all agree that iron was first worked by these on Ida; and all have assumed that they were wizards and attendants of the Mother of the gods, and that they lived in Phrygia about Ida; and they use the term Phrygia for the Troad

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\(1\) i.e. "Cory-ban-tes" is here derived from the two verbs "coryptein" ("butt with the head") and "bainein" ("walk" or "go").

\(2\) "Harmony-walkers.")

\(3\) Od. 8. 250.

\(4\) "Dactyli" means either "fingers" or "toes."

\(5\) In his Cophi Satyri, now lost. Frag. 337 (Nauck).
STRABO

Φρύγας ἑπικρατήσαι πλησιοχώρους ὄντας, τῆς Τροίας ἐκπεπορθημένης. ὑπονοοῦσι δὲ τῶν Ἡδαίων Ἀκτύλων ἐγκόρον τίνας τοὺς τε Κουρήτας καὶ τοὺς Κορύβαντας ὅπως γοῦν πρῶτους γεννηθέντας ἐν Κρήνῃ ἔκατον ἀνδράς Ἡδαιοὺς Ἀκτύλων κληθήναι, τοῦτων δὲ ἀπογόνους φασὶ Κουρήτας ἐνιέα γενέσθαι, τούτων δὲ ἐκαστὸν δέκα παῖδας τεκνώσαι τοὺς Ἡδαιοὺς καλουμένους Ἀκτύλους.

23. Προήχθημεν δὲ διὰ πλειόνων εἰπεῖν περὶ τούτων, καίπερ ἦκιστα φίλομυθδόντες, ὡς τοῦ θεολογικοῦ γένους ἐφάπτεται τὰ πράγματα ταῦτα. πάσας δὲ ὁ περὶ τῶν θεῶν λόγος ἀρχαίας εξετάζει δόξας καὶ μύθους, αἰνιττομένων 1 τῶν παλαιῶν ἂς εἰχὼν ἐννοιας φυσικάς περὶ τῶν πραγμάτων καὶ προστιθέντων ἑκεῖ τοῖς λόγοι τῶν μύθων. ἦπαιντα μὲν οὖν τὰ αἰνίγματα λυεῖν ἐπὶ ἀκριβεῖς οὐ ῥᾴδιον, τοῦ δὲ πλήθους τῶν μυθευμένων ἔκτεθεντο εἰς τὸ μέσον, τῶν μὲν ὁμολογοῦντων ἀλλήλοις, τῶν δὲ ἑναντιομένων, εὐπορόωτερον ἄν τις δύνατο 2 εἰκάζειν ἐξ αὐτῶν τὰληθεῖς· οἶνον τὰς ὀρείβασις τῶν περὶ τὸ θείον σπουδαζόντων καὶ αὐτῶν τῶν θεῶν καὶ τοὺς ἐνθουσιασμοὺς εἰκότως μυθεύονσι κατὰ τὴν αὐτὴν αἰτίαν, καθ᾽ ἣν καὶ οὐρανίους νομίζουσι τοὺς θεοὺς καὶ προφητικοὺς τῶν τε ἄλλων καὶ τῶν προσημασίων· τῇ μὲν οὖν ὀρειβασία το μετάλλευτικὸν καὶ τὸ θηρευτικὸν καὶ 3 ζητητικὸν τῶν πρὸς τὸν βίον χρησίμων ἐφάνη

1 αἰνιττομένων, Xylander, for αἰνιττομένως; so the later editors.
2 ἄν τις δύνατο, Kramer, from conj. of Tyrwhitt, for ἀντιδούναι τὸ BChil, ἄν τι δύναι τὸ D, ἄν δοῦναι τί no, ἄν τις ἐξ αὐτῶν εἰκάσει x, Tschucke, Corais; so the later editors.

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because, after Troy was sacked, the Phrygians, whose territory bordered on the Troad, got the mastery over it. And they suspect that both the Curetes and the Corybantes were offspring of the Idaean Dactyls; at any rate, the first hundred men born in Crete were called Idaean Dactyls, they say, and as offspring of these were born nine Curetes, and each of these begot ten children who were called Idaean Dactyls.

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

* καί, Kramer inserts; so the later editors.
συγγενεῖς, τῶν δ' ἐνθοσιασμῶν καὶ θρησκείας καὶ μαντικῆς τῶν ἀγυρτικῶν καὶ γοητεία ἔγγυς. τοιούτου δὲ καὶ τὸ φιλότεχνον μάλιστα τὸ περὶ τὰς Διονυσιακὰς τέχνας καὶ τὰς Ὀρφικὰς. ἀλλ' ἀπόχρη περὶ αὐτῶν.

IV

1. Ἐπεὶ δὲ πρῶτον περὶ τῶν τῆς Πελοποννήσου νῆσων τῶν τε ἄλλων διήλθον καὶ τῶν ἐν τῷ Κορινθιακῷ κόλπῳ καὶ τῶν πρὸ αὐτοῦ, περὶ τῆς Κρήτης ἐφεξῆς ρήτεον (καὶ γὰρ αὐτή τῆς Πελοποννήσου ἑστὶ) καὶ εἰ τις περὶ τὴν Κρήτην. ἐν δὲ ταῦτας οἱ τε Κυκλάδες εἰσὶ καὶ αἱ Σποράδες, αἱ μὲν αξίας μνήμης, αἱ δ' ἀσημότεραι.

2. Χωρὶς δὲ περὶ τῆς Κρήτης πρῶτον λέγωμεν. Ἐνδοξὸς μὲν οὖν ἐν τῷ Λιγαίῳ φησὶν αὐτὴν ἱδρύθη, δεῖ δὲ μὴ οὕτως, ἀλλὰ κεῖσθαι μὲν μεταξὺ τῆς Κυρηναίας καὶ τῆς Ἐλλάδος τῆς ἀπὸ Σουνίου μέχρι τῆς Λακωνίκης, ἐπὶ μῆκος ταῦτας ταῖς χώραις παράλληλον ὑπὸ τῆς ἐσπέρας ἐπὶ τὴν ἔως κλύζεσθαι δὲ ἀπὸ μὲν τῶν ἄρκτων τῷ Λιγαίῳ πελάγει καὶ τῷ Κρητικῷ, ἀπὸ δὲ τοῦ νότου τῷ Λιβυκῷ τῷ συνάπτοντι πρὸς τὸ Λιγύπτιον πέλαγος. τῶν δὲ ἄκρων τὸ μὲν ἐσπερίον ἑστὶ τὸ περὶ Φαλάσαρνα, τῶν ἐκ τῶν Διακοσίων που σταδίων καὶ εἰς δύο ἄκρωτηρία μεριζόμενον (ὡν τὸ μὲν νότιον καλεῖται Κριοῦ μέτωπον, τὸ δ' ἄρκτικὸν Κύμαρος), τὸ δ' ἔδων τὸ Σαμωνίων ἑστὼν, ὕπερπιπτον τοῦ Σουνίου οὐ πολὺ πρὸς ἑω.

1 For τέχνας, Jones conjectures τελετάς.
2 αὐτῇ, Corais, and later editors (except Meineke αὐτῇ), for αὐ-τῆς. Corais inserts πρὸ after αὐτῇ
3 Φαλάσαρνα, Corais, for Φάλαρνα; so the later editors.
mountain-roaming, whereas juggling and magic are closely related to religious frenzies, worship, and divination. And such also is devotion to the arts, in particular to the Dionysiac and Orphic arts. But enough on this subject.

IV

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

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

¹ For map of Crete, see Insert in Map VIII at end of Vol. IV.
² "Ram's Forehead."
3. Μέγεθος δὲ Σωσικράτης μὲν, ὅπως ἔκριβοι Ἀπολλόδωρος τὰ περὶ τὴν νῆσον, ἀφορίζεται
"475 μῆκει μὲν πλείων ἡ δισχιλίων σταδίων καὶ τριακοσίων, πλάτει δὲ ὑπὸ τὸ μέγεθος, ὁ κύκλος κατὰ τοῦτον γίνοιτ' ἂν πλέον ἡ πεντακισχιλίων σταδίων: 'Αρτεμίδωρος δὲ τετρακισχιλίους καὶ ἕκατον φήσιν. 'Ηρώνυμος δέ, μῆκος εἰσχιλίων φήσας, τὸ δὲ πλάτος ἀνώμαλον, πλείων ἂν εἰς λέγων τὸν κύκλον, ὡς ἄρα 'Αρτεμίδωρος. κατὰ δὲ τὸ τρίτου μέρους τοῦ μῆκους. . . . . . 3 τὸ δὲ ἐνθεν ἰσθμὸς ἐστὶν ὡς ἐκατὸν σταδίων, ἐχὼν κατοικίαι πρὸς μὲν τῇ Βορείῳ θαλάττῃ 'Αμφιμαλλαν, 4 πρὸς δὲ τῇ νοτίῳ Φοίνικα τῶν Λαμπέων: 5 πλατυτάτη δὲ κατὰ τὸ μέσον ἐστὶ. πάλιν δ' ἐντεύθεν εἰς στενώτερον τοῦ προτέρου συμπίπτουσιν ἰσθμὸν αἱ ἱόνες περὶ ἐξήκοντα σταδίων, τὸν ἀπὸ Μινώας τῆς Λυκτίων εἰς 'Ιεράπυτναν καὶ τὸ Λιβυκὸν πέλαγος: ἐν κόλπῳ δ' ἐστὶν ἡ πόλις. εἰτὰ πρὸεις εἰς οἷον ἀκρωτήριον τὸ Σαμώνιον ἐπὶ τὴν Λιγυπτὸν νεῶν καὶ τὰς 'Ροδίων νῆσους.

1 ὑπὸ τὸ μέγεθος is corrupt. B has οὕτω τὸ μέγεθος; Κάτω and οὗ (between lines) and editors before Kramer read οὐ κατὰ τὸ μέγεθος. Groskurd conj. ὅσον διακοσίων (ς' = 200); Kramer τετρακοσίων (υ' = 400) or τριακοσίων (τ' = 300); Meineke τετρακοσίων (υ'), Jones τετρακοσίων ὁγδοήκοντα (υ' π'), omitting τὸ μέγεθος. υ' π' (480) is more in proportion to Strabo's number for the maximum length (2400).

2 δέ, Corais, for τε; so the later editors.

3 Something has fallen out after μῆκος. Jones conj. διακοσίων (ς' = 200). Others suggest a number of words, but these contain no number (see Müller, Ind. Var. Lect., p. 1011).

4 'Αμφιμαλλαν, Casaubon, for 'Αμφιπαλλαν; so the later editors.

5 Λαμπέων, Tzschucke, for Λαμπέω; so the later editors.
3. As for its size, Sosicrates, whose account of the island, according to Apollodorus, is exact, defines it as follows: In length, more than two thousand three hundred stadia, and in breadth, . . ., so that its circuit, according to him, would amount to more than five thousand stadia; but Artemidorus says it is four thousand one hundred. Hieronymus says that its length is two thousand stadia and its breadth irregular, and therefore might mean that the circuit is greater than Artemidorus says. For about a third of its length . . .; and then comes an isthmus of about one hundred stadia, which, on the northern sea, has a settlement called Amphinalla, and, on the southern, Phoenix, belonging to the Lampians. The island is broadest near the middle. And from here the shores again converge to an isthmus narrower than the former, about sixty stadia in width, which extends from Minoa, city of the Lyctians, to Hierapytna and the Libyan Sea; the city is situated on the gulf. Then the island projects into a sharp promontory, Samonium, which slopes in the direction of Aegypt and the islands of the Rhodians.

1 The text is corrupt (see critical note), and no known MS. contains a number for the breadth of the island. Moreover, the Greek words (either three or four) contained in the MSS. at this point are generally unintelligible. According to measurements on Kiepert's wall map, however, the maximum dimensions are 1400 × 310 stadia.

2 On Hieronymus, see notes on 8. 6. 21 and 9. 5. 22.

3 All MSS. omit something here (see critical note). Jones conjectures “(it is) about two hundred stadia” in breadth (the breadth of the western end as given in 10. 4. 2).

* τόν, Corais, for τῶν; so the later editors.
4. Ἑστὶ δ’ ὀρεινὴ καὶ δασεία ἡ νῆσος, ἔχει δ’ αὐλῶνας εὐκάρπους. τῶν δ’ ὄρων τὰ μὲν πρὸς δύσιν καλεῖται Λευκά, οὐ λειτομένα τοῦ Ταύγήτου κατὰ τὸ ὑψός, ἐπὶ τὸ μῆκος δ’ ἐκτεταμένα ὅσων τριακοσίων σταδίων, καὶ ποιοῦτα ράχιν, τελευτῶσαν πως ἐπὶ τὰ στενά. ἐν μέσῳ δ’ ἐστὶ κατὰ τὸ εὑρυχωρότατον τῆς νῆσου τὸ Ἰδαίων ὄρος, ψηλότατον τῶν ἐκεί, περιφερές δ’ ἐν κύκλῳ σταδίων ἕξακοσίων’ περιοικεῖται δ’ ὄπο τῶν ἀρίστων πόλεων. ἀλλὰ δ’ ἐστὶ πάρισα τοῖς Λευκοῖς, τὰ μὲν ἐπὶ νότον, τὰ δ’ ἐπὶ τὴν ἐω λήγοντα.

5. Ἑστὶ δ’ ἀπὸ τῆς Κυρηναίας ἐπὶ τὸ Κριοῦ μέτωπον δυνεῖν ἡμερῶν καὶ νυκτῶν πλοῦς, ἀπὸ δὲ Κιμάρου ἐπὶ Ταῦναροῦ ἐστὶ στάδιοι ἐπτακόσιοι (μεταξὺ δὲ Κύθηρα), ἀπὸ δὲ τοῦ Σαμωνίου πρὸς Ἀὐγυπτοῦ τεττάρων ἡμερῶν καὶ νυκτῶν πλοῦς, οἱ δὲ τριῶν φασὶ’ σταδίων δ’ εἶναι τούτων τινὲς πεντακισχιλίων εἰρήκασιν, οἱ δὲ ἐτὶ ἑλαττόνων. Ἐρατοσθένης δ’ ἀπὸ μὲν τῆς Κυρηναίας μέχρι Κριοῦ μετώπων δισχιλίων φησίν, ἐνθεὶ δ’ εἰς Πελοπόννησον ἑλάττους. . . .

6. Ἀλλὰ δ’ ἄλλων γλῶσσα μεμιγμένη, φησὶν ὁ ποιητής,

ἐν μὲν Ἀχαιοί,

ἐν δ’ Ἑτεόρηται μεγαλήτορες, ἐν δὲ Κυδωνεῖ,

Δωρεῖς τε τριχάικες δίοι τε Πελαισγοί.

1 ἐπὶ Ταῦναρον, Meineke, from conj. of Kramer, inserts; others, ἐπὶ Μαλέα(s).

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

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

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

1 "White."
2 A very close estimate (for the same estimate, see S. 5. 1).
3 Eratosthenes probably said "a thousand less," but no number is given in the MSS. (see critical note).
4 "Cretans of the old stock."
5 See 5. 2. 4, where the same passage (Od. 19. 175) is quoted.
toúτων φησι Στάφυλος τὸ μὲν πρὸς ἔως Δωρίεις κατέχειν, τὸ δὲ δυσμικὸν Κυδώνας, τὸ δὲ νότιον Ἑτεόκρητας, ὃν εἶναι πολιχριον Πρᾶσιον, ὅπου τὸ τοῦ Δικταίου Δώς ἱερὸν τοὺς δ’ ἄλλους, ἰσχύοντας πλέον, οἰκήσαν τὰ πεδία. τοὺς μὲν οὖν Ἑτεόκρητας καὶ τοὺς Κυδώνας αὐτόχθονας ὑπάρξαι εἰκός, τοὺς δὲ λοιποὺς ἐπίλυδα, οὓς ἐκ Θετταλίας φησὶν ἐλθεῖν Ἀνδρων τῆς Δωρίδος μὲν πρότερον, νῦν δὲ Ἑστιαιώτιδος λεγομένης· ἐξ ἦς ώρμήθησαν, ὡς φησιν, οἱ περὶ τὸν Παρνασσόν οἰκίσαντες Δωρίεις καὶ ἔκτισαν τὴν τε Ἐρυμεῶν καὶ Βοῖον καὶ Κυτίνου, ἀφ’ οὗ καὶ τριχάικες ὑπὸ τοῦ ποιητοῦ λέγονται. οὐ πάνω δὲ τὸν τοῦ Ἀνδρωνος λόγον ἀποδέχονται, τὴν μὲν τετράπολιν Δωρίδα τρίπολιν ἀποφαίνοντος, τὴν δὲ μιτρόπολιν τῶν Δωρίεων ἄποικον Θετταλῶν τριχάικας δὲ δέχονται ἦτοι ἀπὸ τῆς τριλοφίας ἢ ἀπὸ τοῦ τριχίνους εἰναι τοὺς λόφους.

7. Πόλεις δ’ εἶσον ἐν τῇ Κρήτῃ πλείους μὲν, μέγισται δὲ καὶ ἐπιφαινέσταται τρεῖς, Κυωσός, Γόρτυνα, Κυδώνα. διαφερόντως δὲ τὴν Κυωσόν

1 τριχίνους, Xylander (from Eustath., note on Od. 19. 176) for τριχίνου; so the later editors.
2 After λόφους CDhι have εὐαμιλλοῦς (εὐαμίλλους added above in h), ἐφαμισολόφος B, εὐαμισολόφους gl, καὶ ἱμισολόφος s, ἐφαμίλλους nok and editors before Corais (who brackets it). Kramer and Meineke omit, following Eustathius (l.c.).

1 Staphylus of Naucratis wrote historical works on Thessaly, Athens, Aeolia, and Arcadia, but only a few fragments are preserved. The translator does not know when he lived.
2 Andron (fl. apparently in the fourth century B.C.) wrote a work entitled Kinships, of which only a few fragments
peoples, according to Staphylus,\(^1\) the Dorians occupy the part towards the east, the Cydonians the western part, the Eteo-Cretans the southern; and to these last belongs the town Prasus, where is the temple of the Dictaean Zeus; whereas the other peoples, since they were more powerful, dwelt in the plains. Now it is reasonable to suppose that the Eteo-Cretans and the Cydonians were autochthonous, and that the others were foreigners, who, according to Andron,\(^2\) came from Thessaly, from the country which in earlier times was called Doris, but is now called Hestiaeotis;\(^3\) it was from this country that the Dorians who lived in the neighbourhood of Parnassus set out, as he says, and founded Erineiis, Boeium, and Cytinium, and hence by Homer\(^4\) are called "trichaïces."\(^5\) However, writers do not accept the account of Andron at all, since he represents the Tetrapolis Doris as being a Tripolis,\(^6\) and the metropolis of the Dorians as a mere colony of Thessalians; and they derive the meaning of "trichaïces" either from the "trilophobia,"\(^7\) or from the fact that the crests were "trichini."\(^8\)

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

\(^3\) See foot-note 2, p. 397, in Vol. IV.  \(^4\) *Odyssey*, 19. 177.

\(^5\) Andron fancifully connects this adjective with "tricha" ("in three parts"), making it mean "three-fold" (so Liddell and Scott q.v.), but it is surely a compound of \(\thetaριξ\) and \(\alpha\iota\sigmaω\) (cf. \(\kappaορυθαϊξ\)), and means "hair-shaking," or, as translated in the above passage from Homer, "of waving plumes."

\(^6\) *i.e.* as composed of three cities instead of four.

\(^7\) "Triple-crest" (of a helmet).  \(^8\) "Made of hair."
καὶ Ὄμηρος ὑμνεῖ, μεγάλην καλῶν καὶ βασίλειον τοῦ Μίνω, καὶ οἱ ὦστεροι. καὶ δὴ καὶ διετέλεσε μέχρι πολλοῦ φερομένη τὰ πρῶτα, εἰτα ἐταπεινώθη καὶ πολλὰ τῶν νομίμων ἕφηρεθη, μετέστη δὲ τὸ ἀξίωμα εἰς τε Γορτυναν καὶ Λύκτον, ὦστερον δὲ ἀνέλαβε πάλιν τὸ παλαιὸν σχῆμα τὸ τῆς μιτροπόλεως. κεῖται δὲ ἐν πεδίῳ κύκλῳ ἔχουσα ἡ Κυψελος τὸν ἄρχαίον τριάκοντα σταδίων μεταξὺ τῆς Λυκτίας καὶ τῆς Γορτυνίας, διέχουσα τῆς μὲν Γορτύνης σταδίων διακοσίους, τῆς δὲ Λύκτου, ἤν ὁ ποιητής Λύκτον ὄνομασεν, ἐκάτον εἰκοσι τῆς δὲ θαλάττης Κυψελος μὲν τῆς βορείου πέντε καὶ εἰκοσι, Γορτυνα δὲ τῆς Λυβικῆς ἐνενήκοντα, Λύκτος δὲ καὶ αὐτὴ τῆς Λυβικῆς ὁριοθέντα. ἔχει δὲ ἐπίνειον τὸ Ἰράκλειον ἡ Κυψελος.

8. Μίνω δὲ φασιν ἐπισεὶν χρήσασθαι τῷ Ἀμνισῷ, ὅπου τὸ τῆς Εἰλειδνίας ἱερον. ἐκαλεῖτο δ' ὡς Κυψελος Καρατος πρῶτον, ὃμόνυμος τῷ παραρρέωντι ποταμῷ. ἵστορηται δ' ὡς Μίνως νομοθέτης γενέσθαι σπουδαίος θαλασσοκρατήσας τε πρῶτος, τριχῇ δὲ διελὼν τὴν νήσου ἐν ἐκάστῳ τῶν μέρει κτίσαι πόλιν, τῆς μὲν Κυψελος ἐν τῷ . . . . 5 καταντικρὺ τῆς Πελοποννησοῦ καὶ αὐτὴ δ' ἐστὶ προσβόρειος. ὅς δ' εἰρηκέν Ἐφορος,

1 νόμων Cybbgz.
2 διέχουσα τῆς μὲν Γορτύνης, Meineke inserts, from conj. of Tyrwhitt.
3 Λύκτου, Xylander, for Λύκτον; so Meineke.
4 Καρατος, Casaubon, for Κέρατος; so the later editors.
5 After ἐν τῷ Müller-Dübner insert from Diod. Sic. (5. 78): πρὸς βορρᾶν καὶ τὴν Ἀσίαν νεώντι μέρει τῆς νῆσου, Φαιστὸν δ' ἐπὶ βαλάσθησις ἐστραμμένην ἐπὶ μεσημβρίαν, Κυδωνίαν δ' ἐν τοῖς πρῶσ ἐσπέραν κεκλιμένωις τόποις.

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hymned above the rest both by Homer, who calls it "great" and "the kingdom of Minos,; and by the later poets. Furthermore, it continued for a long time to win the first honours; then it was humbled and deprived of many of its prerogatives, and its superior rank passed over to Gortyna and Lyctus; but later it again recovered its olden dignity as the metropolis. Cnossus is situated in a plain, its original circuit being thirty stadia, between the Lyetian and Gortynian territories, being two hundred stadia distant from Gortyna, and a hundred and twenty from Lyttus, which the poet named Lyctus. Cnossus is twenty-five stadia from the northern sea, Gortyna is ninety from the Libyan Sea, and Lyctus itself is eighty from the Libyan. And Cnossus has Heracleium as its seaport.

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

1 Od. 19. 178. 2 Iliad 2. 647 and 17. 611.
3 The goddess of child-birth.
1 So Diodorus Siculus (l.c.), but see Herodotus 3. 122.
5 The thought, if not the actual Greek words, of the passage here omitted from the Greek MSS. can be supplied from Diodorus Siculus (5. 78), who, like Strabo, depends much upon Ephorus for historical material: "(Cnossus in the) part of the island which inclines towards Asia, Phaestus on the sea, turned towards the south, and Cydonia in the region which lies towards the west, opposite the Peloponnesus."
6 Cydonia, as well as Cnossus.
\[\text{See } 10. 4. 14.\]

\[\text{We should say "every eight years," or "every ninth year."}\]

\[\text{Five different interpretations of this passage have been set forth, dependent on the meaning and syntax of \textit{ɛnvéwpos}: that Minos (1) reigned as king for nine years, (2) was nine years old when he became king, (3) for nine years held converse with Zeus, (4) every nine years held converse with Zeus, and (5) reigned as king when he had come to mature age. Frazer (\textit{Panephanias} 3. 2. 4) adopts the first. Butcher and Lang, and A. T. Murray, adopt the second. Heracleides of Pontus (\textit{On the Cretan Constitutions} 3) seems to have}\]

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

9. Now, as for these two accounts, it is hard to say which is true; and there is another subject adopted the third, saying that Minos spent nine years formulating his laws. But Plato (Minos 319 C and Laws 624 D) says that Minos visited the cave of his father "every ninth year" (ὅς ἐνατος ἑτους); and Strabo (as 16. 2. 38 shows) expressly follows Plato. Hence the above rendering of the Homeric passage. Apart from the above interpretations, Eustathius (note on Od. 10. 19, on a different passage) suggests that ἐγκεφαλος might pertain to "nine seasons, that is, two years and one month" (the "one month," however, instead of "one season," seems incongruous). This suggests that the present passage might mean that Minos held converse with Zeus during a period of one season every other year.
грούμενος, τῶν μὲν ξένον τῆς νήσου τῶν Μίνω
λεγόντων, τῶν δὲ επιχωριόν. οὐ μέντοι ποιμήν
τῇ δευτέρᾳ δοκεῖ μᾶλλον συνηγορεῖν ἀποφάσει,
ὅταν φῇ, ὅτι

πρῶτον Μίνωα τέκε Κρήτη ἐπίουρον.

ὑπὲρ δὲ τῆς Κρήτης ὁμολογεῖται, διότι κατὰ τοὺς
παλαῖους χρόνους ἔτυχανεν εὐνομομενή καὶ
ξηλωτᾶς ἑαυτῆς τοὺς ἀρίστους τῶν Ἑλλήνων
ἀπέφηνεν, ἐν δὲ τοῖς πρῶτοι Λακεδαίμονιοι,
καθάπερ Πλάτων τε ἐν τοῖς Νόμοις δήλοι καὶ
"Εφορὸς ὃς ἐν τῇ Εὐρώπῃ τὴν πολιτείαν ἀνα-
γέγραφεν ὕστερον δὲ πρὸς τὸ χειρὸν μετέβαλεν
ἐπὶ πλείστον. μετὰ γὰρ τοὺς Τυρρηνοὺς, οὐ
μάλιστα ἐδήσαν τὴν καθ’ ἡμᾶς θάλατταν, οὐτοὶ
εἰσιν οἱ διαδεξάμενοι τὰ ληστήρια· τούτους δὲ
ἐπόρθησαν ὕστερον οἱ Κίλικες· κατέλυσαν δὲ
πάντας Ἄρωμαιοι, τὴν τε Κρήτην ἐκπολεμήσαντες
καὶ τὰ πειρατικὰ τῶν Κιλίκων φρούρια. νῦν δὲ
Κνωσσὸς καὶ Ἀρωμαίων ἀποκλίαν ἔχει.

10. Περὶ μὲν οὖν Κνωσσοῦ ταῦτα, πόλεως οὐκ
ἀλλοτρίας ἢμῖν, διὰ δὲ τῶν θρόπτων καὶ τῶν ἐν
αὐτοῖς μεταβολῶς καὶ συντυχίας ἐκτελειμένων
τῶν συμβολῶν τῶν ὑπαρξάντων ἢμῖν πρὸς τὴν
πόλιν. Δορύλαος γὰρ ἦν ἄνηρ τακτικὸς, τῶν
Μιθριδάτου τοῦ Ἑνεργέτου φίλων, οὔτος διὰ τὴν
ἐν τοῖς πολεμικοῖς ἐμπειρίαν ξενολογεῖν ἀπο-
δειχθεῖς, πολὺς ὡς ἐν τῇ Ἑλλάδι καὶ τῇ Ἑλλάδι,
πολὺς δὲ καὶ τοῖς παρὰ τῆς Κρήτης ιούσιν, οὗτοι
τὴν νήσου ἐχόμενον Ρωμαίων, συχνοῦ δὲ οὕτως ἐν

1 ὃς, Jones inserts, from conj. of C. Müller.
2 τὴν πολιτείαν, Jones inserts, from conj. of C. Müller.
that is not agreed upon by all, some saying that Minos was a foreigner, but others that he was a native of the island. The poet, however, seems rather to advocate the second view when he says, "Zeus first begot Minos, guardian o’er Crete." In regard to Crete, writers agree that in ancient times it had good laws, and rendered the best of the Greeks its emulators, and in particular the Lacedaemonians, as is shown, for instance, by Plato in his *Laws*,¹ and also by Ephorus, who in his *Europe*² has described its constitution. But later it changed very much for the worse; for after the Tyrrenians, who more than any other people ravaged Our Sea,³ the Cretans succeeded to the business of piracy; their piracy was later destroyed by the Cilicians; but all piracy was broken up by the Romans, who reduced Crete by war and also the piratical strongholds of the Cilicians. And at the present time Cnossus has even a colony of Romans.

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

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

³ Before ἀναγέγρα ἐν C. Müller would insert αὐτῶν.
⁴ Τυρρηνοῦς, Tzschucke, for τυράννους; so the later editors.
αὐτῇ τοῦ μισθοφορικοῦ καὶ στρατιωτικοῦ πλῆθους, ἐξ οὐ καὶ τὰ ληστήρια πληροῦσθαι συνεβαίνειν. ἐπιδήμοιντος δὲ τοῦ Δορυλάου, κατὰ τύχην ἐνέστη πόλεμος τοῖς Κυνωσίοις πρὸς τοὺς Γορτυνίους. αἱρεθεῖς δὲ στρατηγὸς καὶ κατορθώσας διὰ ταχέων ἦρατο τιμᾶς τὰς μεγίστας, καὶ ἐπειδὴ μικρὸν ὑστερον ἐξ ἐπιβουλῆς δολοφονηθέντα ἐγνω τὸν Ἐνεργέτην ὑπὸ τῶν φίλων ἐν Σιωπῇ, τὴν διαδοχὴν δὲ εἰς γυναῖκα καὶ παιδία ἤκουσαν, ἀπογνωσὶ τῶν ἐκεῖ κατέμεινεν ἐν τῇ Κυνωσῷ τεκνοποιεῖται δ' ἐκ Μακετίδος γυναικὸς, Στερόπης τούνομα, δύο μὲν νίεις, Λαγέταν καὶ Στρατάρχαν, ὁν τὸν Στρατάρχαν ἐσχατογρήρων καὶ ἡμεῖς ἢδη εἰδομεν, θυγατέρα δὲ μίαν. δυεὶν δὲ ὄντων νίω τοῦ Ἐνεργέτου, διεδεξάτο τὴν βασιλείαν Μιθριδάτης ὁ προσαγορευθεὶς Ἐυπάτωρ, ἐνδεκα ἐτῆ γεγονός· τούτῳ σύντροφος ὑπήρξεν ὁ Κ 478 τοῦ Φιλεταίρου Δορύλασ: ἦν δ' ὁ Φιλεταίρος ἀδελφὸς τοῦ τακτικοῦ Δορυλάου. ἀνδρωθεὶς δ' ὁ βασιλεὺς ἐπὶ τοσοῦτο ἡρητο τῇ συντροφίᾳ τῇ πρὸς τὸν Δορύλαον, ὅστ' οὐκ ἑκείνου μονον εἰς τιμᾶς ἦγε τὰς μεγίστας, ἀλλὰ καὶ τῶν συγγενῶν ἐπεμελείτο καὶ τοὺς ἐν Κυνωσῷ μετεπέμπτω- ἦσαν δ' οἱ περὶ Λαγέταν, τοῦ μὲν πατρὸς ἢδη τετελευτηκότος. αὐτοῦ δ' ἦμιδρωμένοι, καὶ ἦκον ἀφέντες τὰ ἐν Κυνωσῷ τοῦ δὲ Λαγέτα θυγάτηρ ἦν ἡ μήτηρ τῆς ἐμῆς μητρός. εὐτυχοῦντος μὲν δὴ ἑκείνου, συνεντυχεῖν καὶ τούτοις συνεβαινε, κατα- λυθέντος δὲ ἐφωράθη γὰρ ἀφιστὰς τοῖς Ἐρμαίοις

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

11. Μετὰ δὲ ταύτην δευτερεύσα τόκει κατὰ τὴν δύναμιν ἡ τῶν Γορτυνίων πόλις. συμπράττουσαί τε γὰρ ἀλλήλαις ἀπανταὶ ὑπηκόους εἶχον αὐτοῖς τοὺς ἄλλους, στασιάσασαι τε διέστησαν τὰ κατὰ τὴν νῆσυν προσθήκη δ' ἢν ἡ Κυδωνία μεγάλη ὀποτέρους προσγένοιτο. κεῖται δ' ἐν πεδίῳ καὶ ἡ τῶν Γορτυνίων πόλις, τὸ παλαιὸν μὲν ἵσως τετειχισμένη (καθάπερ καὶ Ὁμήρος εἴρηκε·

Γορτυνά τε τειχίσσαν)


1 For ὀγδοήκοντα (MSS., Eustath. on Iliad 2. 645, Phrantzes Chron. 1. 34), Tzschucke and Corais, from conj. of Casaubon, read ὀκτά, following x, which has in the margin ἥ δικτῳ.

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

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

12. From Leben came Leucocomas and his lover

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

8 Μέταλλον, Corais and later editors, from conj. of Villebrun, for Μέταλλον.


έραστής αυτοῦ Εὐξύνθετος, ὁ δέ Ἱστορεῖ Θεόφραστος ἐν τῷ Περὶ Ἑρωτοσ λόγῳ: ἀθλον ὦ, ὃν ὁ Δευκόκομας τῷ Εὐξύνθετῳ προσέταξεν, εἷναι φησί, τοῦν τούτον τὸν ἔν Πράσιον κύνα ἀναγχαίοις αὐτῷ ὁμοροι δ' εἰσίν αὐτοῖς οἱ Πράσιοι, τῆς μὲν θαλάττης ἐξομήκοντα, Γόρτυνος δὲ διέχοντες ἔκατον καὶ ὁγδοίκοντα. εἰρήται δὲ, ὅτι τῶν Ἑτεοκρίτων ὑπῆρχεν ἡ Πράσος, καὶ διότι ἐνταῦθα τὸ τοῦ Δικταίου Δίδος ἱερόν καὶ γὰρ ἡ Δίκτη πλησίον, οὐχ, ὃς Ἀρατός, ὄρεος σχεδὸν Ἰδαίοιο καὶ γὰρ χιλίοις ἡ Δίκτη τῆς Ἰδής ἀπέχει, πρὸς ἀνύχουτα ἢλιον ἀπ' αὐτῆς κειμένη, τοῦ δὲ Σαμωνίου ἐκατόν. μεταξὺ δὲ τοῦ Σαμωνίου καὶ τῆς Χερρονήσου ἡ Πράσος

C 479 ἵδρυτο, ὑπὲρ τῆς θαλάττης ἐξήκοντα σταδίως κατέσκαψαν δ' Ἱεραπτύντωι. οὕκ εὖ δὲ οὐδὲ τὸν Καλλίμαχον λέγειν φασίν, ὡς ἡ Βριτόμαρτις, φεύγουσα τὴν Μίνω βίαν, ἀπὸ τῆς Δίκτης ἀλοιπὸ εἰς ἀλίειν δίκτυα, καὶ διὰ τοῦτο αὐτή μὲν Δίκτυννα ὑπὸ τῶν Κυδωνιατῶν προσαγορευθεῖν, Δίκτη δὲ τὸ ὅρος οὐδὲ γὰρ ὄλως ἐκ γειτόνων ἐστὶ τοῖς τόποις τούτοις ἡ Κυδωνία, πρὸς δὲ τοῖς ἐσπερίοις κεῖται τῆς νήσου πέρασι. τῆς μὲν Κυδωνίας ὥρος ἐστὶ Τίτυρος, ἐν ὃ ἱερόν ἔστιν, οὐ Δικταίον, ἀλλὰ Δικτύνναιον.

13. Κυδωνία δ' ἐπὶ θαλάττῃ μὲν ἱδρυται, βλέπουσα πρὸς τὴν Δακωνικήν, διέχει δ' ἐκατέρας

1 Εὐξύνθετος λ', Εὐσύνθετος ι', Εὐξύνθεος other MSS.; emended by all editors.
2 ὁ ' ἐνταῦθα οἵ Πράσιοι ἱερόν.
3 δ', after ἀθλον, Jones inserts, from conj. of Kramer.
4 Πράσιον λ', Πρᾶσιο Tzschucke and Corais.

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GEOGRAPHY, 10. 4. 12-13

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

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

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

5 On ἓποδωήκοντα (ὁ’), see Kramer (ad loc.) and C. Müller, Ind. Var. Lect. p. 1011. Dh have ὁ’, h has διακοσίους (σ’), added above, i has διακοσίους and the other MSS. ὀ. 139
to ἦσον, τῆς τε Κυωσσοῦ καὶ τῆς Γόρτυνος,1 οἷον ὀκτακοσίους σταδίους, Ἀπτέρας δὲ ὁγδοίκοντα, τῆς ταύτης δὲ θαλάττης τετταράκοντα. Ἀπτέρας δὲ ἐπίνειον ἐστὶ Κίσσαμος: πρὸς ἐσπέραν δὲ ὁμοροι τοῖς Κυδωνιάταις Πολυρρήνιοι, παρ' οἷς ἐστὶ τὸ τῆς Δικτύννης ιερόν· ἀπέχουσι δὲ τῆς θαλάττης ὡς τριάκοντα σταδίους, Φαλασάρινης δὲ ἐξίκοντα. κωμηδοῦ δὲ ὄκουν πρότερον· εἶτ' Ἀχαιοὶ καὶ Λάκωνες συνάκησαν, τειχίσαντες ἐρυμνοῦ χωρίον βλέπων πρὸς μεσημβρίαν.

14. Τῶν δὲ ὑπὸ Μίνω συναφικτικών τριῶν τῆς λοιπῆς (Φαιστοῦ δὲ ἦν αὐτή)2 κατέσκαψαν Γόρτυνοι, τῆς μὲν Γόρτυνος3 διέχουσαν ἐξικοντα, τῆς δὲ θαλάττης εἰκοσι, τοῦ δὲ Ματάλου4 τοῦ ἐπίνειον τετταράκοντα· τῆν δὲ χώραν ἔχουσιν οἱ κατασκάψαντες. Γόρτυνῶν δὲ ἐστὶ καὶ τὸ Ῥύτιον σὺν τῇ Φαιστῷ:

Φαιστόν τε Ῥύτιον τε.

ἐκ δὲ τῆς Φαιστοῦ τοῦ τοὺς καθαροὺς ποιῆσαντα διὰ τῶν ἐπτῶν Ἐπιμενίδην φασίν εἶναι. καὶ ὁ Δισσῆν5 δὲ τῆς Φαιστίας. Λύκτου6 δὲ, ἢς

1 Γόρτυνῆς ikx., Corais.
2 ἦν, before κατέσκαψαν, Xylander omits; so the later editors.
3 Γόρτυνῆς ιξ.
4 Ματάλου B (by corr.) 0, Μαρτάλου BCDghlxy, Μετάλου n.
5 ὁ Δισσῆν (Stephanus ὁ Δισσῆς), Corais, for ῬΩδίσην; so Meineke.
6 Λύκτου Bhllyo, and D (corr. second hand); Λύτου B (first hand)x. Kramer and Meineke avoid the Homeric spelling, reading Λύττου.

1 Strabo refers, respectively, to the distance by land to Aptera and by sea, but his estimates are erroneous (see Pauly-Wissowa s.v. "Aptera").
the two cities Cnossus and Gortyn, and is eighty stadia distant from Aptera, and forty from the sea in that region. The seaport of Aptera is Cisamus. The territory of the Polyrrhenians borders on that of the Cydoniatae towards the west, and the temple of Dictynna is in their territory. They are about thirty stadia distant from the sea, and sixty from Phalasarna. They lived in villages in earlier times; and then Achaeans and Laconians made a common settlement, building a wall round a place that was naturally strong and faced towards the south.

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

2 Hml. 2. 618.
3 Epimenides was a wizard, an ancient "Rip Van Winkle," who, according to Suidas, slept for sixty of his one hundred and fifty years. According to Diogenes Laertius (1. 110), he went to Athens in "the forty-sixth Olympiad" (596-593 B.C.) "and purified the city, and put a stop to the plague" (see Plutarch's account of his visit in Solon's time, Solon 12). According to Plato (Laws 642 D) he went to Athens "ten years before the Persian War" (i.e. 500 B.C.), and uttered the prophecy that the Persians would not come for ten years, and would get the worst of it when they came. But see Pauly-Wissowa s.v. "Epimenides."
STRABO

ἐμνὴσθημεν καὶ πρότερον, ἐπίνειοι ἐστιν ἡ λεγομένη Χερούνησος, ἐν ᾦ τὸ τῆς Βριτομάρτεως ἱερὸν. αἱ δὲ συγκαταλεγθεῖσαι πόλεις οὐκέτι εἰσί, Μίλητος τε καὶ Λύκαστος, τὴν δὲ χώραν, τὴν μὲν ἐνείμαντο Λύκτιοι,1 τὴν δὲ Κνώσσιοι, κατασκάψαντες τὴν πόλιν.

15. Τοῦ δὲ ποιητοῦ τὸ μὲν ἐκατόμπολιν λέγοντος τὴν Κρήτην, τὸ δὲ ἐνενηκοντάπολιν, Ἐφορος μὲν ὕστερον ἐπικτισθῆναι τὰς δέκα φησὶ μετὰ τὰ Τρωικὰ ὑπὸ τῶν Ἀλθαιμενίων τῷ Ἀργείῳ συνακολουθησάντων Δωρίεων· τῶν μὲν οὖν Ὁδυσσεά λέγει ἐνενηκοντάπολιν ὁνομάσας οὖτος μὲν οὖν πιθανὸς ἐστιν ὁ λόγος· ἄλλοι δ' ὑπὸ τῶν Ἰδομενέως ἐχθρῶν κατασκαφῆναι φασὶ τὰς δέκα. ἄλλ' οὔτε κατὰ τὰ Τρωικά φησιν ὁ ποιητὴς εκατοντάπολιν ὑπάρξαι τὴν Κρήτην, ἄλλα μᾶλλον κατ' αὐτὸν (ἐκ γαρ τοῦ ἴδιου προσώπου λέγει· εἰ δ' ἐκ τῶν τότε οὖν τῶν τινὸς ήν ὁ λόγος, καθάπερ ἐν τῇ Ὁδυσσείᾳ, ἡμικα ἐνενηκοντάπολιν φράζει, καλῶς εἰχεν ἄν 2 οὕτω δέχεσθαι), οὔτ' εἰ 3 συγχωρήσαμεν τούτῳ, ἐκ δὲ λόγος σώζοιτ' ἄν. οὔτε γὰρ κατὰ τὴν στρατείαν οὔτε μετὰ τὴν ἐπάνωδον τὴν ἐκείθεν τοῦ Ἰδομενέως 4 εἰκός ἐστιν ὑπὸ τῶν ἐχθρῶν αὐτοῦ τὰς πόλεις ἡφανίσθαι ταύτας· ὁ γὰρ ποιητὴς φήσας,5

1 Λύκτιοι Dhikln, and B (first hand); Λύτιοι ἱερα; Kramer and Meineke Λύτιοι.
2 ἄν is omitted by all MSS. except x.
3 For οὔτ' εἰ BCDhis have ὅτι, ἐς ὅτι εἰ, Tzschucke and Corais, from conj. of Tyrwhitt, ἄλλ' οὔθ' εἰ.
4 Tzschucke, Corais, Meineke, and others omit ἄν, after Ἰδομενέως.
5 φήσας, Meineke, from conj. of Kramer, for φησὶ.
before, the seaport is Chersonesus, as it is called, where is the temple of Britomartis. But the cities Miletus and Lycaestus, which are catalogued along with Lyctus, no longer exist; and as for their territory, the Lyctians took one portion of it and the Cnossians the other, after they had rased the city to the ground.

15. Since the poet speaks of Crete at one time as “possessing a hundred cities,” 3 and also at another as “possessing ninety cities,” 4 Ephorus says that the ten were founded later than the others, after the Trojan War, by the Dorians who accompanied Althaemenes the Argive; he adds that it was Odysseus, however, who called it “Crete of the ninety cities.” Now this statement is plausible, but others say that the ten cities were rased to the ground by the enemies of Idomeneus. 5 However, in the first place, the poet does not say that Crete had one hundred cities at the time of the Trojan War, but rather in his own time (for he is speaking in his own person, although, if the statement was made by some person who was living at the time of the Trojan War, as is the case in the Odyssey, when Odysseus says “of the ninety cities,” then it would be well to interpret it accordingly). In the second place, if we should concede this, 6 the next statement 7 could not be maintained; for it is not likely that these cities were wiped out by the enemies of Idomeneus either during the expedition or after his return from Troy; for when

1 10. 4. 7. 2 Iliad 2. 647. 3 Iliad 2. 649.
4 Od. 19. 174. 5 The grandson of Minos.
6 i.e. that Homer was speaking of his own time.
7 i.e. that ten were rased by the enemies of Idomeneus.
πάντας δὲ Ἰδομενεὺς Κρήτην εἰσῆγαγ' ἐταίροις,
oi φύγον ἐκ πολέμου, πόντος δὲ οἱ οὕτωι ἀπηύραν·

καὶ 1 τούτον τοῦ πάθος ἐμέμνητ' ἀν' 2 οὐ γὰρ
dήπου Ὄδυσσεὺς μὲν ἐγνω τὸν ἀφανισμὸν τῶν
πόλεων ὁ μηδενὶ συμμίξας τῶν Ἑλλήνων μᾶτε
κατὰ τὴν πλάνην μηθ' ύστερον. ὁ δὲ καὶ συστρα-
teύσας τῷ Ἰδομενεῖ καὶ συνανασώθεις οὐκ ἐγνω
τὰ συμβάντα οἴκοι αὐτῷ οὗτε 3 κατὰ τὴν στρα-
teίαν οὗτε τὴν ἐπάνωδον τὴν ἐκείθεν· ἀλλὰ μὴν
οὖδὲ μετὰ τὴν ἐπάνωδον· εἰ γὰρ μετὰ πάντων
ἐσώθη τῶν ἐταίρων, ἵσχυρὸς ἐπανήλθεν, ὡστ' 
οὐκ ἐμελλὼν ἵσχύσειν οἱ ἐχθροὶ τοσοῦτον, ὡς
δέκα ἀφαιρέσθαι πόλεις αὐτῶν. 4 τῆς μὲν οὖν
χώρας τῶν Κρήτων τοιαύτη τις ἡ περιοδεία.

16. Τῆς δὲ πολιτείας, ἦς Ἐφορος ἀνέγραψε, τὰ
cυριότατα ἐπιδραμεῖν ἀποχρώντως ἀν ἔχοι. δοκεῖ
δὲ, φησίν, ὁ νομοθέτης μέγιστον ὑποθέσθαι ταῖς
πόλεσιν ἄγαθὸν τὴν ἐλευθερίαν· μόνην γὰρ ταύτην
ἴδια ποιεῖν τῶν κτισμάτων τὰ ἄγαθα, τὰ δ' ἐν
δούλεια τῶν ἄρχοντων, ἀλλ' οὐχὶ τῶν ἀρχομένων
ἐίναι· τοῖς δ' ἑχοῦσι ταύτην φυλακὴς δεῖν· τὴν
μὲν οὖν ὁμόνοιαν διχοστασίαν αἱρομένης 5 ἀπαντάν,
ἡ γίνεται διὰ πλεονεξίαν καὶ τρυφήνι σωφρόνως
γὰρ καὶ λιτῶς ἰδίως ἀπασιν οὗτε φθόνον οὖθ' 
ὑβρὶν οὗτε μίσος ἀπαντάν πρὸς τοὺς ὁμοίους·

1 Before καὶ τοῦτον B(by corr.)κω and the earlier editors insert ἐστε.
2 ἐμέμνητ' ἀν Bτο, ἐμέμνητο other MSS.
3 οὗτε, after αὐτῷ, Corais inserts: so Müller-Düben and others. Meineke ejects κατὰ . . . ἐκείθεν.

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the poet said, "and all his companions Idomeneus brought to Crete, all who escaped from the war, and the sea robbed him of none;" he would also have mentioned this disaster; for of course Odysseus could not have known of the obliteration of the cities, since he came in contact with no Greeks either during his wanderings or later. And he who accompanied Idomeneus on the expedition to Troy and returned safely home at the same time could not have known what occurred in the homeland of Idomeneus either during the expedition or the return from Troy, nor yet even after the return; for if Idomeneus escaped with all his companions, he returned home strong, and therefore his enemies were not likely to be strong enough to take ten cities away from him. Such, then, is my description of the country of the Cretans.

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

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1 Od. 3. 191 (Nestor speaking).

2 Nestor.

1 αὐτῶν, Corais, for αὐτῶν; so the later editors.
5 αἱρομένης G; αἱρομένης other MSS.
διότερ τοὺς μὲν παίδας εἰς τὰς ὀνομαζομένας ἀγέλας κελεύσαι φοιτᾶν, τοὺς δὲ τελείους ἐν τοῖς συσσιτίοις, ἃ καλοῦσιν ἀνδρεία, συσσιτεῖν ὁπως τῶν ἱσων μετάσχοιεν τοῖς εὐπόροις οἱ πενεστεροὶ, δημοσίᾳ τρεφόμενοι πρὸς δὲ τὸ μὴ δειλίαν ἄλλη ἀνδρείαν κρατεῖν ἐκ παίδων ὁπλίων καὶ πόνους συντρέφειν, ὥστε καταφρονεῖν καύματος καὶ ψύχους καὶ τραχείας ὀδοῦ καὶ ἀνάμνους καὶ πληγῶν τῶν ἐν γυμνασίοις καὶ μάχαις ταῖς κατὰ σύνταγμα· ἁσκεῖν δὲ καὶ τοξικῇ καὶ ἐνοπλῶν ὀρχήσει, ἢν καταδείξῃ Κουρήτας πρῶτον, ύστερον δὲ καὶ τὸν 3 συντάξαντα τὴν κληθεῖσαν ἀπ' αὐτοῦ πυρρίχην, ὥστε μηδὲ τὴν παιδιὰν ἁμοίρων εἶναι τῶν πρὸς πόλεμον χρησίμων· ὥς δ' αὐτῶς καὶ τοῖς ῥυθμοῖς Κρητικοῖς χρησθαί κατὰ τὰς ὁδὰς συντονωτάτους οὖσιν, οὓς Θάλητα 31 ἀνευρεῖν, ἢ καὶ τοὺς παίδας καὶ τὰς ἄλλας τὰς ἐπιχωρίους ὁδὰς ἀνατιθέασι καὶ πολλὰ τῶν νομίμων, καὶ ἑσθήτι δὲ καὶ ύποδέσει πολεμικῆ χρησθαί, καὶ τῶν δῶρων τιμιωτάτα αὐτοῖς εἶναι τὰ ὅπλα.

17. Λέγεσθαι δ' ὑπὸ τινων, ὡς Λακωνικὰ εἰη τὰ πολλὰ τῶν νομιζομένων Κρητικῶν, τὸ δ' ἀληθεῖς, εὑρίσκεται μὲν ὑπ' ἑκείνων, ἥκριβωκέναι δὲ τοὺς Σπαρτιάτας, τοὺς δὲ Κρήτας ὀλιγορήσας, κακω-θεισῶν τῶν πόλεων, καὶ μᾶλιστα τῆς Κυνωσίων, τῶν πολεμικῶν· μεῖναι δὲ τινα τῶν νομίμων παρά

1 συσσιτεῖν, Meineke, for συσσίτια.
2 Κουρήτας, Groskurd, for Κουρήτα, Kramer approving.
3 τὸν, before συντάξαντα, Corais inserts; so Jones independently.

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

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

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1 Literally, "'Herds" (cf. the Boy Scout "'Troops").
2 Pyrrhicus (see 10. 3. 8).
This Althaemenes, therefore, is not to be confused with the Althaemenes who was the grandson of Minos.

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

18. Lycurgus the Spartan law-giver, Ephorus continues, was five generations later than the Althaemenes who conducted the colony to Crete; for historians say that Althaemenes was son of the Cissus who founded Argos about the same time when Procles was establishing Sparta as metropolis; and Lycurgus, as is agreed by all, was sixth in descent from Procles; and copies are not earlier than their models, nor more recent things earlier
μάτων μηδὲ τὰ νεώτερα τῶν πρεσβυτέρων τῆν τε ὄρχησιν τὴν παρὰ τοῖς Λακεδαιμονίοις ἐπιχωρία-ξουσαν καὶ τοὺς ρυθμοὺς καὶ παιᾶνας τοὺς κατὰ νόμον ἄδομένους καὶ ἄλλα πολλὰ τῶν νομίμων Κρητικὰ καλεῖσθαι παρ’ αὐτοῖς, ὡς ἄν ἐκείθεν ὅρμωμεν; τῶν δ’ ἀρχείων τὰ μὲν καὶ τὰς διοικήσεις ἔχειν τὰς αὐτὰς καὶ τὰς ἐπωνυμίας, ὡσπέρ καὶ τὴν τῶν γερόντων ἀρχὴν καὶ τὴν τῶν ἱππεῶν (πλὴν ὅτι τοὺς ἐν Κρήτῃ ἱππεάς καὶ ἱπποὺς κεκτήσθαι συμβέβηκεν εἴς οὐ τεκμαίρονται πρεσβυτέραν εἶναι τῶν ἐν Κρήτῃ ἱππεῶν τὴν ἀρχὴν σώζειν γὰρ τὴν ἐτυμότητα τῆς προσηγορίας, τοὺς δὲ μὴ ἱπποτροφεῖν), τοὺς ἐφόρους δὲ τὰ αὐτὰ τοῖς ἐν Κρήτῃ κόσμοις διοικοῦντας ἐτέρως ὄνομάσθαι τὰ δὲ συσσίτια ἀνδρεῖα παρὰ μὲν τοῖς Κρησίν καὶ νῦν ἐτί καλεῖσθαι, παρὰ δὲ τοῖς Σπαρτιάταις μή διαμείναι καλοὔμενα ὁμοίως ὅσ' ἰπτέρον παρ’ Ἀλκμάνι γονὺν ὀὔτω κεῖσθαι.

φοίναις δὲ καὶ ἐν θιάσοισιν ἀνδρεῖων ἰπτέσθαι παρὰ δαίτυμόνεσσι πρέπει 3 παιᾶνα κατάρχειν.

19. Δέγεσθαι δ’ ὑπὸ τῶν Κρητῶν, ὡς καὶ παρ’ αὐτοὺς ἀφίκοιτο Λυκούργος κατὰ τοιαύτην αἰτίαν ἀδελφὸς ὡς πρεσβυτέρος τοῦ Λυκούργου Πολυδέκτης’ οὕτος τελευτῶν ἐγκυὸν κατέλιπε τὴν γυναῖκα τέως μὲν οὖν ἐβασίλευεν ὁ Λυκούργος ἀντὶ τοῦ ἀδελφοῦ, γενομένου δὲ παιδός, ἐπετρό-

1 ὡς only no; ὁμολογὸς ὡς B (by corr.), and so Tschucke and Corais; ὁμολογὸς only, other MSS. (except k, which has neither word), and so Müller-Dübnner and Meineke.

2 ἀνδρεῖον BCDhi.

3 πρέπει, Kramer, from conj. of Ursinus, for πρέπει.
than older things; not only the dancing which is customary among the Lacedaemonians, but also the rhythms and paeans that are sung according to law, and many other Spartan institutions, are called "Cretan" among the Lacedaemonians, as though they originated in Crete; and some of the public offices are not only administered in the same way as in Crete, but also have the same names, as, for instance, the office of the "Gerontes,"¹ and that of the "Hippeis"² (except that the "Hippeis" in Crete actually possessed horses, and from this fact it is inferred that the office of the "Hippeis" in Crete is older, for they preserve the true meaning of the appellation, whereas the Lacedaemonian "Hippeis" do not keep horses); but though the Ephors have the same functions as the Cretan Cosmi, they have been named differently; and the public messes are, even to-day, still called "Andreia" among the Cretans, but among the Spartans they ceased to be called by the same name as in earlier times;³ at any rate, the following is found in Alcman: "In feasts and festive gatherings, amongst the guests who partake of the Andreia, 'tis meet to begin the paean."⁴

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

¹ "Old Men," i.e. "Senators."
² "Horsemen," i.e. "Knights."
³ The later Spartan name was "Syssitia" or "Philitia" (sometimes "Phiditia").
⁴ Frag. 22 (Bergk).
πενεύ ἑκείνοι, εἰς ὅν ἡ ἀρχὴ καθήκουσα ἐτύγχανεν. λοιδορούμενος δὴ τις αὐτῷ σαφῶς εἶπεν εἰδέναι, διότι βασιλεύσοι. λαβών δὲ ὑπόνοιαι ἑκείνοι, ὡς ἐκ τοῦ λόγου τούτου διαβάλλοιτο ἐπιβουλή ἐξ αὐτοῦ τοῦ παιδός, δείσας, μὴ ἐκ τύχης ἀποθανόντος αἰτίαιν αὐτός ἔχοι παρὰ τῶν ἐχθρῶν, ἀπήρεν εἰς Κρήτην· ταύτην μὲν δὴ λέγεσθαι τῆς ἀπο- δημίας αἰτίαν, ἐλθόντα δὲ πλησιάσαι Θάλητι μελοποιῶ ἀνδρὶ καὶ νομοθετικῷ, ἱστορίσαντα δὲ παρ' αὐτοῦ τὸν τρόπον, ὅν Ἀδάμανθυς τε πρό- τερον καὶ ὑστερον Μίνως, ὡς παρὰ τοῦ Δίως τοὺς νόμους ἐκφέροι εἰς ἀνθρώπους, γενόμενον δὲ καὶ ἐν Αἴγυπτῳ καὶ καταμάθοντα καὶ τὰ ἑκεῖ νόμιμα, ἐντυχόντα δ', ὡς φασί τινες, καὶ Ὀμήρῳ δια- τρίβοντι ἐν Χίῳ, κατάραι πάλιν εἰς τὴν οἰκείαν, καταλαβεῖν δὲ τὸν τοῦ ἄδελφοῦ νῦν, τὸν Πολυ- δέκτου Χαρίλαον, βασιλεύοντα· εἴθ' ὁρμῆσαι διαθείναι τοὺς νόμους, φοιτῶντα ώς τὸν θεὸν τὸν ἐν Δελφοῖς, κακεῖθεν κομίζοντα τὰ προστάγματα, καθάπερ οἱ περὶ Μίνω ἐκ τοῦ ἀντρου τοῦ Δίως, παραπλήσια ἑκείνοις τὰ πλεῖω.

20. Τῶν Κρητικῶν τὰ κυριώτατα τῶν καθ' ἑκαστα τοιαῦτα εἴρηκε. γαμεῖν μὲν ἀμα πάντες ἀναγκάζονται παρ' αὐτοῖς οἱ κατὰ τὸν αὐτὸν χρόνον ἐκ τῆς τῶν παιδῶν ἀγέλης ἐκκριθέντες, οὐκ εὖθὺς δ' ἀγονται παρ' ἑαυτοὺς τὰς γαμηθείσας παιδας, ἀλλ' ἐπὰν ἡδη διοικεῖν ἴκαναι ὅσι τὰ περὶ τοὺς οἴκους· φεριᾷ δ' ἐστὶν, ἀν ἄδελφοι ὅσι, τὸ ἰμιον τῆς τοῦ ἄδελφον μερίδος· παῖδας δὲ

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

20. The following are the most important provisions in the Cretan institutions as stated by Ephorus. In Crete all those who are selected out of the "Troop" of boys at the same time are forced to marry at the same time, although they do not take the girls whom they have married to their own homes immediately, but as soon as the girls are qualified to manage the affairs of the house. A girl's dower, if she has brothers, is half of the brother's portion. The children must learn, not only
C 483 γράμματά τε μανθάνειν καὶ τὰς ἐκ τῶν νόμων ὁδὰς καὶ τινα εἶδη τῆς μουσικῆς, τοὺς μὲν οὖν ἔτι νεωτέρους εἰς τὰ συσσίτια ἁγουσί τὰ ἀνδρείαι, χαμαί δὲ καθήμενοι διαίτωνται μετ’ ἀλλήλων εἰς φαύλοις τριβωνίοι καὶ χειμώνοι καὶ θέρους τὰ αὐτὰ, διακονοῦσι τε καὶ ἑαυτοῖς καὶ τοῖς ἀνδράσις συμβάλλουσι. Δ’ εἰς μάχην καὶ οἱ ἐκ τοῦ αὐτοῦ συσσίτιον πρὸς ἀλλήλους, καὶ πρὸς ἕτερα συσσίτια καθ’ ἕκαστον δὲ ἀνδρείον ἐφέστηκε πωδωνόμος, οἱ δὲ μείζους εἰς τὰς ἀγέλες ἁγουνται τὰς δ’ ἀγέλας συνάγουσιν οἱ ἐπιφανέστατοι τῶν παιδῶν καὶ δυνατῶτατοι, ἐκαστὸς ὅσον πλείστους οἶος τε ἔστιν ἅθροίζων ἐκάστης δὲ τῆς ἀγέλης ἄρχων ἑστίν ὡς τὸ πολὺ ὁ πατήρ τοῦ συναγγόντος, κύριος οὖν ἐξάγειν ἐπὶ θήραν καὶ δρόμους, τὸν δ’ ἀπειθοῦντα κολάζειν τρέφονται δὲ δημοσία: τακταίς δὲ τισιν ἡμέραις ἄγελη πρὸς ἀγέλην συμβάλλει μετὰ αὐλοῦ καὶ λύρας εἰς μάχην ἐν ρυθμῷ. ὡστερ καὶ ἐν τοῖς πολεμικοῖς εἰώθασιν, ἐκφέροντι δὲ καὶ τὰς πληγάς, τὰς μὲν διὰ χειρὸς, τὰς δὲ καὶ δ’ ὀπλῶν σιδηρῶν.

21. Ἡδον δ’ αὐτοῖς τὸ περὶ τοὺς ἐρωτας νόμιμων οὐ γὰρ πειθοὶ κατεργάζονται τοὺς ἐρωμένους, ἀλλ’ ἀρπαγὴ προλέγει τοῖς φίλοις πρὸ τριῶν ἡ πλειόνων ἡμερῶν ἐραστήσῃ, ὅτι μέλλει2 τὴν ἀρπαγὴν ποιεῖσθαι τοῖς δ’ ἀποκρύπτεσι μὲν τὸν παῖδα ἢ μὴ ἐὰν πορεύεσθαι τὴν τεταγμένην ὁδὸν τῶν αἰσχίστων ἑστίν, ὡς

1 δ’, Casaubon inserts; so the later editors.
2 μέλλοι BClno.

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

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

2 Possibly an error for "wooden."
3 The discussion of "love affairs" is strangely limited to pederasty.
εξομολογομένοις, ὅτι ἀνάξιος ὁ παῖς εὑρίσκοντο τυχαίαν. συνιόντες ή, ἂν μὲν τῶν ὰτιῶν ἡ τῶν ὑπερεχοῦσῶν τις ἡ τοῦ παιδὸς τιμῆ καὶ τοῖς ἄλλοις ὁ ἀρπαζόν, ἐπιδιώκοντες ἀνθήσαντο μόνον μετρίως, τὸ νόμιμον ἐκπλήρωσαν, τάλλα δὲ ἐπιτρέποντο ἁγειν χαίροντες, ἂν δ' ἀνάξιος, ἢφαιροῦνταί πέρας δὲ τῇ ἐπιδιώξεως ἐστὶν, ἐς δ' ἀρραῖό τοῦ παιδὸς εἰς τὸ τοῦ ἀρπασάντος ἀνδρείαν. ἐράσμιον δὲ νομίζονσιν ὑπὸ τὸν κάλλει διαφέροντα, ἄλλα τὸν ἀνδρεία καὶ κοσμιότητι καὶ δωρησάμενος ἀπάγει τοὺς παιδὰ τῇ χρόνος εἰς δὲν βουλεῖται τόπων ἐπακολουθοῦσι δὲ τῇ ἀρπαγῇ, οἱ παραγενόμενοι, ἐστιαθέντες δὲ καὶ συνθηρεύσαντες δὶμηνον (οὐ γὰρ ἐξέστι πλεῖον χρόνον κατέχειν τοὺς παιδὰ) εἰς τὴν πόλιν καταβαίνοντιν. ἢφιέται δ' ὁ παῖς, δῶρα λαβὼν στολὴν πολεμικὴν καὶ βοῶν καὶ ποτηρίου (ταῦτα μὲν τὰ κατὰ τὸν νόμον δῶρα) καὶ ἄλλα πλεῖον καὶ πολυτελῆ, ὡστε συνεργῆσειν τοὺς φίλους διὰ τὸ πλῆθος τῶν ἀναλωμάτων τὸν μὲν ὅπου βοῶν θυεῖ τῷ Διὶ καὶ ἐστιά τοὺς συγκαταβαίνοντας· εἰτ' ἀπεφαίνεται περὶ τῆς πρὸς τὸν ἑραστῆν ὑμιλίας, εἰτ' ἀσμενίζων τετύχηκεν, εἰτ' μή, τοῦ νόμου τοῦτο εἰπτρέψαντος, ῥώ, εἴ τις αὐτῷ βία προσενήκεται κατὰ τὴν ἀρπαγὴν, ἐνταῦθα παρῆ τιμωρεῖν· ἐαυτῷ καὶ

1 ἐξομολογομένοις, the editors, for ἐξομολογομένοις.
2 ἐπιδιώξεως no, ἐπιδιώξεως other MSS.
3 Before καὶ δωρησάμενος Meineke, following Groskurd's conj., indicates a lacuna, suspecting that something like ὅ δ' ἑραστῆς ἀσπασάμενος has fallen out of the MSS.
4 After δῶρα Meineke indicates a lacuna.
a confession, as it were, that the boy is unworthy to obtain such a lover; and when they meet, if the abductor is the boy's equal or superior in rank or other respects, the friends pursue him and lay hold of him, though only in a very gentle way, thus satisfying the custom; and after that they cheerfully turn the boy over to him to lead away; if, however, the abductor is unworthy, they take the boy away from him. And the pursuit does not end until the boy is taken to the "Andreium" of his abductor. They regard as a worthy object of love, not the boy who is exceptionally handsome, but the boy who is exceptionally manly and decorous. After giving the boy presents, the abductor takes him away to any place in the country he wishes; and those who were present at the abduction follow after them, and after feasting and hunting with them for two months (for it is not permitted to detain the boy for a longer time), they return to the city. The boy is released after receiving as presents a military habit, an ox, and a drinking-cup (these are the gifts required by law), and other things so numerous and costly that the friends, on account of the number of the expenses, make contributions thereto. Now the boy sacrifices the ox to Zeus and feasts those who returned with him; and then he makes known the facts about his intimacy with his lover, whether, perchance, it has pleased him or not, the law allowing him this privilege in order that, if any force was applied to him at the time of the abduction, he might be able at this feast to avenge himself and be rid of the lover. It is disgraceful

5 \( \text{παρατιμωρεῖν}, \) Corais, for \( \text{παρατιμωρεῖν} \); so the later editors.
ἀπαλλάττεσθαι. τοῖς δὲ καλοῖς τὴν ἱδέαν καὶ
προγόνων ἐπιφανῶν ἔραστῶν μὴ τυχεῖν αἰσχρόν,1
ὡς διὰ τὸν τρόπον τοῦτο παθοῦσιν. ἔχουσι δὲ
τιμᾶς οἱ παρασταθέντες (οὕτω γὰρ καλοῦσι τοὺς
ἀρπαγέντας). ἐν τε γὰρ τοῖς χοροῖς 2 καὶ τοῖς
δρόμοις ἔχουσι ταῦτα ἐντιμοτάτας χώρας, τῇ τε
στολῇ κοσμεῖσθαι διαφερόντως τῶν ἄλλων ἑφίetai
tῇ δοθείσῃ παρὰ τῶν ἔραστῶν, καὶ οὐ τότε μόνον,
ἀλλὰ καὶ τέλειοι γενόμενοι διάσημοι ἑσθῆτα
φέρουσιν, ἀφ’ ἦς γραφθῆσαι ἔκαστος κλεινὸς
γενόμενος· τὸν μὲν γὰρ ἐρώμενον καλοῦσι κλεινόν,
tὸν δ’ ἔραστὴν φιλήτορα. ταῦτα μὲν τὰ περὶ
tους ἔρωτας νόμιμα.

22. Ἀρχοντας δὲ δέκα αἰροῦνται: περὶ δὲ
tῶν μεγίστων συμβούλων χρώματι τοῖς γέρουσι
καλομένοις· καθίστανται δ’ εἰς τοῦτο τὸ συνε-
δριον οἱ τῆς τῶν κόσμων ἄρχης ἡξιωμένοι καὶ
tάλλα δόκιμοι κρινόμενοι. ἄξιαν δ’ ἀναγραφῆς
τὴν τῶν Κρητῶν πολιτείαν ὑπέλαβον διὰ τε τὴν
ἰδιότητα καὶ διὰ 3 τὴν δόξαν· οὔ πολλά δὲ δια-
μένει τούτων τῶν νομίμων, ἀλλὰ τοῖς Ῥωμαίοις
διατάγμασι τὰ πλεῖστα διοικεῖται, καθάπερ καὶ
ἐν ταῖς ἄλλαις ἐπαρχίαις συμβαίνει.

1 αἰσχρῶν, Casaubon inserts; so the later editors.
2 χρόνοις BCDhιl, ἥρωις ἡποξ and by corr. in B.
3 διὰ is omitted by Dhιk, and the later editors.
for those who are handsome in appearance or descendants of illustrious ancestors to fail to obtain lovers, the presumption being that their character is responsible for such a fate. But the parastathentes¹ (for thus they call those who have been abducted) receive honours; for in both the dances and the races they have the positions of highest honour, and are allowed to dress in better clothes than the rest, that is, in the habit given them by their lovers; and not then only, but even after they have grown to manhood, they wear a distinctive dress, which is intended to make known the fact that each wearer has become "kleinos,"² for they call the loved one "kleinos" and the lover "philetor."³ So much for their customs in regard to love affairs.

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

¹ The literal meaning of the word seems to be "those who were chosen as stand-bys" by lovers.
² Famous.
³ i.e. "lover" or "sweetheart."
1. Περὶ δὲ τὴν Κρῆτην εἰσὶ νῆσοι, Θῆρα μὲν, ἡ τῶν Κυρηναίων μητρόπολις, ἀποικὸς Λακεδαίμονίων, καὶ πλησίον ταύτης Ἀνάφη, ἐν ἦ τὸ τοῦ Αἰγάλητου Ἀπόλλωνος ἱερόν. λέγει δὲ καὶ Καλλίμαχος τοτὲ μὲν οὐτός:

Αἰγάλητην Ἀνάφην τε, Δακωνίδη γείτονα Θῆρα·
totet de tis Theras mnustheis·

μήτηρ εἰσπούν πατρίδος ἤμετέρης,

ἐστι δὲ μακρὰ ἡ Θῆρα, διακοσίων ὄσα τὴν
περίμετρον σταδίων, κειμένη δὲ κατὰ Δίαν νῆσον
tὴν πρὸς Ἰρακλείῳ τῷ Κυνωσίῳ, διέχει δὲ τῆς
Κρῆτης εἰς ἑπτακοσίους· πλησίον δὲ αὐτῆς ἡ τε
Ἀνάφη καὶ Ἡρασία. ταύτης δὲ εἰς ἑκατὸν

αύτες ὑπὸ Ἰως, ἐν ὧ κεκρηδεύσθαι τινὲς
φασὶ τὸν ποιητὴν Ὁμήρου ἀπὸ δὲ τῆς Ἰου
πρὸς ἐσπέραν Ἰώντι Σίκινος καὶ Λάγουσα καὶ
Φολέγανδρος, ἢν ὁ Ἀρατος σιδηρεύῃς ὄνομάζει διὰ
tὴν τραχύτητά· ἐγγὺς δὲ τοῦτων Κιμὼλος, ὁθὲν
ἡ γῆ ἡ Κιμωλία· εἴθεν ἡ Σίφνος ἐν ὡτε ἐστὶν,
ἐφ’ ἢ λέγουσι Σίφνῳ ἀστράγαλον διὰ τὴν
eυτέλειαν. ἐτι δὲ ἐγγυτέρῳ καὶ τῆς Κιμώλου
καὶ τῆς Κρῆτης ἡ Μήλος, ἀξιολογοτέρᾳ τοῦτων,
diechousa tov Ἐκμοικοῦ ἀκρωτηρίου, tov Σκυλ-
λαίου, σταδίους ἑπτακοσίους· τοσοῦτος δὲ

1 ταύτης δὲ εἰς ἑκατόν, Tzschucke, from conj. of Casaubon, for τοῦτων δὲ ἱσὸν ἑκάστη Βκνο, ἑκατόν ("pongey": so the later editors.

2 Σίκινος, Tzschucke, for Σικινος; so the later editors.

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STRABO

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

¹ Frag. 113 (Schneider).  
² Frag. 112 (Schneider).  
³ i.e. almost due north of Dia.  
⁴ Heracleium was the seaport of Cnossus (10. 4. 7).  
⁵ A hydrous silicate of aluminium, now called "cimolite."  
⁶ i.e. the phrase is a proverb applied to worthless people or things.
σχεδόν τι καὶ τοῦ Δικτυνναῖον. Ἀθηναῖοι δὲ ποτὲ πέμψαντες στρατεύαν, ἢβηδόν κατέσφαξαν τοὺς πλείους. αὐταὶ μὲν οὖν ἐν τῷ Κρητικῷ πελάγει, ἐν δὲ τῷ Λιγαίῳ μᾶλλον αὐτή τε ἡ Δήλος καὶ αἱ περὶ αὐτήν Κυκλάδες καὶ αἱ ταύταις προσκείμεναι ¹ Σποράδες, ὥν εἰσὶ καὶ αἱ λεχθεῖσαι περὶ τὴν Κρήτην.

2. Ἡ μὲν οὖν Δήλος ἐν πεδίῳ κειμένην ἔχει τὴν πόλιν καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος καὶ τὸ Λητῶν, ύπέρκειται δὲ τῆς πόλεως ὅρος ψιλῶν ² οὐ Κύνθος καὶ τραχύς, ποταμός δὲ διαρρέει τὴν νῆσον Ἰωνόπος οὐ μέγας· καὶ γὰρ ἡ νῆσος μικρά. τετίμηται δὲ καὶ παλαιόν διὰ τοὺς θεοὺς ἀπὸ τῶν ἁρωικῶν χρόνων ἄρξαμένη· μυθεύεται γὰρ ἐνταῦθα ἡ Λητῶ τὰς ὁδοὺς ἀποθέσθαι τοῦ τε Ἀπόλλωνος καὶ τῆς Ἀρτέμιδος·

ἡν γὰρ τοποῦροθεῦ ³ φορητά,

φησίν ὁ Πίνδαρος,

κυμάτεσσι παντοδαπῶν ⁴ ἀνέμων ῥυπαίσιν ἀλλ' ἡ Κοιογένης ⁵ ὁπότ' ὁδινεσσι ⁶ θύοιος ⁷ ἀγχυτόκοις ἐπέβα ⁸ μιν, δὴ τότε τέσσαρες ύρθαί πρέμων ⁹ ἀπώρουσαν χθονίων,

¹ προσκείμεναι λπο. ² ψιλῶν CD, ὑψηλῶν other MSS. ³ τοποῦροθεῦ, Casaubon and later editors, instead of πάροιθεν οὐ (all MSS.). Eustathius omits the οὐ (note on Od. 10. 3). ⁴ Before ἀνέμων Tzschucke and later editors insert τ'. ⁵ ἀλλ' ἡ Κοιογένης, Kramer and Meineke, from conj. of Porson, for ἀλλὰ Καιογένης D, ἀλλὰ καὶ ὁ γένης Cs, ἀλλ' ἀκαιογένης Bl, ἀλλὰ καιογένης hi, ἀλλὰ καὶ ὁ γένος l, ἀλλὰ Κολον γένος Schneider, Hermann, Tzschucke, Corais. ¹⁶²
from the Dictynnaeum. The Athenians once sent
an expedition to Melos and slaughtered most of
the inhabitants from youth upwards.\(^1\) Now these
islands are indeed in the Cretan Sea, but Delos
itself and the Cyclades in its neighbourhood and
the Sporades which lie close to these, to which
belong the aforesaid islands in the neighbourhood
of Crete, are rather in the Aegaean Sea.

2. Now the city which belongs to Delos, as also
the temple of Apollo, and the Letöum,\(^2\) are situated
in a plain; and above the city lies Cynthus, a bare
and rugged mountain; and a river named Inopus
flows through the island—not a large river, for the
island itself is small. From olden times, beginning
with the times of the heroes, Delos has been re-
vered because of its gods, for the myth is told that
there Leto was delivered of her travail by the birth
of Apollo and Artemis: “for aforetime,” says
Pindar,\(^3\) “it was tossed by the billows, by the blasts
of all manner of winds,\(^5\) but when the daughter of
Coeüs\(^6\) in the frenzied pangs of childbirth set foot
upon it, then did four pillars, resting on adamant,
rise perpendicular from the roots of the earth, and

\(^1\) 416 b.C. (see Thucydides 5. 115-116).
\(^2\) Temple of Leto.  \(^3\) Frag. 58 (Bergk).  \(^4\) Delos.
\(^5\) There was a tradition that Delos was a floating isle until
Leto set foot on it.
\(^6\) Leto.
ἀν δ᾽ ἐπικράνοις σχέθον πέτραν ἰδαμαντο-πέδιλου
κίόνες· ἐνθά τεκοῖς εὐδαίμον ἐπόψατο γένναν.
ἐνδόξον δ᾽ ἐποίησαν αὐτὴν αἱ περιοικίδες νήσοι, 
καλούμεναι Κυκλάδες, κατὰ τιμὴν πέμπονσαι
δημοσία θεωροὺς τε καὶ θυσίας καὶ χοροὺς παρ-
θένων πανηγύρεις τε ἐν αὐτῇ συνάγονσαι
μεγάλας.
3. Κατ᾽ ἄρχας μὲν οὖν δώδεκα λέγονται προσεγένοντο δὲ καὶ πλείους. Ἀρτεμίδωρος
γοῦν ἑπετεκαίδεκα διαριθμεῖται περὶ τῆς
Εὐλένης εἰπὼν, ὅτι ἀπὸ Θορίκου μέχρι Σουνίου
παράκειται, μακρὰ, σταδίων ὅσον ἐξήκοντα τὸ
μήκος ὑπὸ ταύτης γάρ, φησίν, αἱ καλούμεναι
Κυκλάδες εἰσίν ὀνομάζει δὲ Κέω, τὴν ἐγκυτάτω
τῇ Εὐλένη, καὶ μετὰ ταύτην Κύθνον καὶ Σέριφον
καὶ Μήλον καὶ Σίφνον καὶ Κίμωλον καὶ Πρε-
pέσινθον καὶ Ὀλίαρον καὶ πρὸς ταύταις Πάρον,
Νάξον, Σύρον, Μύκονον, Τήρον, Ἀνδρον, Γύαρον.
τὰς μὲν οὖν ἄλλας τῶν δώδεκα νομίζω, τὴν δὲ
Πρεπέσινθον καὶ Ὀλίαρον καὶ Γύαρον ἦσσον
ὡν τῇ Γυάρῳ προσσυμβάλεις ἐγνών κόμισον ὑπὸ
αἵλεων συνοικούμενον ἀπαίροντες δ᾽ ἐδεξύμεθα
πρεσβευτὴν ἐνθεύον ὡς Καίσαρα προκεχειρισμέ-
νον, τῶν ἀλιέων τινὰ (ἡν δ᾽ ἐν Κορίνθῳ Καίσαρ,
βαδίζων ἐπὶ τῶν θρίαμβων τῶν Ἀκτιακῶν)
συμπλέων δὴ ἐλευθεροθείνεις τῶν, περὶ κοινούς
τῶν τού φόρου τελοῖεν
C 486 γάρ δραχμὰς ἐκατὸν πεντήκοντα, καὶ τὰς ἐκατὸν

1 γοῦν, Meineke, for δ᾽ οὖν.
2 πεντεκαίδεκα (τε'), Corais inserts; so Meineke.
3 Ἀλίαρον Dhill. 4 Ἀλίαρον BCDhix.
on their capitals sustain the rock. And there she gave birth to, and beheld, her blessed offspring." The neighbouring islands, called the Cyclades, made it famous, since in its honour they would send at public expense sacred envoys, sacrifices, and choruses composed of virgins, and would celebrate great general festivals there.¹

3. Now at first the Cyclades are said to have been only twelve in number, but later several others were added. At any rate, Artemidorus enumerates fifteen, after saying of Helena that it stretches parallel to the coast from Thoricus to Sunium and is a long island, about sixty stadia in length; for it is from Helena, he says, that the Cyclades, as they are called, begin; and he names Ceos, the island nearest to Helena, and, after this island, Cythnos and Seriphos and Melos and Siphnos and Cimolos and Prepesinthos and Oliaros, and, in addition to these, Paros, Naxos, Syros, Mykonos, Tenos, Andros, and Gyaros. Now I consider all of these among the twelve except Prepesinthos, Oliaros, and Gyaros. When our ship anchored at one of these, Gyaros, I saw a small village that was settled by fishermen; and when we sailed away we took on board one of the fishermen, who had been chosen to go from there to Caesar as ambassador (Caesar was at Corinth, on his way² to celebrate the Triumph after the victory at Actium³). While on the voyage he told enquirers that he had been sent as ambassador to request a reduction in their tribute; for, he said, they were paying one hundred and fifty drachmas when they could only with difficulty pay

¹ i.e. in honour of Apollo and Leto (see Thucydides 3, 104).
² i.e. back to Rome.
³ 31 B.C.
χαλεπῶς ἄν τελοῦντες. δὴ λοί δὲ τὰς ἀπορίας αὐτῶν καὶ Ἀράτος ἐν τοῖς κατὰ λεπτῶν.

δὰ Λητοῖ, σὺ μὲν ἢ με σιδηρεῖν Φολεγάνδρῳ, δειλὴ 1 ἢ Γνάρῳ παρελευσείς αὐτίχ’ ὀμοίην.

4. Τήν μὲν οὖν Δήλου ἐνδοξὸν γενομένην οὔτως ἐτι μᾶλλον ηὔξησε κατασκαφεῖσα ὑπὸ Ἦρωμαιῶν Κόρινθος. έκείσε γὰρ μετεχώρησαν οἱ ἐμπόροι, καὶ τῆς ἀτελείας τοῦ ἱεροῦ προκαλομένης αὐτοὺς καὶ τῆς εὐκαιρίας τοῦ λιμένος· ἐν καλῶ γὰρ κείτα τοῖς ἐκ τῆς Ἰταλίας καὶ τῆς Ἑλλάδος εἰς τὴν Ἀσίαν πλέουσιν· ἢ τε πανήγυρις ἐμπορικῶν τι πράγμα ἐστὶ, καὶ συνήθεις ἦσαν αὐτὴ καὶ Ἦρωμαῖοι τῶν ἄλλων μάλιστα, καὶ οτὲ συνειστήκει ἡ Κόρινθος· Ἀθηναίοι τε λαβόντες τὴν νήσου καὶ τῶν ἱερῶν ἀμα καὶ τῶν ἐμπόρων ἐπεμελεῖντο ἱκανῶς· ἐπελθόντες δ’ οἱ τοῦ Μιθριδάτου στρατηγοὶ καὶ ὁ ἀποστήσας τύραννος αὐτήν διελυμὴναντο πάντα, καὶ παρέλαβον ἐρήμην οἱ Ἦρωμαῖοι πάλιν τὴν νήσου, ἀναχωρήσαντο εἰς τὴν οἰκείαν τοῦ βασιλέως, καὶ διετέλεσε μέχρι νῦν ἐνδεώς πράττουσα. ἔχουσι δ’ αὐτὴν Ἀθηναίοι.

5. Ῥήνεια 2 δ’ ἐρήμου νησίδιον ἐστὶν ἐν τέτρασι τῆς Δήλου σταδίοις, ὅπου τὰ μνῆμα τοῖς Δηλίοις ἐστίν. οὐ γὰρ ἐξεστὶν ἐν αὐτῇ τῇ Δήλῳ θάπτειν οὐδὲ καίειν νεκρῶν, οὐκ ἐξεστὶ δὲ οὐδὲ κῦνα ἐν Δήλῳ τρέφειν. ἀνομάζετο δὲ καὶ Ὄρτυγια πρότερον.

1 δειλῇ, Müller-Dübner, for δειλὴν s (and Meineke), δειλῇ other MSS.
2 Ῥήνεια Bkno, Ῥήναια other MSS.

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

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

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

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

3 As many as ten thousand slaves were sold there in one day (14. 5. 2).

4 Aristion, through the aid of Mithridates, made himself tyrant of Athens in 88 B.C. (cf. 9. 1. 20).

5 This began in 426 B.C., when "all the sepulchres of the dead in Delos were removed" to Rheneia (Thucydides 3. 104).
6. Κέως δὲ τετράπολις μὲν ὑπῆρξε, λείπονται δὲ δύο, ἦ τε Ἰουλίς καὶ ἡ Καρθαία, εἰς ὃς συνεπολίσθησαν αἰ λούται, ἢ μὲν Ποιήσεσα εἰς τὴν Καρθαίαν, ἢ δὲ Κορησία εἰς τὴν Ἰουλίδαν. ἐκ δὲ τῆς Ἰουλίδος ὁ τε Σιμωνίδης ἢν ὁ μελοποιὸς καὶ Βακχυλίδης. ἀδελφιδοὺς ἐκείνου, καὶ μετὰ ταῦτα Ἐρασίστρατος ὁ ἰατρὸς καὶ τῶν ἐκ τοῦ περιπάτου φιλοσόφων Ἀρίστων, ὁ τοῦ Βορυσθενίτου Βίωνος ζηλωτής. παρὰ τούτοις δὲ δοκεῖ τεθναί ποτε νόμος, οὐ μέμνηται καὶ Μένανδρος.

καλὸν τὸ Κείων νόμιμον ἔστι, Φανία:

ὁ μὴ δυνάμενος ζην καλῶς οὐ ζή κακῶς.

προσέτατε γὰρ, ὡς ἔοικεν, ὁ νόμος τοὺς ὑπὲρ ἐξήκουτα ἔτη γεγονότας κωνείαζεθαί, 1 2 τοῦ διαρκείν τοὺς ἄλλους τὴν προφήτη καὶ πολυροκομεύοντες δὲ ποτὲ ὑπ᾽ Ἀθηναίων ψηφίσασθαι φασὶ τοὺς πρεσβυτάτους ἐξ αὐτῶν ἀποδανεῖν, ὀρισθέντος πλήθους ἐτῶν, τοὺς δὲ παύσασθαι πολυροκομυναῖς. κεῖται δὲ ἐν ὅρει τῆς θαλάττης διέχουσα ἡ πόλις ὥσον πέντε καὶ εἰκοσι σταδίους, ἐπὶ νεῖον δ᾽ ἐστὶν αὐτὴς τὸ χωρίον, ἐν δὲ ἱδρυτὸ η Ἐρασίστρατος, κατοικίαν οὐδὲ κάμης ἔχουσα. ἐστὶ δὲ καὶ πρὸς τῇ Κορησία Συμβελέου Ἀπόλλωνος ἱερὸν καὶ πρὸς Ποιήσεσα, μεταξὺ δὲ τοῦ ἱεροῦ καὶ τῶν τῆς Ποιήσεσας ἐρειπίων τὸ τῆς Νεδουσίας Ἀθηνᾶς ἱερὸν, ἱδρυσαμένου Νέστορος κατὰ τὴν ἐκ Τροίας ἐπαύνοδον. ἐστὶ δὲ καὶ Ἐλιξος ποταμὸς περὶ τὴν Κορησίαν.

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

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

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1 κωνεάζεσθαι CDγιλλυ, κωνεάζεσθαι Bl.
2 καὶ, before τοῦ, omitted by nox.
ἐν τῇ Προποντίδι πόλις. ἐν ταύτῃ μὲν οὐν ὁ βωμός λέγεται θέας ἄξιος, σταδιαίας ἔχων τὰς πλευρὰς· ἐν δὲ τῇ Πάρῳ ἡ Παρία λίθος λεγομένη, ἀρίστη πρὸς τὴν μαμαρογλυφίαν.

8. Σύρος δ' ἐστὶ (μηκύνουσι τὴν πρώτην συλλαβήν), ἐξ ἣς Φερεκύδης ο Βάβυνος ἢν νεώτερος δ' ἐστίν ὁ Ἀθηναῖος ἐκείνου. ταύτης δοκεῖ μην-μονεύειν ὁ ποιητής, Σύριν καλῶν·

νήσος τῆς Συρίης κικλῆσκεται Ὁρτυγίης καθύπερθε.

9. Μύκονος δ' ἐστίν, ὑφ' ἡ μυθεύονσι κείσθαι τῶν γιγάντων τοὺς ὑστάτους ὑφ' Ἡρακλέους καταλυθέντας, ἡφ' ὅπως ἡ παροιμία Πάνθυ ὑπὸ μίαν Μύκονον ἐπὶ τῶν ὑπὸ μίαν ἐπιγραφῆν ἀγώντων καὶ τὰ διηρητημένα τῇ φύσει. καὶ τοὺς φαλακροὺς δὲ τινὲς Μυκονίους καλοῦσιν ἀπὸ τοῦ τὸ πάθος τούτῳ ἐπιχωριάζειν τῇ νήσῳ.

10. Σέριφος δ' ἐστίν, ἐν ἣ τὰ περὶ τῶν Δίκτυν μεμύθοτα ἦν, τῶν ἄνελκυσάντα τὴν λάρνακα τοῖς δικτύοις τὴν περιέχοντα τὸν Περσέα καὶ τὴν μητέρα Δανάην, καταπεποντωμένους ὑπ' Ἀκρισίου τοῦ πατρὸς τῆς Δανάης· τραφὴν τε γὰρ ἐνταῦθα τὸν Περσέα ἤσαι, καὶ κομίσαντα τὴν τῆς Γοργόνος κεφαλὴν, δεξαμένα τοῖς Σέριφοῖς ἀπολυθῶσιν πάντας· τούτῳ δὲ πρᾶξαι τιμωροῦντα τῇ μητρί, ὥστε αὐτὴν Πολυδέκτης ὁ βασιλεὺς ἄκουσαν ἄγεσθαι προείλετο πρὸς γάμον, συμπραττόντων

1 Except D the MSS. have Βαβυνος.
2 ὑγειευσότατος Stephanus (s.v. Μύκονος) and Eustathius (note on Dionysius 525).
3 καὶ omitted by Βκνοξ.
4 Before τῇ ΒCD have ἐν. 5 Γοργόνης ΒCD.
Now the altar in this city is said to be a spectacle worth seeing, its sides being a stadium in length; and so is the Parian stone, as it is called, in Paros, the best for sculpture in marble.

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

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

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

1 Fl. about 560 B.C.
2 Pherecydes of Leros (fl. in the first half of the fifth century B.C.), often called "the Athenian," wrote, among other things, a work in ten books on the mythology and antiquities of Attica.
3 Od. 15. 403.
έκείνων. οὖτω δ' ἐστὶ πετρώδης ἢ νήσος, ὡστε ὑπὸ τῆς Γοργόνος τούτο παθεῖν αὐτὴν φασιν οἱ κωμῳδοῦντες.

11. Τήνος δὲ πόλιν μὲν οὐ μεγάλην ἔχει, τὸ δ' ἱερὸν τοῦ Ποσειδῶνος μέγα ἐν ἀλσει τῆς πόλεως ἔξω, θέας ἅξιον· ἐν ὧ καὶ ἐστιατορία πεποίηται μεγάλα, σημείου τοῦ συνέρχεσθαι πλήθος ἱκανὸν τῶν συνθύνοντων αὕτως ἀστυγειτόνων τὰ Ποσει-δώνια.

12. "Εστι δὲ καὶ Ἀμοργὸς τῶν Σποράδων, οθεν ἃν Σιμωνίδης ὁ τῶν ἰάμβων ποιητής, καὶ Λέβινθος καὶ Λέρος.1 καὶ τόδε Φωκυλίδου· Λέριοι κακοί, οὐχ ὁ μὲν, ὃς δ' οὗ, πάντες, πλὴν Προκλέους· καὶ Προκλῆς Λέριος.


13. Πλησίον δ' ἐστὶ καὶ Ἡ Πάτμος καὶ Κορασσία, πρὸς δύσιν κείμεναι τῇ Ἰκαρίᾳ, αὕτη δὲ Σάμω. ἡ μὲν οὖν Ἰκαρία ἔρημός ἐστι, νομὰς δ' ἔχει, καὶ ἐρωτεύεται αὐταῖς Σάμων· τοιαύτῃ δ' οὖσα ἐνδοξος ὁμοιός ἐστι, καὶ ἀπ' αὐτῆς Ἰκάρου καλεῖται τὸ προκείμενον πέλαγος, ἐν ὧ καὶ αὐτῇ καὶ Σάμως καὶ Κώς ἐστι, καὶ αἱ ἄρτι λεχθέσαι Κορασσίαι καὶ Πάτμος καὶ Λέρος. ἐνδοξος δὲ καὶ τὸ ἐν αὐτῇ ὅρος ὁ Κερκετεύς, μᾶλλον τῆς Ἀμπέλου· 2 αὕτη δ' ὑπέρκειται τῆς Σαμίων πόλεως. συνάπτει δὲ τῷ Ἰκαρίῳ τῷ Καρπάθιον πέλαγος πρὸς νότον, τούτῳ δὲ τῷ Ἁλγύπτιον, πρὸς δὲ δύσιν τὸ τε Κρητικὸν καὶ τὸ Λιβυκὸν.

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

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

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

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

1 Frag. 1 (Bergk).
2 See 14. 1. 15.
3 But both of these mountains are in Samos (Pliny, in 5. 37, spells the former "Cercetius"). Hence the sentence seems to be a gloss that has crept in from the margin of the text.
14. Καὶ ἐν τῷ Καρπαθίῳ δ᾽ εἰσὶ πολλαὶ τῶν Σποράδων μεταξὺ τῆς Κῶ μάλιστα καὶ Ῥόδου καὶ Κρήτης: οὖν εἰσίν Ἀστυπάλαια τε καὶ Τήλους καὶ Χαλκία, καὶ ἂς ὶΜηρος ὄνομαίζει εἰν τῷ Καταλόγῳ.

οὐ δ᾽ ἀρα Νίσυρόν τ᾽ εἶχον Κράπαθόν τε Κάσου
tε,
καὶ Κών, Ἐὐρυπύλοιο πόλιν, νῆσος τε Κα-
λύνας.

ἐξὸς γὰρ τῆς Κῶ καὶ τῆς Ῥόδου, περὶ ὅν ἔρούμεν ὑστερον, τὰς τε ἀλλας ἐν τάς Σποράσι τίθεμεν, καὶ δὴ καὶ ἐνταῦθα μεμνήμεθα αὐτῶν, καὶ περὶ τῆς Ἀσίας, οὐ τῆς Ἐυρώπης, ἐγγὺς οὐσῶν, ἔπειδὴ τῇ Κρήτῃ καὶ ταῖς Κυκλάσι καὶ τᾶς Σποράδας συμπεριλαβεῖν ἤπείγετο ¹ πως ὁ λόγος: ἐν δὲ τῇ τῆς Ἀσίας περιοδεία τὰς προσεχεῖς αὐτῇ τῶν ἀξιολόγων νῆσων προσπεριοδεύσομεν, Κύπρον καὶ Ῥόδου καὶ Κών καὶ τὰς ἐν τῇ ἐφεξῆς παραλία κειμένας, Σάμου, Χίου, Λέσβου, Τένεδου νῦν δὲ τὰς Σποράδας, ὧν ἄξιον μνησθῆναι λοιπόν, ἔπιμεν.

15. Ἡ μὲν οὖν Ἀστυπάλαια ἰκανῶς ἐστὶ πε-
λαγία, πόλιν ἔχουσα. ἡ δὲ Τήλους ἐκτέταται παρὰ τῆς Κυνίδας, μακρὰ, ψηλὴ, στενή, τῆς περίμετρον ὅσον ἔκατον καὶ τετταράκοντα σταδίων, ἔχουσα υφομον. ἡ δὲ Χαλκία ² τῆς Τήλου διέχει στα-
dίους όγδοήκοντα, Καρπάθου δὲ τετρακοσίους,
Ἀστυπάλαιας δὲ περὶ διπλασίους, ἔχει δὲ καὶ κατοικίαν ὀμοίωμον καὶ ιερὸν Ἀπόλλωνος καὶ
λιμένα.

¹ ἤπείγετο, Kramer, for ἤπείγετο BCDhikl, ἤπειγεταῖ νοχ; so Müller-Dülbner and Meineke.

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

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

¹ Iliad 2. 676. Cf. the interpretation of this passage in 10. 5. 19.
² 14. 2. 5-13, 19.
16. Νίσυρος δε πρός ἄρκτον μέν ἐστι Τῆλου, διέχουσα αὐτῆς ὁσον ἐξήκουντα σταδίους, ὅσους καὶ Κῶ διέχει, στρογγυλη δὲ καὶ ὑψηλή καὶ πετρώδης τοῦ μυλίου λίθου τοῖς γοῦν ἀστυνείτωσιν ἐκείδεν ἐστιν ἡ τῶν μύλων εὐπορία. ἔχει δὲ καὶ πόλιν ὁμώνυμον καὶ λιμένα καὶ θερμα καὶ Ποσειδώνος ἱερόν περὶ μετρον δὲ αὐτῆς ὁγδοήκοντα σταδίου. ἐστι δὲ καὶ νησία πρὸς αὐτὴν Νίσυρίων λεγόμενα. φασὶ δὲ τὴν Νίσυρον ἀπόθερανσα εἶναι τῆς Κῶ, προσθέντες καὶ μῆθουν, ὅτι Ποσειδών διώκων ἔνα τῶν Γιμάντων, Πολυβώτην, ἀποθεραύσας τῇ τριαίνῃ τρόφος τῆς Κῶ ἐπ' αὐτὸν βάλοι, καὶ γένοιτο νῆσος τὸ βληθέν ἡ Νίσυρος, ύποκείμενον ἔχουσα ἐν αὐτῇ τὸν Γιμάντα τινὲς δὲ αὐτὸν ὑποκείσθαι τῇ Κῶ φασίν.

17. Ἡ δὲ Κάρπαθος, ἣν Κράπαθον εἴπεν ὁ ποιητής, ύψηλή ἐστι, κύκλων ἔχουσα σταδίων διακοσίων. τετράπολις δ' ὑπῆρξε καὶ ὄνομα εἶχεν ἄξιόλογον. ἀφ' οὗ καὶ τῷ πελάγει τούνομα ἐστε νέοτο. μία δὲ τῶν πόλεων ἐκαλεῖτο Νίσυρον, ὁμώνυμος τῇ τῶν Νίσυρίων νήσῳ. κεῖται δὲ τῆς Λίβυνς κατὰ Λευκήν ἀκτὴν, ἡ τῆς μὲν Ἀλεξανδρείας περὶ χιλίους διέχει σταδίους, τῆς δὲ Καρπάθου περὶ τετρακις χιλίους.

18. Κάσως δὲ ταύτης μὲν ἀπὸ ἔβδομήκοντά ἐστι σταδίων, τού δὲ Σαμωνίου τῆς Κρήτης διακοσίων πεντήκοντα. κύκλων δὲ ἔχει σταδίων ὁγδοήκοντα. ἐστι δὲ ἐν αὐτῇ καὶ πόλις ὁμώνυμος, καὶ Κασίων νῆσοι καλοῦμεθα πλείους περὶ αὐτῆς.

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

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

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

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

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1 Νίσυρλων, Corais, for Νίσυρων; so the later editors.
2 νήσος BCDklss.
3 Σαλμωνίου BChlmo.
δ', ὡς ἐκ τῶν Νισυρίων λέγονται καὶ Κασίων ἀι ἐγγὺς καὶ ὑπήκοοι, οὕτως καὶ τὰς τῇ Καλύμνῃ περικειμένας, ἵσως τότε λεγομένη Καλύδνης τινὲς δὲ δύο εἶναι Καλύδνας φασί, Λέρον καὶ Κάλυμναν, ἀσπερ καὶ λέγειν τὸν ποιητήν. ὁ δὲ Σκήψιος πληθυντικῶς ὄνομάσθαι τὴν νῆσον Καλύμνας φησίν, ὡς Ἀθήνας καὶ Θῆβας, δεὶν δὲ ὑπερβατῶς δέξασθαι τὸ τοῦ ποιητοῦ οὖ γὰρ νῆσον Καλύδνας λέγειν, ἀλλ' οὶ 2 δ' ἀρα νῆσους Ἕλευρόν τ' εἰκὸν Κράπαθόν τε Κάσον τε καὶ Κῶν, Εὐρυπύλοιο πόλιν, Καλύδνας τε. ἣπαν μὲν οὖν τὸ νησιωτικὸν μέλι ὡς ἐπὶ τὸ πολὺ ἄστειόν ἐστι καὶ ἐνάμιλλον τῷ Ἀττικῷ, τὸ δ' ἐν ταῖς νῆσοις διαφερόντως, μάλιστα δὲ τὸ Καλύμνιον.

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

\(^1\) Demetrius of Scepsis.
1. Τῇ δ' Εὐρώπη συνεχὴς ἔστιν ἡ Ἀσία, κατὰ τὸν Ταύρον συνάπτουσα αὐτῇ περὶ ταύτης οὖν ἔφεξης ῥητέον, διελόντας φυσικοῖς τισίν ὅροις τοῦ σαφοὺς χάριν. ὅπερ οὖν Ἕρατοσθένης ἔφ' ὅλης τῆς οἰκουμένης ἐποίησε, τοῦθ' ἤμιν ἐπὶ τῆς Ἀσίας ποιητέον.

2. Ὁ γὰρ Ταύρος μέσην πως διέξωκε ταύτην τὴν ἦπερον, ἀπὸ τῆς ἐσπέρας ἐπὶ τὴν ἕω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπον πρὸς βορρᾶν, τὸ δὲ μεσημβρινόν. καλοῦσι δὲ αὐτῶν οἱ Ἑλληνες τὸ μὲν ἐντὸς τοῦ Ταύρου, τὸ δὲ ἑκτὸς. εἰρήται δὲ ταῦθ' ἤμιν καὶ πρότερον, ἀλλ' εἰρήσθω καὶ νῦν ὑπομνήσεως χάριν.

3. Πλάτος μὲν οὖν ἔχει τὸ ὅρος πολλαχοῦ καὶ τρισχιλίων σταδίων, μῆκος δ' ὅσον καὶ τὸ τῆς Ἀσίας, τεττάρων ποὺ μυριάδων καὶ πεντακισχιλίων, ἀπὸ τῆς Ῥώδιων περαιάς ἐπὶ τὰ ἀκρα τῆς Ἰνδίκης καὶ Σκυθίας πρὸς τὰς ἀνατολάς.

4. Διήρηται δ' εἰς μέρη πολλά καὶ ὀνόματα περιγραφαῖς καὶ μείζον καὶ ἐλάττοσιν ἄφωροι-μένα. ἐπεὶ δ' ἐν τῷ τοσοῦτῳ πλάτει τοῦ ὅρους

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1 τετμημένος Cgloupwv, τετραμένος Eustath. (note on Dionys. 647). 

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

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

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

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

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

\(^1\) i.e. "Asia this side Taurus and Asia outside Taurus." (Cp. 2. 5. 31.)
ἀπολαμβάνεται τινα ἑθνη, τὰ μὲν ἄσημότερα, τὰ δὲ καὶ παντελῶς γνώριμα (καθάπερ ἡ Παρθναία καὶ Μηδία καὶ Ἀρμενία καὶ Καππαδοκῶν τινὲς καὶ Κῆλικες καὶ Πισίδαι), τὰ μὲν πλεονάζοντα

1 ἐν τοῖς προσβόροις μέρεσιν ἐνταῦθα τακτέον, τὰ δὲ ἐν τοῖς νοτίοις εἰς τὰ νότια, καὶ τὰ ἐν μέσῳ δὲ τῶν ὀρῶν κείμενα διὰ τὰς τῶν ἀέρων ὁμοίοτητας πρὸς ὑφραντὸς πως θετέων ψυχροί γὰρ εἰσίν, οἳ δὲ νότιοι θερμοὶ. καὶ τῶν ποταμῶν δὲ αἱ ρύσεις ἐνθένδε οὐσαὶ πᾶσαι σχεδόν τι εἰς τανάντια, αἱ μὲν εἰς τὰ βόρεια, αἱ δ᾽ εἰς τὰ νότια μέρη (τὰ γε 3 πρῶτα, καὶ υστερόν τινας ἐπιστρέφως πρὸς ἀνατολὰς ἡ δύσεις), ἐχουσὶ τὶς εὐφνὲι πρὸς τὸ τοῖς ὀρεσιν ὀρίως χρῆσθαι κατὰ τὴν εἰς δύο μέρη διαίρεσιν τῆς Ἑλλάδος: καθάπερ καὶ ἡ θάλασσα ἡ ἐντὸς Στηλῶν, ἐπὶ εὐθείας πως οὔσα ἡ πλείστη τοῖς ὀρεσι τούτοις, ἐπιτηδεία γεγένηται πρὸς τὸ δύο ποταμοὺς ἡπείρους, τὴν τῆς Εὐρώπης καὶ τὴν Λιβύην, ὀριον ἀμφότεροι οὔσα ἀξιολογοῦν.

5. Τοῖς δὲ μεταβαίνουσιν ἀπὸ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδαν ἐν τῇ γεωγραφίᾳ τὰ πρὸς βορρᾶν ἐστὶ πρῶτα τῆς εἰς δύο διαιρέσεως: ὡστε ἀπὸ τούτων ἄρκτεόν. αὐτῶν δὲ τούτων πρῶτα ἐστι τὰ περὶ τῶν Τάναϊν, ὀμπερ τῆς Εὐρώπης καὶ τῆς Ἑλλάδος ὀριον ὑπεθέμεθα. ἐστὶ δὲ ταῦτα τρόπον τινὰ χειρονοσίζοντα, περιέχεται γὰρ ἐκ μὲν τῆς ἐσπέρας τῷ ποταμῷ τῷ Τάναϊδι καὶ

1 πλεονάζοντα hi and Xylander, instead of πλεονάζοντα.
2 ἐν, before τοῖς, Groskurd inserts; so C. Müller.
3 γε D, τε other MSS.

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

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

¹ i.e. to the Cis-Tauran Asia. ² i.e. Trans-Tauran. ³ i.e. the Mediterranean (see 2. 1. 1).


Strabo

tη Μαιώτιδι μέχρι τοῦ Βοσπόρου καὶ τῆς τοῦ Εὔξεινου παραλίας τῆς τελευτώσης εἰς τὴν Κολχίδα· εκ δὲ τῶν ἄρκτων τῷ Ὡκεανῷ μέχρι τοῦ στόματος τῆς Κασπίας θαλάττης· ἐωθεν δὲ αὐτῇ ταύτῃ τῇ θαλάττῃ μέχρι τῶν μεθορίων τῆς τε Ἀλβανίας καὶ τῆς Ἀρμενίας, καθ' ἄ' ο Κύρος καὶ ο Ἀραξις ἐκδιδοῦσι ποταμοί, ῥέοντες ὁ μὲν διὰ τῆς Ἀρμενίας, Κύρος δὲ διὰ τῆς Ἰβηρίας καὶ τῆς Ἀλβανίας· εκ νότου δὲ τῇ ἕκβολής του Κύρου μέχρι τῆς Κολχίδος, ὅσον τρισχιλίων οὖση2 σταδίων ἀπὸ θαλάττης ἐπὶ θάλατταν, δι' Ἀλβανῶν καὶ Ἰβηρῶν, ὡστε ἱσθμοῦ λόγων ἔχειν· οἱ δ' ἐπὶ τοσοῦτον συναγοντες τὸν ἰσθμόν, ἐφ' ὅσον Κλείταρχος, ἐπίκλυστον φήσας εξ' ἐκατέρου τοῦ πελάγους, οὐδ' ἄν λόγων ἄξιοιντο. Ποσειδώνιος δὲ χιλίων καὶ πεντακοσίων εἴρηκε τὸν ἱσθμόν, ὅσον καὶ τὸν ἀπὸ Πηλουσίου ἱσθμοῦ ἐς τὴν Ἐρυθράν· δοκοῦ δὲ, φησί, μὴ πολὺ διαφέρειν μηδὲ τὸν ἀπὸ τῆς Μαιώτιδος εἰς τὸν Ὡκεανόν.

6. Οὐκ οἴδα δέ, πῶς ἄν τις περὶ τῶν ἀδήλων αὐτῶ πιστεύσει, μηδὲν εἰκὸς ἔχοντι εἴπειν περὶ αὐτῶν, ὅταν περὶ τῶν φανερῶν οὖτω παραλόγως λέγη, καὶ ταῦτα φίλος Πομπήιος γεγονός τῷ στρατεύσαντι ἐπὶ τοὺς Ἰβηρας καὶ τοὺς

C 192 Ἀλβανοὺς μέχρι τῆς ἐφ' ἐκάτερα θαλάττης, τῆς τε Κασπίας καὶ τῆς Κολχικῆς. φασὶ γοῦν

1 τῇ, Corais, for η; so the later editors.
2 οὖς, Corais, for οὐς; so the later editors.

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

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

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\(^1\) Strabo thought that the Caspian (Hyrcanian) Sea was an inlet of the Northern Sea (2. 5. 14).

\(^2\) See Dictionary in Vol. II.

\(^3\) Cf. 17. 1. 21.

\(^4\) The Euxine.

\(^5\) The Euxine.
εἰν Ὄρόδω γενόμενον τὸν Πουπηίον, ἢνικα ἐπὶ τὸν ληστρικὸν πόλεμον ἔξηλθεν (εὐθὺς δὲ ἐμελλε καὶ ἐπὶ Μιθριδάτην ὀρμήσειν καὶ τὰ μέχρι τῆς Κασπίας ἔθνη), παρατυχεὶν διαλεγομένῳ τῷ Ποσειδώνῳ, ἀπίόντα δ' ἐρέσθαι, εἰ τι προστάτει, τὸν δ' εἴπειν.

αἴεν ἀριστευεῖν καὶ ὑπείροχον ἔμμεναι ἄλλων.

προστίθειεν ¹ δὲ τούτοις, ὅτι καὶ τὴν ἱστορίαν συνέγραψε τὴν περὶ αὐτόν. διὰ δὴ ταῦτα ἐχρήν φροντίσαι τάληθος πλέον τι.

7. Δεύτερον δ' ἂν εἰη μέρος τὸ ὑπέρ τῆς Ὕρκανίας θαλάττης, ἡν Κασπίαν καλοῦμεν, μέχρι τῶν καὶ Ἰνδοὺς Σκυθῶν. τρίτον δὲ μέρος τὸ συνεχές τῷ λεχθέντι ἱσθμῷ καὶ τὰ ἐξῆς τούτω καὶ ταῖς Κασπίαις πύλαις, τῶν ἐντὸς τοῦ Ταύρου καὶ τῆς Εὐρώπης ἐγγυτάτων ταῦτα δ' ἐστὶ Μηδία καὶ Ἀρμενία καὶ Καππαδοκία καὶ τα μεταξὺ, τέταρτον δ' ἢ ἐντὸς "Ἄλνος γῆ καὶ τὰ ἐν αὐτῷ τῷ Ταύρῳ καὶ ἐκτὸς όσα εἰς τὴν χερσόνησον ἐμπίπτει ἡν ποιεῖ ὁ διείργων ἱσθμὸς τῆς τε Ποντικῆς καὶ τῆς Κιλικίας θάλασσαν. τῶν δὲ ἄλλων, τῶν ἐξω τοῦ Ταύρου, τῆς τε Ἰνδικῆς τίθεμεν καὶ τῆς Ἁριανῆς μέχρι τῶν ἐθνῶν τῶν καθηκόντων πρὸς τῇ περὶ Πέρσας θάλαττας καὶ τῶν Ἀράβων κόλπον καὶ τῶν Νείλων καὶ πρὸς τὸ Αἰγύπτιον πέλαγος καὶ τὸ Ἰσσικόν.

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

7. The second portion would be that beyond the Hyrcanian Sea, which we call the Caspian Sea, as far as the Scythians near India. The third portion would consist of the part which is adjacent to the isthmus above mentioned and of those parts of the region inside Taurus\(^1\) and nearest Europe which come next after this isthmus and the Caspian Gates, I mean Media and Armenia and Cappadocia and the intervening regions. The fourth portion is the land inside\(^2\) the Halys River, and all the region in the Taurus itself and outside thereof which falls within the limits of the peninsula which is formed by the isthmus that separates the Pontic and the Cilician Seas. As for the other countries, I mean the Trans-Tauran, I place among them not only India, but also Ariana as far as the tribes that extend to the Persian Sea and the Arabian Gulf and the Nile and the Egyptian and Issic Seas.

\(^1\) Cis-Tauran. \(^2\) i.e. "west of."
STRABO

II

1. Οὖτω δὲ διακειμένων, τὸ πρῶτον μέρος οίκουσιν ἐκ μὲν τῶν πρὸς ἀρκτὸν μερῶν καὶ τῶν Ὡκεανῶν Σκυθῶν τινὲς νομάδες καὶ ἀμάξικοι, ἐνδοτέρω δὲ τούτων Σαρμάται, καὶ οὗτοι Σκύθαι, "Ἀρσοῖ καὶ Σιρακοί, μέχρι τῶν Καυκασίων ὅρων ἐπὶ μεσημβρίαν τείνοντες, οἱ μὲν νομάδες, οἱ δὲ καὶ σχηνίται καὶ γεώργοι. περὶ δὲ τῆν λίμνην Μαιώται: πρὸς δὲ τῇ θαλάσσῃ τοῦ Βοσπόρου τὰ κατὰ τὴν Ἄσιαν ἐστὶ καὶ ἡ Σινδική: μετὰ δὲ ταύτῃ Ἄχαιοι καὶ Ζυγοί καὶ Ἰνίοχοι, Κερκέται τε καὶ Μακροποργώνες. ὑπέρκεινται δὲ τούτων καὶ τὰ τῶν Φθειροφάγων στενά: μετὰ δὲ τούς Ἰνίοχους ἡ Κολχίς, ὑπὸ τοὺς Καυκασίους ὀρεσί κειμένη καὶ τοῖς Μοσχικοῖς. ἐπεὶ δὲ ὄριον ὑπόκειται τῆς Εὐρώπης καὶ τῆς Ἄσιας ὁ Τάναῖς ποταμός, εντεύθεν ἀρξάμενοι τὰ καθ' ἐκαστα ὑπογράψομεν.

2. Φερεται μὲν οὖν ἀπὸ τῶν ἀρκτικῶν με- ρῶν, οὐ μὴν ὡς ἀν κατὰ διάμετρον ἀντίρρους τῷ Νείλῳ, καθάπερ νομίζουσιν οἱ πολλοὶ, ἀλλὰ ἐωθινώτερος ἐκεῖνος, παραπλησίως ἐκεῖνῳ τὰς ἄρχας ἄδηλους ἔχων: ἀλλὰ τοῦ μὲν πολὺ τὸ φαινόν, χῶραν διεξιόντο πᾶσαν ἐνεπίμεκτον καὶ μακροῦ ἀνάπλους ἐχοντος: τοῦ δὲ Ταυάιδος τὰς μὲν ἐκβολὰς ἱσμεν (δύο δὲ εἰσίν εἰς τὰ ἀρκτικῶτα μέρη τῆς Μαιώτιδος, ἐξήκοντα

1 ἀμάξικοι, Corais, for ἀμάξικοι; so the later editors.

1 Also spelled "Siraces." See 11. 5. 8.
II

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

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

2 "Long-beards."  
3 "Lice-eaters."
σταδίους ἀλλήλων διέχουσαι), τοῦ ¹ δ' ὑπὲρ τῶν ἐκβολῶν ὀλίγον τὸ γνωριμόν ἔστι διὰ τὰ ψύχη καὶ τὰς ἀπορίας τῆς χώρας, ἂς οἱ μὲν αὐτόχθονες δύνανται φέρειν, σαρξὶ καὶ γάλακτι τρεφόμενοι νομαδικῶς, οἱ δ' ἀλλοεθνεῖς οὐχ ὑπομένουσιν. ἄλλως τε ² οἱ νομάδες δυσεπιμικτοὶ τοῖς ἄλλοις ὄντες καὶ πλήθει καὶ βία διαφέροντες ἀποκεκλείκασιν, εἰ καὶ τι πορεύσιμον τῆς χώρας ἐστὶν ἢ εἰ τινὰς τετύχηκεν ἀνώπλους ἔχων ὁ ποταμός. ἀπὸ δὲ τῆς αὐτίας ταύτης οἱ μὲν ὑπέλαβον τὰς πηγὰς ἐχειν αὐτὸν ἐν τοῖς Καυκασίοις ὄρεσιν, πολὺν δ' ἐνεχθέντα ἐπὶ τὰς ἁρκτοὺς, εἰτ' ἀναστρέψαντα ἐκβάλλειν εἰς τὴν Μαιώτιν· τούτοις δὲ ὀμοδοξεῖ καὶ Θεοφάνης ὁ Μιτυληναῖος· οἱ δ' ἀπὸ τῶν ἄνω μερῶν τοῦ Ἰστρον φέρεσθαι, σημείον δὲ φέροντι οὐδὲν τῆς πόρρωθεν οὖτω ῥύσεως καὶ ἀπ' ἄλλων κλιμάτων, ὠσπερ οὐ δυνατὸν ὄν καὶ ἐγγύθειν καὶ ἀπὸ τῶν ἁρκτῶν.

3. Ἐπὶ δὲ τῷ ποταμῷ καὶ τῇ λίμνῃ πόλις ὀμώνυμος οἰκεῖται Γάναῖς, κτίσμα τῶν τοῦ Βόσπορον ἐχόντων Ἐλλήνων· νεωστὶ μὲν οὖν ἕξεπόρθησεν αὐτὴν Πολέμων ὁ βασιλεὺς ὑπειθοῦσαν. ἦν δ' ἐμπόριον κοινὸν τῶν τε Ἀσιανῶν καὶ τῶν Εὐρωπαίων νομάδων καὶ τῶν ἐκ τοῦ Βοσπόρου τὴν λίμνην πλεόντων, τῶν μὲν ἀπράποδα ἄγοντων καὶ δέρματα καὶ εἴ τι ἄλλο τῶν νομαδικῶν, τῶν

¹ τοῦ, Corais, for τό; so the later editors.
² τε, Corais, for δ'ε; so the later editors.

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

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

3 Polemon I. He became king of the Bosporus about 16 B.C. (Dio Cassius 54. 24).
δ' ἐσθῆτα καὶ οἶνον καὶ τάλλα, ὥσα τῆς ἡμέρου διαίτης οἰκεία, ἀντιφορτίζομένων. πρόκειται δὲ ἐν ἐκατόν σταδίοις τοῦ ἐμπορίου νῆσος Ἀλωπεκία, κατοικία μικρῶν ἀνθρώπων· ἐστὶ δὲ καὶ ἄλλα νησίδια πλησίον ἐν τῇ λίμνῃ. διέχει δὲ τοῦ στόματος τῆς Μαιώτιδος εὐθυπλοῦσι ἐπὶ τὰ βόρεια διαχλίσοις καὶ διακοσίοις σταδίοις οὗ Τάναις, οὐ πολὺ δὲ πλείους εἰσὶ παραλεγομένω τῇ γην.

4. Ἐν δὲ τῷ παράπληρῳ τῷ παρά γῆν πρῶτον μὲν ἐστὶν ἀπὸ τοῦ Τάναιδος προϊσσίων ἐν ὀκτακοσίοις ὁ μέγας καλούμενος Ῥομβίτης, ἐν ὧ τὰ πλείστα ἀλιεύματα τῶν εἰς ταραχείας ἱχθύων· ἐπειτα ἐν ἄλλοις ὀκτακοσίοις ὁ ἐλάσσων Ῥομβίτης καὶ ἀκρα, ἐχουσα καὶ αὐτὴ ἀλιείας ἑλάττωσι ἐχουσὶ δὲ οἱ μὲν περὶ τὸν πρῶτον νησία ὀρμητήρια, οἱ δ' ἐν τῷ μικρῷ Ῥομβίτῃ αὐτοί εἰσιν οἱ Μαιώται ἐργαζόμενοι· ὀικοῦσι γὰρ ἐν τῷ παράπληρῳ τούτῳ παντὶ οἱ Μαιώται, γεωργοὶ μὲν, οὐχ ἤπτον δὲ τῶν νομάδων πολεμισταί. διήρηται δὲ εἰς ἐθνη πλείω, τὰ μὲν πλησίον τοῦ Τάναιδος ἀγριώτερα, τὰ δὲ συνάπποντα τῷ Βοσπόρῳ χειροῆθι μᾶλλον. ἀπὸ δὲ τοῦ μικροῦ Ῥομβίτου σταδίοι εἰσιν ἐξακοσίοι ἐπὶ Τυράμβην καὶ τοῦ Ἀντικεύτην ποταμῶν· εἰθ' ἐκατόν καὶ εἰκοσίν ἐπὶ τὴν κώμην τῆς Κιμιμερικῆς, ἢτις ἐστὶν ἀφετήριον τοῖς τῆς λίμνης πλεούσιν· ἐν δὲ τῷ παράπληρῳ τούτῳ καὶ σκοπαί τινες λέγονται Κλαζομενίων.

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

4. In the voyage along the coast, one comes first, at a distance of eight hundred stadia from the Tanaïs, to the Greater Rhombites River, as it is called, where are made the greatest catches of the fish that are suitable for salting. Then, at a distance of eight hundred more, to the Lesser Rhombites and a cape, which latter also has fisheries, although they are smaller. The people who live about the Greater Rhombites have small islands as bases for their fishing; but the people who carry on the business at the Lesser Rhombites are the Maeotae themselves, for the Maeotae live along the whole of this coast; and though farmers, they are no less warlike than the nomads. They are divided into several tribes, those who live near the Tanaïs being rather ferocious, but those whose territory borders on the Bosporus being more tractable. It is six hundred stadia from the Lesser Rhombites to Tyrambê and the Anticeites River; then a hundred and twenty to the Cimmerian village, which is a place of departure for those who navigate the lake; and on this coast are said to be some look-out places\(^2\) belonging to the Clazomenians.

\(^1\) *i.e.* the mouth of the Tanaïs.

\(^2\) *i.e.* for the observation of fish.
5. Τὸ δὲ Κιμμερικὸν πόλις ἢ πρῶτον ἐπὶ χερρονήσου ἱδρυμένη, τὸν ῾ισθμὸν τάφρῳ καὶ χώματι κλείουσα· ἐκέκτηντο δ᾽ οἱ Κιμμέριοι μεγάλην ποτὲ ἐν τῷ Βοσπόρῳ δύναμιν, διόπερ καὶ Κιμμερικὸς Βόσπορος ὠνομάσθη. οὔτοι δ᾽ εἰσὶν οἱ τοὺς τὴν μεσόγαιαν οἰκοῦντας εἰν τοῖς δεξιοῖς μέρεσι τοῦ Πόντου μέχρι ᾿Ιωνίας ἐπιδραμύντες. τούτους μὲν οὖν ἐξῆλασαν ἐκ τῶν τόπων Σκύθαι, τοὺς δὲ Σκύθας ᾿Ελληνες οἱ Παντικάπαιοι καὶ τὰς ἄλλας οἰκίσαντες πόλεις τὰς ἐν Βοσπόρῳ.

6. Ἐιτ᾽ ἐπὶ τὴν ᾿Αχίλλειον κώμην εἰκοσιν, ἐν ῾η τὸ ᾿Αχιλλέων ἱερὸν ἐνταῦθα δ᾽ ἐστὶν ὁ στενώτατος πορθμός τοῦ στόματος τῆς Μαιώτιδος, ὡσον εἰκοσι σταδίων ἡ πλειόνων, ἐχὼν ἐν τῇ περαίᾳ κόμην τὸ Μυρμήκιον πλησίον δ᾽ ἐστὶ τὸ ᾿Ηρακλεῖον καὶ τὸ Παρθένιον.

7. Εὐτεῦθεν δ᾽ ἐπὶ τὸ Σατύρου μνήμα ἐνενήκοντα στάδιοι τοῦτο δ᾽ ἐστὶν ἐπ᾽ ἀκρας τινὸς χωστοῦ ἀνδρὸς τῶν ἐπιφανῶς δυναστευσάντων τοῦ Βοσπόρου.

8. Πλησίον δὲ κώμη Πατραεύς, ἢφ᾽ ᾧ ἐπὶ κώμην Κοροκονδάμην ἐκατὸν τριάκοντα· αὕτη δ᾽ ἐστὶ τοῦ Κιμμερικοῦ καλουμένου Βοσπόρου πέρας. καλείται δὲ οὖτως ὁ στενωπὸς ἐπὶ τοῦ στόματος τῆς Μαιώτιδος ἀπὸ τῶν κατὰ τὸ ᾿Αχίλλειον καὶ τὸ Μυρμήκιον στενῶν διατεῖνων μέχρι πρὸς τὴν Κοροκονδάμην καὶ τὸ ἀντικείμενον αὐτῇ κώμιον τῆς Παντικαπαίων γῆς, ὡνομά 'Ακραν, ἐβδομην·

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

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

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

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

¹ Cf. 7. 4. 5. ² See 7. 4. 4.

⁴ Ἀκρας, Meineke, for Ἀκρα; Corais and others insert ὕ before ὄνομα.
κοντα σταδίων διειργόμενον πορθμῶν μέχρι γὰρ δεύτερο καὶ ὁ κρύσταλλος διατείνει, πιθανόν εἰς τῆς Μαιώτιδος κατὰ τοὺς κρυμοὺς, ὥστε πεξεύσθαι. ἀπας δ’ ἔστιν εὐλίμινος ὁ στενωπὸς οὐτος.

9. Ὅπερκειται δὲ τῆς Κοροκυνδάμης εὐμεγέθης λίμνη, ἣν καλοῦσιν ἀπ’ αὐτῆς Κοροκοδαμῖτιν ἐκδίδωσι δ’ ἀπὸ δέκα σταδίων τῆς κώμης εἰς τὴν θάλασσαν ἐμβάλλει δὲ εἰς τὴν λίμνην ἀπορρόφος τίς τοῦ Ἀντικείτου ποταμοῦ, καὶ ποιεῖ νῆσον περίκλυστον των παύτη τε τῆς λίμνης καὶ τῆς Μαίωτιδι καὶ τοῦ ποταμῶ. τινες δὲ καὶ τούτον τῶν ποταμῶν Ἡπανίν προσαγορεύοντο, καθάπερ καὶ τῶν πρὸς τῷ Βορυσθέαν.

10. Εἰσπλέονται δ’ εἰς τὴν Κοροκυνδαμῖτιν ἡ C 495 τε Φαναγόρεια ἦστι, πόλις ἀξιόλογος, καὶ Κῆποι καὶ Ἐρωτάσασσα καὶ τὸ Απάτουρον, τὸ τῆς Ἀφροδίτης ἱερὸν ὅν ἡ Φαναγόρεια καὶ οἱ Κῆποι κατὰ τὴν λεκθεῖσαν νῆσον ἱδρύνουν, εἰσπλέοντι ἐν ἀριστερᾷ, αἱ δὲ λοιπαὶ πόλεις ἐν δεξίᾳ πέραν Ἡπανίος ἐν τῇ Συνδικῇ. ἦστι δὲ καὶ Γοργίπτια ἐν τῇ Συνδικῇ, τὸ Βασίλειον τῶν Συνδών, πλησίον θαλάττης, καὶ Ἀβοράκη. τοῖς δὲ τοῦ Βοσπόρου δυνάσταις ὑπῆκοι οὕτως ἀπαντᾶς Βοσπορανοὶ καλοῦνται καὶ ἔστι τῶν μὲν Εὐρωπαίων Βοσπορανῶν μητρόπολις τὸ Παντικάπαιον, τῶν δὲ Ἀσιανῶν τὸ Φαναγόρειον (καλεῖται γὰρ καὶ οὕτως ἡ πόλις), καὶ δοκεῖ τῶν μὲν ἐκ τῆς Μαιώτιδος καὶ τῆς ὑπερεκμείνης βαρβάρον κατακομβομεῖνον ἐμπόριον εἶναι ἡ 2 Φαναγόρεια, τῶν δ’ ἐκ τῆς θαλάττης

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

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

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

\(^1\) \textit{i.e.} as well as the Narrows.
ἀναφερομένων ἐκείσε τῷ Παιτικάπαιον. ἐστὶ δὲ καὶ ἐν τῇ Φαναγορείᾳ τῆς Ἀφροδίτης ἱερὸν ἐπίσημον τῆς Ἀπατούρου ἐτυμολογοῦσι δὲ τὸ ἐπίθετον τῆς θεοῦ μῦθον τινα προστησάμενοι, ὡς, ἐπιθεμένων ἐνταῦθα τῇ θεῷ τῶν Γιγάντων, ἐπικαλεσάμενον τὸν Ἡρακλέα κρύψειν ἐν κεφαλοῦν τινι, εἴτε τῶν Γιγάντων ἐκαστον δεχομένη καθ’ ἑνα τῷ Ἡρακλεὶ παραδιδοῖ ὀδοφονεῖν ἐξ ἀπάτης.

11. Τῶν Μαιωτῶν δ’ εἰσὶν αὐτοί τε οἱ Σινδοὶ καὶ Δανάριοι καὶ Τορεάται καὶ Ἀγροι καὶ Ἀρρηχοί, ἐτὶ δὲ Ταρπητες, Ὀβιδιακηνοὶ, Σίττακηνοὶ, Δόσκοι, ἄλλοι πλείους τούτων δ’ εἰσὶ καὶ οἱ Ἀσπουργιανοὶ, μεταξὺ Φαναγορείας οἰκονυτες καὶ Γοργυτίας ἐν πεντακοσίοις στάδιοις, οῖς ἐπιθέμενος Πολέμων ὁ βασιλεὺς ἐπὶ προσπονῆσαι φιλίας, οὐ λαθῶν ἀντεστρατηγῆθη καὶ ξωγρία ληφθεὶς ἀπέθανε. τῶν τε συμπάντων Μαιωτῶν τῶν Ἀσιανῶν οἱ μέν υπήκοοιν τῶν τὸ ἐμπόριον ἐχώντων τὸ ἐν τῷ Ταυαίδι, οἱ δὲ τῶν Βοσπορονῶν τοτε δ’ ἀφίσταντο ἄλλοτ’ ἄλλοι. πολλάκις δ’ οἱ τῶν Βοσπορονῶν ἄγερμον καὶ τὰ μέχρι τοῦ Ταυαῖδος κατεῖχον, καὶ μίλιστα οἱ ὑστατοι, Φαρνάκης καὶ Ἀσανδρος καὶ Πολέμων. Φαρνάκης δὲ ποτε καὶ τὸν ὸτπαίν τοῖς Δαναρίοις ἐπαγαγεῖν λέγεται διὰ τινος παλαιᾶς διώρυγος, ἀνακαθίαρας αὐτὴν, καὶ 4 κατακλύσαι τὴν χώραν.

12. Μετὰ δὲ τήν Σινδικῆν καὶ τήν Γοργυτίαν

1 κρύψειν ἐτερο, instead of κρύψει, κρύψοι, κρύψαι, κρύψεi other MSS.
2 Τορεάται is probably an error for Τορέται.
3 Φαναγορείας, Meineke, for Φαναγορίας.
capacum for those which are carried up thither from the sea. There is also in Phanagoreia a notable temple of Aphrodite Apaturus. Critics derive the etymology of the epithet of the goddess by adducing a certain myth, according to which the Giants attacked the goddess there; but she called upon Heracles for help and hid him in a cave, and then, admitting the Giants one by one, gave them over to Heracles to be murdered through "treachery." 1

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

12. After the Sindic territory and Gorgipia, on

1 In Greek, "'apatê."
ἐπὶ τῇ θαλάττῃ ἡ ἡ τῶν Ἀχαίων καὶ Ζυγών καὶ Ἡμιόχων παραλίᾳ, τὸ πλέον ἀλέμενος καὶ ὀρευνή, τοῦ Καινόσου μέρος σύσα. ξώσι δὲ ἀπὸ τῶν κατὰ θάλασσαν ληστηρίων, ἀκάτια ἔχοντες λεπτά, στενὰ καὶ κούφα, ὅσον ἀνθρώπους πέντε καὶ εἴκοσι δεχόμενα, σπάνιον δὲ τριάκοντα δεξασθαί τοὺς πάντας δυνάμεια· καλοῦσι δ' αὐτὰ οἱ Ἑλληνες καμάρας. φασὶ δ' ἀπὸ τῆς Ἰάσους στρατιῶς τοὺς μὲν Φθιώτας Ἀχαιοὺς τὴν ἐνθάδε Ἀχαιαῖν οἰκίσασι, Λάκωνας δὲ τὴν Ἡμιοχίαν, δόν ἤρχον 'Ρέκας καί Ἀμφίστρατος, οἱ τῶν Διοσκοῦρων ἡμίχοι, καὶ τοὺς Ἡμιόχους ἀπὸ τούτων εἰκός ὀνομάσθαι. τῶν δ' οὖν καμάρων στόλους κατασκευαζόμενοι καὶ ἐπιπλέοντες τοτε μὲν ταῖς ὀλκαίς, τοτε δὲ χώρα τινὶ η καὶ πόλει θαλαττοκρατοῦσι. προσλάμβάνουσι δ' ἕσθ' ὅτε καὶ οἱ τῶν Βόσπορον ἐχοντες, υφόρμους χρησιμοῦντες καὶ ἀμοράν καὶ διάθεσιν τῶν ἄρπαξομένων ἐπανιόντες δὲ εἰς τὰ οἰκεία χωρία, ναυλοχεῖν οὐκ ἔχοντες, ἀναθέμενοι τοῖς ὁμοῖς τὰς καμάρας ἀναφέρουσιν ἐπὶ τοὺς δρυμοὺς, ἐν οἷσπερ καὶ οἰκοῦσι, λυπρὰν ἠρώνυτες γῆν καταφέρουσι δὲ πάλιν, ὅταν ἡ καιρὸς τοῦ πλείω. τὸ δ' αὐτὸ ποιοῦσι καὶ ἐν τῇ ἄλλοτριᾳ, γνωρίμα ἐχοντες ύλώδη χωρία, ἐν οἷς ἀποκρύψαντες τὰς καμάρας αὐτοῖ πλανύνται πεξηνυκτωρ καὶ μεθ' ἠμέραν ἀνδραποδίσμοι

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

¹ i.e. "covered boats" (cf. Lat. and English "camera"). See the description of Tacitus (Hist. 3. 47).
² Cf. 9. 5. 10. ³ Apparently an error for "Crecas."
⁴ "charioteers." ⁵ Castor and Pollux.
χάριν. ἀ δ' ἄν λάβωσιν ἐπιλυτρα ποιοῦσι ραδίως, 
μετὰ τοὺς ἄνωπλους μηνύουτες τοῖς ἀπολέσασιν.
ἐν μὲν οὖν τοῖς δυναστευομένοις τόποις ἐστὶ τις βοήθεια ἐκ τῶν ἤγεμόνων τοῖς ἁδικουμένοις: 
ἀντεπιτίθενται γὰρ πολλάκις καὶ κατάγονσίν 
αὐτάνδρους τὰς καμάρας· ἡ δ' ὑπὸ Ἄρωμαίοις 
ἀβοηθητοτέρα ἐστὶ διὰ τὴν ὀλυγωρίαν τῶν 
πεμπομένων.

13. Τοιούτως μὲν ὁ τούτων βίος· δυναστεύονται 
δὲ καὶ οὕτω υπὸ τῶν καλομυέων σκηντοῦχων— 
καὶ αὐτοὶ δὲ οὕτω υπὸ τυράννωις ἡ βασιλείας 
ἐσιν. οἱ γὰρ Ἡμίοχοι τέτταρας εἶχον βασιλέας, 
ἡνίκα Μεθριδάτης ὁ Ἐυπάτωρ, φεύγων ἐκ τῆς 
προγονικῆς εἰς Βόσπορον, διήκει τὴν χώραν αὐτῶν, 
καὶ αὐτὴ μὲν ἦν πορεύσιμος αὐτῷ, τῆς δὲ τῶν 
Ζυγών 1 ἀπογνώσεις διὰ τε δυσχερείας καὶ ἄγριότητας 
τῆς παραλίας χαλεπῶς ἦνε, τὰ 2 πολλὰ ἐμβαινών 
ἐπὶ τὴν θάλατταν, ἐως ἐπὶ τὴν τῶν Ἀχαιῶν ἦκε, 
καὶ προσλαβόντων τούτων ἐξετέλεσε τὴν ὀδὸν 
τὴν ἐκ Φάσιδος, οὐ πολὺ τῶν τετρακισχιλίων 
λείπουσαι σταδίων.

14. Ἐνθὺς δ' οὖν ἀπὸ τῆς Κοροκονδάμης πρὸς 
ἐω μὲν ὁ πλοῦς ἐστὶν. ἐν δὲ σταδίοις ἐκατὸν 
ὀγδοήκοντα ὁ Σινδικός ἐστὶ λιμῆν καὶ πόλις, εἰτα 
ἐν τετρακισίως τὰ καλομένα Βατά, κώμη καὶ 
λιμῆν, καθ' ὁ μάλιστα ἀντικεῖσθαι δοκεῖ πρὸς 
νότον ἡ Σινώπη ταύτῃ τῆς παραλίας, καθάπερ ἡ 
Κάραμβις εὑρήτα τοῦ Κριοῦ μετώπῳ· ἀπὸ δὲ

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

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

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

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1 "Sceptre-bearers" (see note on "sceptuchies," § 18 below).
2 See Dictionary in Vol. I.
τῶν Βατῶν ὁ μὲν Ἀρτεμίδωρος τὴν Κερκετῶν λέγει παραλίαν, ύφόρμους ἔχουσαν καὶ κώμας, ὡς ἐπὶ σταδίους ὀκτακοσίους καὶ πεντήκοντα· ἐίτα τὴν τῶν Ἀχαϊῶν σταδίων πεντακοσίων, ἐίτα τὴν τῶν Ἡνίοχων χιλίων, ἐίτα τὸν Πιτυοῦντα τὸν μέγαν τριακοσίων ἐξήκοντα μέχρι Διοσκουρίαδος. οἱ δὲ τὰ Μιθριδατικὰ συγγράψαντες, οἷς μᾶλλον προσεκτέον, Ἀχαιοὺς λέγουσι πρῶτον, Ἐτὶ Ἡνίοχους, ἐίτα Κερκέτας καὶ Μόσχους καὶ Κόλχους καὶ τοὺς ὑπὲρ τούτων Φθειροφάγους καὶ Σοάνας 1 καὶ ἀλλὰ μικρὰ ἔθνη τὰ περὶ τὸν Καῦκασον, κατ’ ἄρχας μὲν οὖν ἢ παραλία, καθάπερ εἰπον, ἐπὶ τὴν ἔως τείνει καὶ βλέπει πρὸς νότον, ἀπὸ δὲ τῶν Βατῶν ἐπιστροφὴν λαμβάνει κατὰ μικρόν, εἰτ’ ἀντιπρόσωπος γίνεται τῇ δύσει καὶ τελευτά πρὸς τὸν Πιτυοῦντα καὶ τὴν Διοσκουρίαδα· ταύτα γὰρ τὰ χωρία τῆς Κολχίδος συναύτες τῇ λεχθείσῃ παραλίᾳ. μετὰ δὲ τὴν Διοσκουρίαδα ἡ λοιπὴ τῆς Κολχίδος ἐστὶ παραλία καὶ ἡ συνεχὴς Τραπεζοῖς, καμπὴν ἄξιολογον ποιῆσας· εἰτά εἰς εὐθείαν ταδείσι πως πλευράν τὴν τὰ δεξία τοῦ Πόντου ποιοῦσιν, τὰ βλέποντα πρὸς ἀρκτον. ἀπάσα δ’ ἡ τῶν Ἀχαϊῶν καὶ τῶν ἄλλων παραλία μέχρι Διοσκουρίαδος καὶ τῶν ἐπ’ εὐθείας πρὸς νότον ἐν τῇ μεσογαίᾳ τόπων ὑποπέπτουκε ἐν τῷ Καῦκασῳ.

15. Ἐστι δ’ ὄρος τοῦτο ὑπερκείμενον τοῦ πελάγους ἐκατέρω, τοῦ τοῦ Ποντικοῦ καὶ τοῦ Κασπίου, διατείχιζον τὸν ὦθμον τῶν διεἰργοῦντα αὐτά. ὑφορίζει δὲ πρὸς νότον μὲν τὴν τὰς Ἀλβανίας καὶ τὴν Ἰβηρίαν, πρὸς ἀρκτον δὲ τὰ τῶν Σαρματῶν πεδία· εὐθειάδον δ’ ἐστὶν ὕλῃ πάντως.
GEOGRAPHY, 11. 2. 14-15

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

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

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

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1 Σοάρας, Tzschucke from conj. of Casaubon, for Θοάρας; so the later editors.
δαπή, τῇ τε ἄλλη καὶ τῇ ναυπηγησίμῳ. φησὶ δὴ Ἐρατοσθένης ὑπὸ τῶν ἐπιχωρίων καλεῖσθαι Κάσπιον τὸν Καύκασον, ῥήσως ἀπὸ τῶν Κασπίων παρονομασθέντα. ἀγκώνες δὲ τινες αὐτοῦ προ-
πίπτουσιν ἐπὶ τὴν μεσημβρίαν, οὗ τὴν τε Ἰβηρίαν περιλαμβάνουσι μέσην καὶ τοῖς Ἀρμενίων ὄρεσι 
συνάπτουσι καὶ τοῖς Μοσχικοῖς καλομένοις, ἐτε 
δὲ τῷ Σκυδίσῃ καὶ τῷ Παρνάδρῃ ταῦτα δ' ἐστὶ 
μέρη τοῦ Ἀυρρού πάντα, τοῦ ποιουτος τὸ νότιον 
τῆς Ἀρμενίας πλευρῶν, ἀρπαγούσα ποὺς ἐκεῖθεν 
πρὸς ἄρκτον καὶ προπίπτοντα 1 μέχρι τοῦ Καυ-
κάσου καὶ τῆς τοῦ Ἕβεινον παραλίας, τῆς ἐπὶ 
Θεμίσκυραν διατείνουσι ἀπὸ τῆς Κολχίδος.
16. Ἠ δὲ οὖν Διοσκουρίας ἐν κόλπῳ τοιοῦτῳ 
κειμένη καὶ τὸ ἐσθινώτατον σημεῖον ἐπέχουσα τοῦ 
σύμπαιτος πελάγους, μυχός τε τοῦ Ἕβεινον 
λέγεται καὶ ἐσχατος πλούς τό τε παροιμιακῶς 
λεγθεν 
εἰς Φάσιν, ἐνθα ναυσίν ἐσχατος δρόμος, 
οὕτω δεὶ δέξασθαι, οὐχ ὡς τὸν ποταμὸν λέγοντος 
τοῦ ποιουσιτος τὸ ιάμβειον, οὔδε δὴ ὡς τὴν 
όμωνυμον αὐτῶ πολυμενὴν ἐπὶ τῷ ποταμῷ, 
ἀλλ' ὡς τὴν Κολχίδα ἀπὸ μέρους, ἐπεὶ ἀπὸ γε 
τοῦ ποταμοῦ καὶ τῆς πόλεως οὐκ ἐλάττων ἐξα-
κοσίων σταδίων λειτεται πλούς ἐπὶ εὐθείας εἰς 
τὸν μυχόν. η δ' αὐτὴ Διοσκουρίας ἐστὶ καὶ 
ἀρχὴ τοῦ ἵσθμοῦ τοῦ μεταξύ τῆς Κασπίας καὶ 
tοῦ Πόντου καὶ ἐμπόριον τῶν ὑπερκειμένων καὶ 
σύνεγγυς ἑθονον κοινῶν συνερχεσθαι γοῦν εἰς 
αὐτὴν ἐβδομήκοντα, οὶ δὲ καὶ τριακόσια ἕθνη

1 προπίπτοντα, Niese, for προσπίπτοντα; so Meineke.

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

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

\(^1\) An unknown tragic poet (Adesp. 559, Nauck).
"three or two days" cannot be right, since, according to Strabo (12. 37 17) the distance from Phasis to Amisus is 3600 stadia. Gosselin, Groskurd, and Kramer think that the copyists confused γ' (3) and β' (2) with η' (8) and θ (9). C. Müller thinks that the β' has been confused with δ' (4), and would emend ἰμερῶν to νυχθμερῶν.

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All speak different languages because of the fact that, by reason of their obstinacy and ferocity, they live in scattered groups and without intercourse with one another. The greater part of them are Sarmatae, but they are all Caucasi.  So much, then, for the region of Dioscurias.

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

\[2 \dddot{\lambda}n\nu, \text{ Jones inserts, following conj. of Kramer, and also, following } \chi, \text{ omits } \kappa\alpha\iota \text{ before } \phi\iota\'\epsilon\iota.\]
STRABO

εμφανίζειν ἀπὸ τοῦτων πιστοῦνται, ὑπέρκειται δὲ τῶν λεχθέντων ποταμῶν ἐν τῇ Μοσχικῇ το τῆς
Λευκοθέας ἱερῶν, Φρίξου ἱδρύμα, καὶ μαντεῖον ἐκείνου, ὅπου κρίδος οὐ θύεται, πλούσιων ποτε
ὑπάρξαι, συλληθὲν δὲ ὑπὸ Φαρνάκου καὶ θῆμας,
καὶ μικρὸν ὑστερον ὑπὸ Μιθριδάτου τοῦ Περγα-
μικοῦ κακωθείς γὰρ χώρας,
νοσεῖ τὰ τῶν θεῶν, οὐδὲ τιμᾶσθαι θέλει,
φησιν Εὐριπίδης.

18. Τὸ μὲν γὰρ παλαιὸν ὅσην ἐπιφάνειαν
έσχεν ἡ χώρα αὐτῇ, δηλοῦσιν οἱ μῦθοι, τὴν
Ἰάσσονος στρατεύαν αἰνιγμομενοί προελθόντος μέχρι
καὶ Μηδίας, ἐτὶ δὲ πρότερον τὴν Φρίξου. μετὰ
δὲ ταῦτα διαδεξάμενοι βασιλεῖς εἰς σκηναρχίας
dιηρημένην ἔχοντες τὴν χώραν μέσως ἐπραττόν;
αὐξηθέντως δὲ ἐπὶ πολὺ Μιθριδάτου τοῦ Ἐὐπα-
τορος, εἰς ἐκείνον ἡ χώρα περιέστη ἐπέμπετο
ὁ αὐτὸς τῶν φίλων ὑπαρχος καὶ διοικητὴς τῆς
χώρας. τούτων δὲ ἦν καὶ Μοαφέρνης, ὁ τῆς
μιτρὸς ἡμῶν θείος πρὸς πατρὸς· ἦν δὲ ἐνθὲν ἡ
πλείστη τῷ βασιλείτερος πρὸς τὰς ναυτικὰς δυνά-
μεις ὑπουργία. καταλυθέντως δὲ Μιθριδάτου,
συγκατελύθη καὶ ἡ ὑπ' αὐτῶ πᾶσα καὶ διενε-
μῆθη πολλοὶ· ὅστατα δὲ Πολέμων ἔσχε τὴν Κολ-
χίδα, κὰκείνου τελευτήσατος ἡ γυνὴ Πυθῳδώρης
κρατεῖ, βασιλεύουσα καὶ Κόλχων καὶ Τραπε-
ζούντος καὶ Φαρνακίας καὶ τῶν ὑπερκειμένων
βαρβάρων, περὶ ὅν ἔροῦμεν ἐν τοῖς ὑστερον. ἡ

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

18. The great fame this country had in early times is disclosed by the myths, which refer in an obscure way to the expedition of Jason as having proceeded as far even as Media, and also, before that time, to that of Phrixus. After this, when kings succeeded to power, the country being divided into "sceptuchies," they were only moderately prosperous; but when Mithridates Eupator ³ grew powerful, the country fell into his hands; and he would always send one of his friends as sub-governor or administrator of the country. Among these was Moaphernes, my mother's uncle on her father's side. And it was from this country that the king received most aid in the equipment of his naval forces. But when the power of Mithridates had been broken up, all the territory subject to him was also broken up and distributed among many persons. At last Polemon got Colchis; and since his death his wife Pythodoris has been in power, being queen, not only of the Colchians, but also of Trapezus and Pharmacia and of the barbarians who live above these places, concerning whom I shall speak later on.⁴ Now the Moschian country, in

² i.e. divisions corresponding to the rank of Persian "sceptuchí" ("sceptre-bearers").
³ See Dictionary in Vol. I.
⁴ 12. 3. 28 ff.
δ' οὖν Μοσχική, ἐν ὧ τὸ ἱερόν, τριμερῆς ἐστιν, τὸ μὲν γὰρ ἔχουσιν αὐτής Κόλχοι, τὸ δὲ Ἰβηρίας, τὸ δὲ Ἀρμένιοι. ἐστὶ δὲ καὶ πολίχνιον ἐν τῇ Ἰβηρίᾳ, Φρίξου πόλις, ἣ νῦν Ἰδήσσα, εὐεργετὴς χωρίου, ἐν μεθορίσις τῆς Κολχίδος. περὶ δὲ τὴν Διοσκουρίαδα ἰδίον Χάρης ποταμός.

19. Τῶν δὲ συνερχόμενων ἔθνων εἰς τὴν Διοσκουρίαδα καὶ οἱ Φθειροφάγοι εἰσίν, ἀπὸ τοῦ ἀνχυμοῦ καὶ τοῦ πίνου λαβόντες τούνομα. πλησίον δὲ καὶ οἱ Σοάνες, οὐδὲν βελτίως τούτων τῷ πίνῳ, δυνάμει δὲ βελτίως, σχεδὸν δὲ τι καὶ κράτιστοι κατὰ ἅλκην καὶ δύναμιν δυναστεύονσι γούν τῶν 3 κύκλω, τὰ ἀκρα τοῦ Καυκάσου κατέχοντες τὰ ὑπέρ τῆς Διοσκουρίαδος. βασιλεὰ δ' ἔχουσι καὶ συνεδρίον ἀνδρῶν τριακοσίων, συνάγουσι δ', ὡς φασί, στρατιὰν 4 καὶ εἰκοσι μυριάδων ἄπαν γάρ ἐστιν τὸ πλῆθος μάχιμον, οὐ συντεταγμένον παρὰ τούτως δὲ λέγεται καὶ χρυσὸν καταφέρειν τοὺς χειμάρρους, ὑποδέχεσθαι δ' αὐτὸν τοὺς βαρβάρους φάτναις κατατετριμέναις καὶ μαλλωταῖς δοραίς; ἀφ' οὗ δὴ μεμυθεῦσθαι καὶ τὸ χρυσόμαλλον δέρος; εἰ μὴ 5 καὶ Ἰβηρας ὄμοιόμενος τοῖς ἐσπερίοις καλοῦσιν ἀπὸ τῶν ἑκατέρωθι χρυσεῖν. χρώνται δ' οἱ Σοάνες φαρμάκοις πρὸς τὰς ἀκίδας θαυμαστοῖς, 6

1 δὲ, after περὶ, Casaubon adds from τῶν; so the later editors in general.
2 CDhι have ριῳχάρης instead of ἰδίον Χάρης; but Meineke ejects the whole sentence.
3 τῶν, Casaubon, for τῆς MSS., except C, which has τα; so the later editors.
4 στρατιὰν, Corais, for στρατελαν; so the later editors.
5 εἰ μὴ seems to be corrupt. Kramer proposes ἐστιν.
6
which is situated the temple,\(^1\) is divided into three parts: one part is held by the Colchians, another by the Iberians, and another by the Armenians. There is also a small city in Iberia, the city of Phrixus,\(^2\) the present Ideëssa, well fortified, on the confines of Colchis. And near Dioscurias flows the Chares River.

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

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

\(\text{θαυμαστοῖς, Casaubon, for \(θαυμαστῶς\); so Kramer and Müller-Dübner.}\)
STRABO

καὶ τούς μὴ τετρωμένους βέλεσι λυπεῖ κατὰ τὴν ὀσμὴν. τὰ μὲν οὖν ἄλλα ἑθνοὶ τὰ πλησίον τὰ περὶ τὸν Καύκασον λυπρὰ καὶ μικρόχωρα, τὸ δὲ τῶν ‚Αλβανῶν ἑθνος καὶ τὸ τῶν Ἰβηρῶν, ἃ δὴ πληροῖ μάλιστα τὸν λεχθέντα ἱσθμόν, Καυκάσια καὶ αὐτὰ λέγοιτ' ἃν, εὐδαίμονα δὲ χώραν ἔχει καὶ σφόδρα καλῶς οἰκείσθαι δυναμένην.

III

1. Καὶ δὴ καὶ ἣ γε Ἰβηρία κατοικεῖται καλῶς τὸ πλέον πόλεσι τε καὶ ἐποικίοις, ὡστε καὶ κεραμωτάς εἶναι στέγας καὶ ἀρχιτεκτονικῆς τὴν τῶν οἰκίσεων κατασκευὴν καὶ ἄγοράς καὶ τάλλα κοινά.

2. Τῆς δὲ χώρας τὰ μὲν κύκλω τοῖς Καυκάσιοις Κ 500 ὅρεσὶ περιέχεται. προπεπτώκασι γὰρ, ὡς εἴπον, ἀγκώνες ἐπὶ τὴν μεσημβρίαν εὔκαρποι, περιλαμβάνοντες τὴν σύμπασαν Ἰβηρίαν καὶ συνάπτοντες πρὸς τε τὴν Ἀρμενίαν καὶ τὴν Κολχίδα· ἐν μέσῳ δ' ἐστὶ πεδίον ποταμῶς διάρρυτον, μεγίστῳ δὲ τῷ Κύρῳ ὅς τὴν ἀρχήν ἔχων ἀπὸ τῆς Ἀρμενίας, εἰσβαλὼν εὐθὺς εἰς τὸ πεδίον τὸ λεχθέν, παραλαβὼν καὶ τὸν Ἀραγούν, ἐκ τοῦ Καυκάσου βέοντα, καὶ ἄλλα ὑδάτα, διὰ στενῆς ποταμίας εἰς τὴν Ἀλβανίαν ἐκπέπτει· μεταξὺ δὲ ταύτης τε καὶ τῆς Ἀρμενίας ἐνεχθεῖς πολὺς

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

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

III

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

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

1 11. 2 15.

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

⁵ Ἀράγον (see § 5 following) ἐκ, Corais, for Ἀράγῳνα κάτω; so Meineke.
διὰ πεδίων εὐβοτουμένων σφόδρα, δεξίμενος καὶ πλείους ποταμούς, ὃν ἐστίν ὁ τε Ἀλαζόνιος καὶ ὁ Σανδοβάνης καὶ ὁ Ῥοιτάκης καὶ Χάνης, πλωτοὶ πάντες, εἰς τὴν Κασπίαν ἐμβάλλει 1 θάλατταν. ἑκαλεῖτο δὲ πρὸτερον Κόρος.

3. Τὸ μὲν οὖν πεδίον τῶν Ἰβηρών οἱ γεωργικῶτεροι καὶ πρὸς εἰρήνην νενευκότες οἰκοῦσιν, Ἀρμενιστὶ τε καὶ Μηδιστὶ ἐσκευασμένοι, τὴν δ’ ὁρείνην οἱ πλείους καὶ μάχιμοι κατέχουσι, Σκυθῶν δίκην ζώντες καὶ Σαρματῶν, ὁπερ καὶ ὁμοροί καὶ συχνεῖς εἰσίν· ἀπτονται δ’ ὁμοὶς καὶ γεωργίαις, πολλάς τε μυριάδας συνάγουσιν καὶ ἐξ ἐαυτῶν καὶ ἐξ ἐκείνων, ἐπειδὰν τι συμπέσῃ θορυβῶδες.

4. Τέτταρες δ’ εἰσίν εἰς τὴν χώραν εἰσβολαί· μία μὲν διὰ Σαραπανῶν, φρουρίου Κολχικοῦ, καὶ τῶν κατ’ αὐτὸ στενῶν, δι’ ὧν ὁ Φάσις γεφύραις ἔκατον καὶ εἴκοσι περατῶς γενόμενος διὰ τὴν σκολιότητα καταρρεῖ τραχὺς καὶ βίαιος εἰς τὴν Κολχίδα, πολλῶς χειμάρρους κατὰ τὰς ἐπομβρίας ἐκχαραδρομένων τῶν τόπων. γεννᾶται δ’ ἐκ τῶν ὑπερκειμένων ὅρῶν πολλῶς συμπληρούμενος πηγαῖς, ἐν δὲ τοῖς πεδίοις καὶ ἄλλως προσλαμβάνει ποταμοὺς, ὡν ἐστίν ὁ τε Γλαύκος καὶ ὁ Ἐππος· πληρωθεῖς δὲ καὶ γενόμενος πλωτῶς ἐξίησιν εἰς τὸν Πόντον καὶ ἔχει πόλιν ὦμώνυμον ἑπ’ αὐτῷ καὶ λίμνην πλησίον. ἦ μὲν οὖν ἐκ τῆς Κολχίδος εἰς τὴν Ἰβηρίαν ἐμβολὴ τοιαῦτη, πέτραις καὶ ἐρύμασι καὶ ποταμοῖς χαραδρώδεσι διακεκλεισμένη.

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

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

4. There are four passes leading into their country; one through Sarapana, a Colchian stronghold, and through the narrow defiles there. Through these defiles the Phasis, which has been made passable by one hundred and twenty bridges because of the windings of its course, flows down into Colchis with rough and violent stream, the region being cut into ravines by many torrents at the time of the heavy rains. The Phasis rises in the mountains that lie above it, where it is supplied by many springs; and in the plains it receives still other rivers, among which are the Glaucus and the Hippus. Thus filled and having by now become navigable, it issues forth into the Pontus; and it has on its banks a city bearing the same name; and near it is a lake. Such, then, is the pass that leads from Colchis into Iberia, being shut in by rocks, by strongholds, and by rivers that run through ravines.
5. Ἐκ δὲ τῶν πρὸς ἀρκτὸν νομίδων ἐπὶ τρεῖς ἡμέρας ἀνάβασις χαλεπὴ, καὶ μετὰ ταῦτην ποταμία στενὴ ἐπὶ τοῦ Ἀράγου ποταμοῦ τεττάρων ἡμερῶν ὄδὸν έχουσα ἐφ’ ἑνα, φρουρεῖ δὲ τὸ πέρας τῆς ὀδοῦ τεῖχος δύσμαχον ἀπὸ δὲ τῆς Ἀλβανίας διὰ πέτρας πρὸτόν λατομητή εἴσοδος, εἶτα διὰ τέλματος, ὃ ποιεῖ ὁ ποταμὸς 'Αλαξόνιος ¹ ἐκ τοῦ Καυκάσου καταπίπτων ἀπὸ δὲ τῆς Ἀρμενίας τὰ ἐπὶ τῷ Κύρῳ στενὰ καὶ τὰ ἐπὶ τῷ Ἀράγῳ. πρὶν γὰρ εἰς ἄλληλους συμπεσεῖν, έχουσιν ἐπικειμένας πόλεις ἔρυμμας ἐπὶ πέτραις, διεχούσας ἄλληλων ὅσον ἐκκαίδεκα σταδίους, ἐπὶ μὲν τῷ Κύρῳ τὴν Ἀρμοζικήν, ἐπὶ δὲ θατέρῳ Σενσάμορα. ταύταις δὲ ἐχρήσατο ταῖς εἰσβολαῖς πρότερον Πομπήιος ἐκ τῶν Ἀρμενίων ὀρμηθείς, καὶ μετὰ ταῦτα Καυνίδος.

6. Τέτταρα δὲ καὶ γένη τῶν ἀνθρώπων οἰκεὶ τὴν χώραν ἐν μὲν καὶ πρῶτον, ἔξι ὁ τοὺς βασιλέας καθιστάσι, κατ’ ἀγχιστείαν τε καὶ ἠλικίαν τὸν πρεσβύτατον, ὃ δὲ δεύτερος δικαιοδοτεί καὶ στρατηγατεῖ: δεύτερον δὲ τὸ τῶν ἱερέων, ² οἱ ἐπιμελοῦνται καὶ τῶν πρὸς τοὺς ὁμόρους δικαίων τρίτον δὲ τὸ τῶν στρατευομένων καὶ γεωργούντων τέταρτον δὲ τὸ τῶν λαῶν, οἱ βασιλικοὶ δοῦλοί εἰσι καὶ πάντα διακονοῦνται τὰ πρὸς τὸν βίον. κοιναὶ δὲ εἰσὶν αὐτοίς αἱ κτίσεις κατὰ συγγένειαν, ἀρχεῖ δὲ καὶ ταμιεύει ἐκάστην ὁ πρεσβύτατος. τοιοῦτοι μὲν οἱ Ἰβηρεῖς καὶ ἡ χώρα αὐτῶν.

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¹ 'Αλαξόνιος, Groskurd inserts; so the later editors.
² ἱερέων, Xylander, for ἱερῶν; so the later editors.

¹ Crassus the Triumvir.
² i.e. as well as four passes leading into the country (see § 4, beginning).

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

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

IV

1. Ἀλβανοὶ δὲ ποιμενικότεροι καὶ τοῦ νομα-

δικοῦ γένους ἐγγυτέρω, πλὴρ ἄλλ ὅν ἁγριοὺς ¹
tαύτη δὲ καὶ πολεμικοὶ μετρίως, οίκονσι δὲ
μεταξὺ τῶν Ἰβήρων καὶ τῆς Καυσπίας θαλάττης,
πρὸς ἐω μὲν ἀπτόμενοι τῆς θαλάττης, πρὸς δύσων
δὲ ὀμορφύντες τοῖς Ἰβηρσί τῶν δὲ λοιπῶν πλευ-
ρῶν τὸ μὲν βόρειον φιούρεῖται τοῖς Καυκασίοις
ὀρεσί (ταῦτα γὰρ ὑπέρκειται τῶν πεδίων, καλεῖται
dὲ τὰ πρὸς τῇ θαλάττῃ μάλιστα Κεραύνια). τὸ δὲ
νότιον ποιεῖ ἢ Ἀρμενία παρῆκουσα, πολλὴ μὲν
πεδιάς, πολλὴ δὲ καὶ ὁρεινή, καθάπερ ἡ Καμ-
βυσηνή, καθ’ ἦν ἀμα καὶ τοῖς Ἰβηρσί καὶ τοῖς
Ἀλβανοῖς οἱ Ἀρμένιοι συνάπτουσιν.

2. Ὅ δὲ Κύρος ὁ διαρρέων τὴν Ἀλβανίαν καὶ
οἱ ἅλλοι ποταμοὶ οἱ πληροῦντες ἐκεῖνον ταῖς μὲν
τῆς γῆς ἀρεταῖς προσλαμβάνουσι, τὴν δὲ θαλα-
ταν ἀλλοτριόσιν, ἡ γὰρ χοῦσ προσπίπτουσα
πολλὴ πληροὶ τὸν πόρον, ὡστε καὶ τὰς ἐπικε-
μένας νησίδας ἐξηπειροῦσθαι καὶ τενάγη ποιεῖν
ἀνώμαλα καὶ δυσφύλακτα, τὴν δ’ ἀνωμαλίαν
ἐπιτείνουσιν αἱ ἐκ τῶν πλημμυρίδων ἀνακοπαί.
καὶ δὴ καὶ εἰς στόματα δώδεκα φασὶ μεμερίσθαι
tὰς ἐκβολάς, τὰ μὲν τυφλά, τὰ δὲ παντελῶς
ἐπίπεδα ὅντα ² καὶ μηδὲ ³ ὕφωμον ἀπολείποντα:
ἐπὶ πλείους γοῦν ἢ ἐξήκοντα σταδίους ἀμφι-

¹ ἄλλοιο ὅν ἁγριοὶ, Meineke from conj. of Kramer, for ἀλλοτριοῦ.

² For ἐπιγελάντα Meineke and C. Müller conj. ἐπίπεδα ὅντα. ἐπίλει δέντα conj. Tyrwhitt, ἐπιπόλαια ὅντα Corais, ἐπίπλεα ὅντα Kramer.

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IV

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

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

3 μηδέ, Kramer, for μηδέν; so the later editors.
κλύστον τῆς ἴδιονος οὕσης τῇ θαλάττῃ καὶ τοῖς ποταμοῖς, ἀπαν εἶναι μέρος αὐτῆς ἀπροσπέλαστον, τὴν δὲ χοῦν καὶ μέχρι πεντακοσίων παρῆκειν σταδίων, θυνωδή ποιοῦσαν τὸν αἰγιαλὸν. πλησίον δὲ καὶ ὁ Ἀράξης ἐμβάλλει, τραχὺς ἐκ τῆς Ἀρμενίας ἐκπίπτον. ἦν δὲ ἐκεῖνος προωθεῖ χοῦν, πορευτὸν ποιῶν τὸ ἱείθρον, ταύτην ὁ Κύρος ἀναπληροῖ.

3. Τάχα μὲν οὖν τῷ τοιούτῳ γένει τῶν ἄνθρω-

πων οὐδὲν δεῖ θαλάττης· οὐδὲ γάρ τῇ γῇ χρώνται κατ' ἀξίαν, πάντα μὲν ἕκφερούση καρπόν, καὶ τὸν ἡμερῶταν, πὰν δὲ φυτόν καὶ γάρ τὰ ἀειθαλή φέρει· τυγχάνει δ' ἐπιμελείας οὐδὲ μικράς, ἀλλὰ τάγαθα ἄσπαρτα καὶ ἀνήρωτα ἀπαντα φύνται, καθάπερ οἱ στρατεύσαντες φασί, Κυκλώπειόν τινα διηγοῦμενοι βίον· πολλα-

χοῦ γοῦν σπαρεῖσαν ἀπαξ διὸ ἐκφέρειν καρπὸν ἢ καὶ τρίς, τὸν δὲ πρῶτον καὶ πεντηκοντάχουν, ἀνέαστον καὶ ταύτα, οὐδὲ σιδήρω τμήθεισαν, ἀλλ' αὐτοξύλω ἀρῶτρῳ. ποτίζεται δὲ πὰν τὸ πεδίον τοῦ Βαβυλωνίου καὶ τοῦ Αἰγυπτίου μᾶλλον τοῖς ποταμοῖς καὶ τοῖς ἄλλοις ύδασιν, ὡστ' ἄει ποώδη φυλάττειν τὴν ὄψιν· διὰ δὲ τοῦτο καὶ εὐβοτόν ἐστι· πρόσεστι δὲ καὶ τὸ εὔαρεων ἐκείνῳ μᾶλλον. ἀσκαφοὶ δὲ ἄμπελοι μένουσαι διὰ τέλους, τεμνῶ-

μεναι δὲ 2 διὰ πενταετηρίδος, νέαι μὲν διετεῖς

1 γάρ, after μὲν, is omitted by ox and the later editors.
2 δὲ, D man. pr. inserts after τεμνομεναι; so Meineke.

1 i.e., the excessive amount of silt deposited by the Cyrus compensates for the failure of the Araxes in this respect. On these rivers see Tozer, Selections, pp. 262–263.
GEOGRAPHY, 11. 4. 2-3

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

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

³ In particular Theophanes of Mitylenê (already mentioned in 11. 2. ?).
⁴ i.e. every four years.
ἐκφέρουσιν ἥδη καρπὸν, τέλειαι δ’ ἀποδιδόσαι το- σοῦτον, ὥστ’ ἀφιᾶσιν ἐν τοῖς κλῆμασι πολὺ μέρος. εὐεργὴ δ’ ἔστι καὶ τὰ βοσκήματα παρ’ αὐτοῖς τὰ τε ἡμερὰ καὶ τὰ ἄγρια.

4. Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει δια- φέροντες, ἀπλοὶ δὲ καὶ οὐ καπηλικοί’ οὐδὲ ἡρ ὑομὶσματι τὰ πολλὰ χρώνται, οὐδὲ ἄριθμον ἴσασι μεῖζων 1 τῶν ἑκατόν, ἀλλὰ φορτίοις τὰς ἀμοιβὰς ποιοῦνται, καὶ πρὸς τάλλα δὲ τὰ τοῦ βίου ραθύμως ἐχουσιν. ἀπειροὶ δ’ εἰσὶ καὶ μέτρων τῶν ἐπ’ ἀκριβεῖς καὶ σταθμῶν, καὶ πολέμου δὲ καὶ πολιτείας καὶ γεωργίας ἀπρονοήτως ἐχουσιν ὤμως δὲ καὶ πεζοὶ καὶ ἀφ’ ἓπτων ἀγωνίζονται, ψυλοὶ τε καὶ κατάφρακτοι, καθάπερ Ἀρμένιοι.

5. Στέλλουσι δὲ μείζων τῆς Ἱβηρίων στρατιάν, 2 ὀπλίζουσι γὰρ ἐξ μυριάδας πεζῶν, 3 ἰπτέας δὲ δισμυρίων 4 καὶ δισχίλιως, ὡσοι πρὸς Πομπῆιον διεκινδύνευσαν, καὶ τούτοις δὲ συμπολεμοῦσιν οἱ νομάδες πρὸς τοὺς ἐξωθέν, ὡσπερ τοῖς Ἱβηρσι κατὰ τὰς αὐτὰς αἰτίας. ἀλλως δ’ ἐπιχειροῦσι τοῖς ἄθρωτοι πολλάκις, ὡστε καὶ γεωργεῖν κωλύονσιν. ἀκοντισταὶ δὲ εἰσὶ καὶ το- ξόται, θώρακας ἐχοντες καὶ θυρεοὺς, περίκρατα δὲ θύρεια παραπλησίως τοῖς Ἱβηρσι. ἐστὶ δὲ τῆς Ἀλβανῶν χώρας καὶ Ἡ Κασπιανῆ, τοῦ Κασπίου

1 E, and Eustath. (ad Dion. 730), have πλείω instead of μείζων.
2 στρατιάν, Meineke, foll. conj. of Villebrun, for στρατιάς.
3 πεζῶν Εὐ, ἄνδρῶν other MSS.
4 Plutarch has μυρίων (Pemp. 35).

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

4. The inhabitants of this country are unusually
handsome and large. And they are frank in their
dealings, and not mercenary;¹ for they do not in
general use coined money, nor do they know any
number greater than one hundred, but carry on
business by means of barter, and otherwise live an
easy-going life. They are also unacquainted with
accurate measures and weights, and they take no
forethought for war or government or farming. But
still they fight both on foot and on horseback, both
in light armour and in full armour,² like the
Armenians.³

5. They send forth a greater army than that of
the Iberians; for they equip sixty thousand infantry
and twenty-two thousand⁴ horsemen, the number
with which they risked their all against Pompey.
Against outsiders the nomads join with the Albanians in war, just as they do with the Iberians, and
for the same reasons; and besides, they often attack
the people, and consequently prevent them from
farming. The Albanians use javelins and bows;
and they wear breastplates and large oblong shields,
and helmets made of the skins of wild animals,
similar to those worn by the Iberians. To the
country of the Albanians belongs also the territory
called Caspianê, which was named after the Caspian

² For a description of this heavy armour, see Tacitus,
Hist. 1. 79.
³ Cf. 11. 14. 9.
⁴ Plutarch, Pompey 35, says twelve thousand.
εθνοὺς ἐπώνυμοι, οὗτοι καὶ ἡ θάλαττα, ἀφινοῦσ ὄντος νυν. ἤ δ’ ἐκ τῆς Ἰβηρίας εἰς τὴν Ἀλβανίαν εἰσβολὴ διὰ τῆς Καμβυσηνῆς ἀνύδρου τε καὶ τραχείας ἐπὶ τὸν Ἀλαζόνιον ποταμόν. θηρευτικοὶ δὲ καὶ αὐτοὶ καὶ οἱ κύνες αὐτῶν εἰς ὑπερβολὴν, οὐ τέχνη μᾶλλον ὡσποδὴ τῇ περὶ τοῦτο.

6. Διαφέροντας δὲ καὶ οἱ βασιλεῖς· νυνί μὲν οὖν εἰς ἀπάντων ἁρχεῖ, πρότερον δὲ καὶ καθ’ ἐκάστην γλώτταν ἰδίᾳ ἐβασιλεύοντο ἐκαστοῖς. γλώττας δ’ εἰσὶν ἐξ καὶ εὐκοσι αὐτοῖς διὰ τὸ μὴ εὐετίμικτον πρὸς ἄλληλους. φέρει δ’ ἡ γῆ καὶ τῶν ἐρπτευόν ἐνα τῶν θανασίμων καὶ σκορπίων καὶ φαλάγγια· τῶν δὲ φαλάγγιων τὰ μὲν ποιεῖ γελῶντας ἀποθνησκεί, τὰ δὲ κλαίοντας πόθῳ τῶν οἰκείων.

7. Θεοὺς δὲ τιμῶσιν Ἡλίου καὶ Δία καὶ Σελήνην, διαφερούσις δὲ τήν Σελήνην. ἔστι δ’ αὐτής τὸ ἱερὸ τῆς Ἰβηρίας πλησίον· ἱεράται δ’ ἄνθη ἐντιμότατος μετὰ γε τὸν βασιλέα, προεστῶς τῆς ἱερᾶς χώρας, πολλῆς καὶ εὐανδροῦ, καὶ αὐτῆς καὶ τῶν ἱεροδουλῶν, ὃν ἑνθουσίωσε πολλοὶ καὶ προφητεύοντες· ὃς δ’ ἂν αὐτῶν ἐπὶ πλέον κατάσχετος γενόμενος πλανᾶται κατὰ τὰς ὑλὰς μόνος, τοῦτον συλλαβῶν ὁ ἱερεὺς ἀλύσει δῆσας ἱερά τρέφει πολυτελῶς τὸν ἐνιαυτὸν ἑκεῖνον, ἐπεὶ τὰ προαχθεῖς εἰς τὴν θυσίαν τῆς θεοῦ, σὺν ἀλλοις ἱερεῖσι θύεται μυρισθεῖσ. τῆς δὲ θυσίας ὁ τρόπος οὕτως· ἐχὼν τις ἱερὰν λόγχην, ἦπερ

1 Members of the spider family; but here, apparently, tarantulas (see Tozer, op. cit., p. 265).
2 The Sun.
3 The Moon.
4 Cf. 12. 3. 31.

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tribe, as was also the sea; but the tribe has now disappeared. The pass from Iberia into Albania leads through Cambysene, a waterless and rugged country, to the Alazonius River. Both the people and their dogs are surpassingly fond of hunting, engaging in it not so much because of their skill in it as because of their love for it.

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

7. As for gods, they honour Helius, Zeus, and Selenê; but especially Selenê; her temple is near Iberia. The office of priest is held by the man who, after the king, is held in highest honour; he has charge of the sacred land, which is extensive and well-populated, and also of the temple slaves, many of whom are subject to religious frenzy and utter prophecies. And any one of those who, becoming violently possessed, wanders alone in the forests, is by the priest arrested, bound with sacred fetters, and sumptuously maintained during that year, and then led forth to the sacrifice that is performed in honour of the goddess, and, being anointed, is sacrificed along with other victims. The sacrifice is performed as follows: Some person holding a sacred lance, with which it is the custom to sacrifice human
ésti nomos άνθρωποθυτείων, παρελθόν, εκ τού πλήθους, παίει διά τής πλευράς εἰς τήν καρδίαν, οὔκ ἀπειρος τοιούτου· πεσόντος δὲ σημειοῦνται μαντεῖα τίνα εκ τοῦ πτώματος καὶ εἰς τὸ κοινὸν ἀποφαίνουσι· κομισθέντος δὲ τοῦ σώματος εἰς τι χωρίον, ἐπιβαίνουσιν ἀπαντες καθαρσίφ χρώ-μενοι.

8. Ὑπερβαλλόντως δὲ καὶ τὸ γῆρας τιμῶσιν Ἀλβανά, καὶ τὸ τῶν ἄλλων, οὐ τῶν γονέων μόνον· τεθνηκότων δὲ οὐχ ὁσιον φροντίζειν οὔδε μεμνήσθαι. συγκαταρύπτουσι μέντοι τὰ χρήματα αὐτοῖς, καὶ διὰ τοῦτο πένητες ἢσως, οὔδεν πατρῶν ἔχοντες. ταύτα μὲν περὶ Ἀλβανῶν. λέγεται δ' Ἰασόνα μετὰ Ἀρμένον τοῦ Θετσάλου κατὰ τὸν πλοῦν τὸν ἑπὶ τοὺς Κόλχους ὀρμήσαι μέχρι τῆς Κασπίας θαλάσσης, καὶ τῆς ἰβηρίας καὶ τῆς Ἀλβανίας ἐπελθεῖν καὶ πολλὰ τῆς Ἀρμε-νίας καὶ τῆς Μηδίας, ὡς μαρτυρεῖ τῇ τῇ Ἰασόνῃ καὶ ἀλλὰ ὑπομνήματα πλείω. τοῦ δὲ Ἀρμενοῦ εἶναι εξ Ἀρμενίου πόλεως, τῶν περὶ τῆν Βοιβήδα λίμνην μεταξὺ Φερών καὶ Δαρίσθης· τοὺς σὺν αὐτῷ τε οἰκίσαι τήν τε Ἀκιλήσην καὶ τήν Συσπειρίτιν ἐως Καλαχανῆς καὶ Ἀδιαβήνης, καὶ δὴ καὶ τήν Ἀρμενίαν ἐπώνυμον καταλιπεῖν.

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

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

1 As among the Lusitanians (3. 3. 6) and the Gauls (4. 4. 5).
2 i.e. temples dedicated to Jason (see 11. 14. 12).
1. Ἐν δὲ τοῖς ὑπὲρ τῆς Ἀλβανίας ὀρεσι καὶ τὰς Ἀμαζόνας οἰκεῖν φασί. Θεοφάνης μὲν οὖν ὁ συστρατεύσας τῷ Πομπηίῳ καὶ γενόμενος εὖ τοῖς Ἀλβανοῖς, μεταξὺ τῶν Ἀμαζόνων καὶ τῶν Ἀλβανῶν φησὶ Γῆλας οἰκεῖν καὶ Δήγας Μύθας, καὶ μεῖν ἐνταῦθα τῶν Μερμάδαλιν ποταμῶν τούτων τε καὶ τῶν Ἀμαζόνων ἀνὰ μέσον. ἄλλοι δὲ, ὤν καὶ ὁ Σκίψιος Μητρόδωρος καὶ Ἡσικράτης, οὔδὲ αὐτοὶ ἄπειροι τῶν τόπων γεγονότες, Γαργαρεύσων ὀμόρους αὐτὰς οἰκεῖν φασίν ἐν ταῖς ὑπορείαις ταῖς πρὸς ἀρκτοῦ τῶν Καυκασίων ὅρῶν ἀ καλεῖται Κεραύνια: τὸν μὲν ἄλλον χρόνον καθ' ἀυτάς αὐτουργούσας ἐκαστα, τὰ τε πρὸς ἀρκτοῦ καὶ φυτουργίαν καὶ τὰ πρὸς τὰς νομὰς, καὶ μαίνοντα τῶν ὑποιπών, ταῖς δ' ἀλκιμωτάτας ἐφ' ἱππών κυνηγεσίαις πλεονάζειν καὶ τὰ πολέμια ἀσκεῖν ἀπάσας δ' ἐπικεκαύσθαι τὸν δεξιῶν μαστὸν ἐκ ὑπίων, ὡστε εὐπετῶς χρῆσθαι τῷ βραχίῳ πρὸς ἐκαστὴν χρεῖαν, ἐν δὲ τοῖς πρῶτοις πρὸς ἀκοντισμὸν χρῆσθαι δὲ καὶ τὸξω καὶ σαγάρι καὶ πέλτη, δορᾶς δὲ θηρίων ποιεῖσθαι περίκρανα τε καὶ σκεπάσματα καὶ διαξώματα· δύο δέ μήνας ἔξαιρετον ἔχειν τοῦ ἔαρος, καθ' οὖς ἀναβαίνουσιν εἰς τὸ πλησίον ὅρος τὸ διορίζον αὐτὰς τε καὶ τῶν Γαργαρέας. ἀναβαίνουσι δὲ κακεῖνοι κατὰ ἔδος τι παλαιόν, συνθάσοντες τε

1 ἐφ' ἰ(?): and the earlier editors for τῶν; Meineke ejects τῶν ἱππών.

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

4 *i.e.* ten months of the year.
5 Apparently some sort of single-edged weapon (see Hesychius *s.v.*).
καὶ συνεσόμενοι ταῖς γυναιξὶ τεκνοποιίας χάριν, ἀφαίως τε καὶ ἐν σκότει, ὁ τυχῶν τῇ τυχούσῃ, ἐγκύμονας δὲ ποιήσαντες ἀποπέμπουσιν. οἱ δὲ ὁ τῷ μὲν ἄν θῆλυ τέκωσι κατέχουσιν αὐταί, τὰ δὲ ἀρρενά κομίζουσιν ἐκεῖνοι ἐκτρέφειν. ὥστε ἐκαστὸς πρὸς ἐκαστὸν, νομίζων νῦν διὰ τὴν ἁγιορείαν.

2. Ὅς ἐν Μερμόδας, καταράττων ἀπὸ τῶν ὀρῶν διὰ τῆς τῶν Ἀμαζώνων καὶ τῆς Σιρακήνης καὶ ὅση μεταξὺ ἔρημος, εἰς τὴν Μαιώτιν ἐκδίδοσι, τοὺς ᾠδαραρεάς συναναβήναι μὲν ἐκ Θεμισκύρας φασὶ ταῖς Ἀμαζώισιν εἰς τούσδε τοὺς τόπους, εἰτ' ἀποστάντας αὐτῶν πολεμεῖν μετὰ Θρᾴκων καὶ Ἑβροέων τινῶν πλανηθέντων μέχρι δεύρῳ πρὸς αὐτὰς, ύστερον ὡς καταλυσάμενους τὸν πρὸς αὐτὰς πόλεμον ἐπὶ τοῖς λεχθεῖσι ποιήσασθαι συμβάσεις, ὡστε τέκνων συγκοινωνεῖν μόνον, ζῆν δὲ καθ' αὐτοῖς ἐκατέρους.

3. Ἡδιον ὁ τὴν συμβεβήκε τῷ λόγῳ περὶ τῶν Ἀμαζώνων, οἱ μὲν γὰρ ἄλλοι τὸ μυθῶδες καὶ τὸ ἰστορικὸν διωρισμένον ἔχουσι. τὰ γὰρ παλαιὰ καὶ ψευδὴ καὶ τερατώδη μῦθοι καλοῦνται, ἡ δ' ἰστορία βούλεται τάληθες, ἢν τε παλαιόν ἢν τε νέον, καὶ τὸ τερατώδες ἢ οὐκ ἔχει ἡ σπάνιον: περὶ δὲ τῶν Ἀμαζώνων τὰ αὐτὰ λέγεται καὶ νῦν καὶ πάλαι,

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1 Apparently the same river as that called Mermadaliss in the preceding paragraph.

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

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

3. A peculiar thing has happened in the case of the account we have of the Amazons; for our accounts of other peoples keep a distinction between the mythical and the historical elements; for the things that are ancient and false and monstrous are called myths, but history wishes for the truth, whether ancient or recent, and contains no monstrous element, or else only rarely. But as regards the Amazons, the same stories are told now as in early
teratôdê te óneta kai pîstèwos pòrrw. tîs ãr ãn 
piştêueîen òs yunâikôw stratôs ã pòlis ã éthôs 
svstaî ãn pote xôris ánôdrow; kai ou mônon 
ye svustaî, álla kai efôdous poîhsaito êpi tîn 
allôtrion kai kratísieîen ou tôn ãngus môvon, 
ôste kai méxri tîs yûn 'Iôniaîas proëltheîn, álla 
kaî diatôntion steîlaito stratèteîan méxri tîs 
'Attikhês; tûtô ãr orînoî, òs ãn eî tîs légoî, 
tous mên ánôdres yunâikas yegonênai touîs tûto, 
tas dê yunâikas ánôdres. álla mûn taûta ãge 
aûta kai yûn légetai peri aûtôn, épiteîneî dê tîn 
idôstta kai to piştêueîsbaî tà palaiaî mâllon ã 
tà yûn.

4. Klîseîs yôun pôleow kai épwnvmiâi légonu-
tai, kathâper 'Efésou kai òsmýrhês kai Kûmhs kai 
Mûrínhs, kai tâfôiî kai álla òpomvîmataî tîn 
dê Thêmîskrap kai tà peri tôn Thêrmôdîonta 
pedía kai tà yperkeîmêna òrhî ápantês 'Abma-
zônwn kalouîsi, kai fasnî exêlathînai aûtâs 
eîndéude. òpou dê yûn eîzôn, òlîgoi te kai ãna-
podeiktwos kai âpistwos ápofaiîntai kathedper 
kaî peri òthâstriaî, ãn 'Abêxândrî sîmmîxai 
fasin ên tê Trkânia kai svngvneîsbaî teknopoiias 
chárîn, dûnastêwosanî tôn 'Abmazônwn ou ãr à 
omologîtai toutoî. âlla tôw svngvraféwv tosou-
tow ãûtôw, ou mâîsta tês áltheiáas frountîsantes 
oûk eîrîkaisin, ouû' ou piştêwmosoun mâîsta 
oûdeîs mémîntai tosouîton, ouû' ou eîpôntes ã 

1 Instead of tâfôi, Dhîlrxw x have páfou, ou páfos, C páfai. 
2 dûnastêwosan, Casaubon, for dûnastêwsoi oûz, dûnastêw-
sàntwn other MSS.

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

4. At any rate, the founding of cities and the giving of names to them are ascribed to the Amazons, as, for instance, Ephesus and Smyrna and Cymê and Myrinê; and so are tombs and other monuments; and Themiscyra and the plains about Thermodon and the mountains that lie above them are by all writers mentioned as having belonged to the Amazons; but they say that the Amazons were driven out of these places. Only a few writers make assertions as to where they are at the present time, but their assertions are without proof and beyond belief, as in the case of Thalestria, queen of the Amazons, with whom, they say, Alexander associated in Hyrcania and had intercourse for the sake of offspring; for this assertion is not generally accepted. Indeed, of the numerous historians, those who care most for the truth do not make the assertion, nor do those who are most trustworthy mention any such thing, nor do those
αὐτὰ εἰρήκασιν Κλείταρχος δὲ ¹ φησὶ τὴν Θαλήστριαν ἀπὸ Κασπίων πυλῶν καὶ Θερμώδουντος ὀρμηθείσαν ἐλθεῖν πρὸς Ἀλέξανδρον, εἰσὶ δὲ ἀπὸ Κασπίας εἰς Θερμώδουτα σταδίοι πλείους ἔξακιστυλίων.

5. Καὶ τὰ πρὸς τὸ ἐνδοξὸν θρυληθέντα οὐκ ἀνωμολόγηται ² παρὰ πάντων, οἱ δὲ πλάσαντες ἤσαν οἱ κολακείας μᾶλλον ἡ ἀληθείας φροντίζοντες· οἴον τὸ τὸν Καύκασον μετενεγκεῖν εἰς τὰ Ἰνδικὰ ὅρη καὶ τὴν πλησιάζουσαν ἐκεῖνοι ἐφὰν θᾶλατταν ἀπὸ τῶν ύπερκειμένων τῆς Κολχίδος καὶ τοῦ Εὐξείνου ὅρων· ταῦτα γὰρ οἱ Ἔλληνες καὶ Καύκασον ὄνομαζον, διέχοντα τῆς Ἰνδικῆς πλείους ἡ τρισμυρίους σταδίους, καὶ ἐνταῦθα ἐμφαθεύειν τὰ περὶ Προμηθέα καὶ τὸν δεσμὸν αὐτοῦ ταῦτα γὰρ τὰ ὑστατα πρὸς ἔως ἐγνώριζον οἶ τότε. ἦ δὲ ἐπὶ Ἰνδοὺς στρατεία Διονύσου καὶ Ἡρακλέους ύστερογενῆ τὴν μνθοποιῶν ἐμφαίνει, ἄτε τοῦ Ἡρακλέους καὶ τὸν Προμηθέα λῦσαι λεγομένου χυλισίων ἐτῶν ύστερον. καὶ ἦν μὲν ἐνδοξότερον τὸ τὸν Ἀλέξανδρον μέχρι τῶν Ἰνδικῶν ὅρων καταστρήψασθαι τὴν Ἀσίαν ἡ μέχρι τοῦ μυχοῦ τοῦ Εὐξείνου καὶ τοῦ Καυκάσου, ἀλλὰ ἡ δόξα τοῦ ὅρους καὶ τούνομα καὶ τὸ τοῦς περὶ Ἰάσουν δοκεῖν μακροτάτην στρατεῖαν τελέσαι τὴν μέχρι τῶν πλησίων Καυκάσου καὶ τὸ τὸν Προμηθέα παραδεδοσθαι δεδεμένου ἐπὶ τοῖς ἐσχάτοις τῆς γῆς ἐν τῷ Καυκάσῳ, ³

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

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

\(^1\) See Dictionary in Vol. II.
χαριείσθαι τι τῶ βασιλεῖ ὑπέλαβον, τούνομα τοῦ ὅρους μετενέκαντες εἰς τὴν Ἰνδικῆν.

6. Τὰ μὲν οὖν ψηλότατα τοῦ ὄντως Καυκάσου τὰ νοτιώτατα ἐστὶ, τὰ πρὸς Ἀλβανία καὶ Ἰβηρία καὶ Κόλχοις καὶ Ἡνιόχοις· οἴκουσι δὲ οὐς εἶπον τοὺς συνερχομένους εἰς τὴν Διοσκουρίαν· συνέρχονται δὲ τὸ πλεῖστον ἀλῶν χάριν. τούτων δ' οί μὲν τὰς ἀκρωρείας κατέχουσιν, οἱ δὲ ἐν νάπαις αὐλίζονται καὶ ξώσιν ἀπὸ θηρείων σαρκῶν τὸ πλέον καὶ καρπῶν ἀγρίων καὶ γάλακτος. αἱ δὲ κορυφαὶ χειμώνως μεν ἄβατοι, θέρους δὲ προσβαίνοντες ὑποδούμενοι κεντρωτὰ ὁμοβῶν δίκην τυμπάνων πλατεία διὰ τὰς χιώνας καὶ τοὺς κρυστάλλους. καταβαίνοντι δ' ἐπὶ δορᾶς κείμενοι σὺν τοῖς φορτίοις καὶ κατολισθάινοντες, ὅπερ καὶ κατὰ τὴν Ἀτροπατίαν Μηδίαν καὶ κατὰ τὸ Μάσιον ὄρος τὸ ἐν Ἀρμενία συμβαίνει· ἐνταῦθα δὲ καὶ τροχίσκοι ξύλων κεντρωτοὶ τοῖς πέλμασιν ὑποτίθενται. τοῦ γοῦν Καυκάσου τὰ μὲν ἀκρα τοιαύτα.

7. Καταβαίνοντι δ' εἰς τὰς ύπωρείας ἀρκτικά κότερα μὲν ἐστὶ τὰ κλίματα, ἕμερωτέρα δὲ· ἦδη γὰρ συνάπτει τοῖς πεδίοις τῶν Σιράκων. εἰσὶ δὲ καὶ Τρωγλούτα τινές ἐν φωλεοῖς οἴκουντες διὰ τὰ ψύχη, παρ' οἷς ἦδη καὶ ἀλφίτων ἐστὶν εὐπορία· μετὰ δὲ τοὺς Τρωγλούτας καὶ Χαμαίκοιτα ¹ καὶ Πολυφάγους τινές καλούμενοι καὶ αἱ τῶν Εἰσαδίκων ² κόρμαι, δυναμένων γεωργεῖν διὰ τοῦ μή παυτελῶς ὑποπέπτωκέναι ταῖς ἀρκτοῖς.

¹ Χαμαίκοιτα, Du Theil, for χαμαίκοιτα (for other variants see C. Müller); so Meineke.
² Εἰσαδίκων is doubtful (see C. Müller).
would be doing the king a favour if they transferred the name Caucasus to India.

6. Now the highest parts of the real Caucasus are the most southerly—those next to Albania, Iberia, and the Colchians, and the Heniochians. They are inhabited by the peoples who, as I have said,\(^1\) assemble at Dioscurias; and they assemble there mostly in order to get salt. Of these tribes, some occupy the ridges of the mountains, while the others have their abodes in glens and live mostly on the flesh of wild animals, and on wild fruits and milk. The summits of the mountains are impassable in winter, but the people ascend them in summer by fastening to their feet broad shoes made of raw ox-hide, like drums, and furnished with spikes, on account of the snow and the ice. They descend with their loads by sliding down seated upon skins, as is the custom in Atropatian Media and on Mount Masius in Armenia; there, however, the people also fasten wooden discs furnished with spikes to the soles of their shoes. Such, then, are the heights of the Caucasus.

7. As one descends into the foothills, the country inclines more towards the north, but its climate is milder, for there it borders on the plains of the Siraces. And here are also some Troglodytae, who, on account of the cold, live in caves; but even in their country there is plenty of barley. After the Troglodytae one comes to certain Chamaecoetae\(^2\) and Polyphagi,\(^3\) as they are called, and to the villages of the Eisadici, who are able to farm because they are not altogether exposed to the north.

\(^1\) 11. 2. 16. \(^2\) \textit{i.e.} "People who sleep on the ground." \(^3\) \textit{i.e.} "Heavy-eaters."
8. Οἱ δ' ἐφεξῆς ἤδη νομίζεις οἱ μεταξὺ τῆς Μαυστίδος καὶ τῆς Κασπίας Ναβιανοί καὶ Πανζανοὶ καὶ ἤδη τὰ τῶν Σιράκων καὶ Ἀόρσων φύλα. δοκοῦσι δ' οἱ Ἀόρσοι καὶ οἱ Σιρακεῖ φυγάδες εἶναι τῶν ἀνωτέρω καὶ προσάρκτιοι μᾶλλον Ἀόρσοι. Αβέακος μὲν οὖν, ὁ τῶν Σιράκων βασιλεύς, ἡμίκα Φαρμάκης τῶν Βοσποροῦ εἰλε, δύο μυριάδας ἱππεῶν ἐστειλε, Σπαδίνης δ', ὁ τῶν Ἀόρσων, καὶ εἶκοσιν, οἱ δὲ ἄνω Ἀόρσοι καὶ πλέονας καὶ γὰρ ἐπεκράτουν πλείονος γῆς, καὶ σχεδὸν τὰ τῆς Κασπίας παραλίας τῆς πλείστης ἱρχον, ὡστε καὶ ἐνεπορεύοντο καμήλους τὸν Ἰνδικὸν φόρτων καὶ τὸν Βαβυλώνιον, παρὰ τε Ἀρμενίων καὶ Μηδῶν διαδεχόμενοι ἐχρυσοφόρουν δὲ διὰ τὴν εὐπορίαν. οἱ μὲν οὖν Ἀόρσοι τὸν Ἰάναυν παροικοῦσιν, οἱ Σιρακεῖ δὲ τὸν Ἀχαρδέου, ὅς ἐκ τοῦ Καυκάσου ῥέων ἐκδίδωσιν εἰς τὴν Μαυστίν.

VI

1. Η δὲ δευτέρα μερὶς ἤρχεται μὲν ἀπὸ τῆς Κασπίας θαλάσσης, εἰς ἣν κατέπαυεν ἡ προτέρα· καλεῖται δ' ἡ αὐτὴ θάλασσα καὶ Ἱρκανία. δει δὲ περὶ τῆς θαλάσσης εἰπεῖν πρῶτον ταύτης καὶ τῶν προσοίκων ἔθνων.

Ἐστὶ δ' ὁ κόλπος ἀνέχων ἐκ τοῦ ὕκεανοῦ πρὸς

1 The spelling of this name varies (see C. Müller).
2 Ἀρφαὶ, Groskurd, for Ἀφραὶ; so Müller-Dübn e r’s Latin trans.

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

VI

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

This sea is the gulf which extends from the

1 i.e. the southern tribes. The tribes of the Aorsi and Siraces (also spelt Syraci, 11. 2. 1) extended towards the south as far as the Caucasian Mountains (11. 2. 1).

2 i.e. of the First Division (see 11. 1. 5).
μεσημβρίαν κατ' ἀρχὰς μὲν ἰκανῶς στενόσ, ἐνδότέρω δὲ πλατύνεται προϊόν, καὶ μάλιστα κατὰ τὸν μυχὸν ἐπὶ στάδιον ποὺ καὶ πεντακισχιλίους· ὁ δὲ εἰσπλοὺς μέχρι τοῦ μυχοῦ μικρὸ πλείονων ἄν εἰπτ, συνάπτων πως ἥδη τῇ ἀοικήτῳ. φησὶ δ᾽ Ἐφατοσθένης τὸν ὑπὸ τῶν Ἑλλήνων γνώριμον περίπλουν τῆς θαλάττης ταύτης, τὸν μὲν παρὰ τοὺς Ἀλβανοὺς καὶ τοὺς Καδουσίους εἴναι πεντακισχιλίων καὶ τετρακοσίων, τὸν δὲ παρὰ τὴν Ἀναρικών καὶ Μάρδων καὶ Ἰρκανῶν μέχρι τοῦ στόματος τοῦ Ὡξοῦ ποταμοῦ τετρακισχιλίων καὶ ὀκτακοσίων· ἐνθεν δ᾽ ἐπὶ τού Ἴαξάρτου δισχιλίων τετρακοσίων, δεὶ δὲ περὶ τῶν ἐν τῇ μερίδι ταύτη καὶ τοῖς ἐπὶ τοσοῦτον ἐκτετοπισμένοις ἀπλούστερον ἀκούειν, καὶ μάλιστα περὶ τῶν διαστημάτων.

2. Εἰσπλέοντι δὲ ἐν δεξιᾷ μὲν τοῖς Ἑυρωπαίοις οἱ συνεχεῖς Σκύθαι νέμονται καὶ Σαρμάται οἱ μεταξὺ τοῦ Τανάίδος καὶ τῆς θαλάττης ταύτης, νομάδες οἱ πλείους, περὶ δὲν εἰρήκαμεν· ἐν ἄριστερᾶ δὲ οἱ πρὸς ἑω Σκύθαι, νομάδες καὶ οὕτω, μέχρι τῆς ἐώς θαλάττης καὶ τῆς Ἰνδικῆς παρατείνοντες· ἀπαντάς μὲν δὴ τοὺς προσβόρους κοινῶς οἱ παλαιοὶ τῶν Ἑλλήνων συγγραφεῖς Σκύθας καὶ Κελτοσκύθας ἐκάλουν· οἱ δ᾽ ἐτὶ πρότερον διελόντες τοὺς μὲν ὑπὲρ τοῦ Εὐβείων καὶ Ἱστροῦ καὶ τοῦ Ἀδρίου κατοικοῦντας Ῥηπερβορέους ἔλεγον καὶ Σαυρομάτας καὶ Ἀριμασποὺς,

1 πλείονων, Kramer, for πλείον C, πλείον other MSS.; so the later editors.
2 Καδουσίουs Epit., for Κλουσίουs MSS.
3 Ἀναριακῶν, Tzschucke, for Ἀριάκων CD, Ἀναρίσκων οζ.
GEOGRAPHY, 11. 6. 1–2

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

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

1 See note on "Caspian Sea" (11. 1. 5).
2 See 11. 2. 1.
3 11. 2. 1.
τοὺς δὲ πέραν τής Κασπίας θαλάττης τοὺς μὲν Σάκας, τοὺς δὲ Μασσαγέτας ἐκάλουν, οὐκ ἔχοντες ἀκριβῶς ἔγειν περὶ αὐτῶν οὐδέν, καὶ περὶ πρὸς Μασσαγέτας τοῦ Κύρου πόλεμον ἱστοροῦντες. ἀλλ' οὔτε περὶ τούτων οὐδέν ἢκρίβωτο πρὸς ἀλλ' θειαν, οὔτε τά παλαιὰ τῶν Περσικῶν οὔτε τῶν Μηδικῶν ἢ Συριακῶν ἐς πίστιν ἀφικνεῖτο μεγάλην διὰ τήν τῶν συγγραφέων ἀπλότητα καὶ τήν φιλομυθίαν.

3. Ὄρωντες γὰρ τοὺς φανερῶς μυθογράφους εὑδοκιμοῦντας φύθησαι καὶ αὐτοὶ παρέξεσθαι τὴν γραφὴν ἥδειαν, εἰτα ἐν ἱστορίᾳ σχῆματι λέγοσιν, ἄ μηδέποτε εἴδον μηδὲ ἢκουσαν, ἢ οὐ παρὰ γε εἰδότων, σκόπουντες τὸν, αὐτὸ 5 μόνον τοῦτο, ὃ τι ἀκροάσιν ἥδειαν ἔχει καὶ θαυμαστῆν. ἡρῆν 6 ἀν τῆς Πινοδόθ καὶ Ομήρου πιστεύσειν ἠρωλογοῦσι καὶ τοῖς τραγικοῖσ ποιηταῖς ἢ Κτησία τε καὶ Ἡροδότῳ καὶ Ἐλλανίκῳ καὶ ἄλλοις τοιούτοις.

4. οὐδὲ τοῖς περὶ Ἀλεξάνδρου δὲ συγγράψασιν οὖ 6 ῥάδιον πιστεύειν τοὺς πολλοὺς καὶ γὰρ οὕτω ραδιωρυγοῦσι διὰ τῆς τοῦ ὅρως τῆς Ἀλεξάνδρου καὶ διὰ τῷ τὴν στρατευόμενο πρὸς τὰς ἔσχατιας ἔγονέναι τῆς Ἀσίας πόρρω ἄφ' ἢμῶν τὸ ὅπως δυσέλεγκτοι. ἢ δὲ τῶν Ῥωμαίων ἑπικράτεια καὶ ἡ τῶν Παρθιανῶν πλείον τι προσεκ-καλύπτει τῶν παραδεδομένων πρότερον" οἱ γὰρ

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

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

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

1 Cyrus the Elder. For an account of this war, see Herodotus 1. 201 ff.
2 On their writings, see Dictionary in Vol. I.
περὶ ἐκείνων συγγράφοντες καὶ τὰ χωρία καὶ τὰ ἥθη, ἐν οἷς αἱ πράξεις, πιστότερον λέγουσιν ἢ οἱ πρὸ αὐτῶν μᾶλλον γὰρ κατωπτεύκασι.

VII

1. Τοὺς δ’ οὖν ἐν ἀριστερᾷ εἰσπλέοντι τὸ Κάσπιον πέλαγος παροικοῖν τὰς νομάδας Δάσις οἳ νῦν προσαγορεύοντι τοὺς ἐπονομαζομένους Ἀπάρνους1 εἶτ’ ἐρήμος πρόκειται μεταξὺ, καὶ ἐφεξῆς ἡ Ἱρκανία, καθ’ ἣν ἤδη πελαγίζει μέχρι τοῦ συνάψαι τοῖς Μηδικῶις ὀρεσὶ καὶ τοῖς Ἀρμενίωις. τούτων δ’ ἐστὶ μηνοεῖς τὸ σχῆμα κατὰ τὰς υπωρείας, αἰ τελευτῶσαι πρὸς θάλατταν ποιοῦσι τὸν μυχὸν τοῦ κόλπου. οὐκεῖ δὲ τὴν παρώρειαν ταύτην μέχρι τῶν ἄκρων ἀπὸ θαλάττης ἀρξαμένοις ἐπὶ μικρὸν μὲν τῶν Ἀλβανῶν τι μέρος καὶ τῶν Ἀρμενίων, τὸ δὲ πλέον Γῆλαί καὶ Καδούσιοι καὶ Ἀμαρδοὶ καὶ Οὐτίαοι2 καὶ Ἀναρίακαι. φασὶ δὲ Παρρασίων τινὰς συνοικίσατε τοῖς Ἀναφίκαις, οὓς καλεῖσθαι νῦν Παρσίους3 Λευμάνας δ’ ἐν τῇ Οὐτία πειχίσατε πόλιν, ἢν Λευμάνα καλεῖσθαι, καὶ δείκνυσθαι4 ὅπλα τε Ἐλληνικὰ ἐνταῦθα καὶ σκεύη χαλκᾶ καὶ ταφῶς ἐνταῦθα δὲ καὶ πόλιν Ἀναρίκην5 ἐν ἡ6 φασί,

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

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

VII

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

4 δείκνυσθαι, Corais, for δείκνυται; so the later editors.
5 Ἀναριάκην, Tzschucke, for Ἀβάρκην Δῆ, Ναβάρκην other MSS.; so the later editors.
6 ἡ, Tzschucke, for ἡ; so the later editors.
deίκνυται μαντείου ἐγκομωμένων, καὶ ἄλλα τινὰ ἔθνη ληστρικὰ καὶ μάχιμα μᾶλλον ἡ γεωργικὰ 2 ποιεῖ δὲ τοῦτο ἡ τραχύτης τῶν τόπων. τὸ μέντοι πλέον τῆς περὶ τὴν ὄρευν ἄρειλίας Καδούσιον νέμονται, σχεδὸν δὲ τι ἐπὶ πεντάκισι κιλίους σταθίους, ὡς φησὶ Πατροκλῆς, ὃς καὶ πάρισον ἱγεῖται τὸ πέλαγος τούτῳ τῷ Ποντικῷ. ταῦτα μὲν οὖν τὰ χωρία λυπρά.

2. Ἡ δ᾽ Ῥκανία σφόδρα ευδαίμων καὶ πολλῆ καὶ τὸ πλέον πεδιᾶς πόλεσί τε ἄξιωμας διειλημμένη, ὥν ἐστὶ Ταλαβρόκη καὶ Σαμαριανῆ καὶ Κύρτα καὶ τὸ Βασίλειον Τύτη. ὁ φασὶ μικρὸν ὑπὲρ τῆς θαλάττης ἱδρυμένον διέχειν τῶν Κασπίων πυλῶν σταθίους χίλιους τετρακοσίους, καὶ διὰ τὸ μὲν εἴδος 3 τῆς ευδαιμονίας σημεῖα διηγοῦνται. 4 ἣ μὲν γὰρ ἀμπέλος μετρητῆς οὖν χεῖ, ἢ δὲ συκῆ μεδίμνους ἐξήκοντα, ὁ δὲ σῖτος ἐκ τοῦ ἐκπεσόντος καρποῦ τῆς καλάμης φύεται, ἐν δὲ τοῖς δένδρεσι σημνουργεῖται καὶ τῶν φύλλων ἀπορρεῖ μέλι τοῦτο δὲ γίνεται καὶ τῆς Μηδίας ἐν τῇ Ματιανῇ καὶ τῆς Ἄρμενίας ἐν τῇ Σακασθηνῇ καὶ τῇ Ἀραξηνῇ. τῆς μέντοι προσηκούσης ἐπιμελείας οὐκ ἐτυχεὶν οὔτε αὐτῇ οὔτε ἡ ἐπόλυμος αὐτῇ θάλαττα, ἀπλοὺς τε οὖσα

1 ἐγκομωμένων, Tzschucke, for ἐν κοιμωμένων; so the later editors.

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

3 καὶ τοῦ μὲν εἴδους οὐς, καὶ ταῦτα μὲν τοῦ εἴδους χυ. E omits the words, inserting δὲ after σημεία. T. G. Tucker (Classical Quarterly 3. 101) proposes καὶ νὴ Δία τοῦ μεγέθους . . . διηγοῦνται.

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say, is to be seen an oracle for sleepers,\(^1\) and some other tribes that are more inclined to brigandage and war than to farming; but this is due to the ruggedness of the region. However, the greater part of the seaboard round the mountainous country is occupied by Cadusii, for a stretch of almost five thousand stadia, according to Patrocles,\(^2\) who considers this sea almost equal to the Pontic Sea. Now these regions have poor soil.

2. But Hyrcania is exceedingly fertile, extensive, and in general level; it is distinguished by notable cities, among which are Talabrocë, Samarianë, Carta, and the royal residence Tapë, which, they say, is situated slightly above the sea and at a distance of one thousand four hundred stadia from the Caspian Gates. And because of its particular kind of prosperity writers go on to relate evidences thereof: the vine produces one metretes\(^4\) of wine, and the fig-tree sixty medimni;\(^5\) the grain grows up from the seed that falls from the stalk; bees have their hives in the trees, and honey drips from the leaves; and this is also the case in Matianë in Media, and in Sacasenë and Araxenë in Armenia.\(^6\) However, neither the country itself nor the sea that is named after it has received proper attention, the sea being both without vessels and unused.

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

\(^4\) δηνοῦνται, Groskurd, for ἤνοῦνται, which E and Meineke omit.
καὶ ἀργός· νῆσοὶ τέ εἰσιν οἰκεῖσθαι δυνάμεναι, ὡς δ' εἰρήκασί τινες, καὶ χρυσίτην ἔχουσαι γῆν. αἶτιον δ', ὅτι καὶ οἱ ήγεμόνες οἳ τ' ἐξαρχῆς ἐτύχανον βάρβαροι οὗτες οἱ τῶν Ἕρακλιδος, Ἄριστοβουλος οὐλόδη οὕσαν τὴν Ἕρακλείαν δρῦν ἔχειν, πεύκην δὲ καὶ ἑλάτην καὶ πῖτων μὴ φύειν, τὴν δ' Ἰνδικὴν πληθύνειν τούτων τῆς δὲ Ἕρακλείας ἐστὶ καὶ ἡ Νησαία' τινές δὲ καὶ καθ' αὐτήν τιθέασι τὴν Νησαίαν.

3. Διαρρέεται δὲ καὶ ποταμοῖς ἡ Ἕρακλεία τῷ τε Ὑμηρίῳ καὶ τῷ Ὡξινῷ μέχρι τῆς εἰς θάλατταν ἐκβολῆς, ὡν ὁ Ὑμηρίς καὶ διὰ τῆς Νησαίας ρεῖ· ἐνοί δὲ τὸν Ὠξινὸν εἰς τὸν Ὡξινὸν ἐμβάλλειν φασίν. Ἀριστοβουλος δὲ καὶ μέγιστον ἀποφαίνει τὸν Ὡξινὸν τῶν ἐφραμένων ύφ' ἐαυτοῦ κατὰ τὴν Ἀσίαν, πλῆν τῶν Ἰνδικῶν φησί δὲ καὶ εὐπλοῦν εἶναι (καὶ οὕτως καὶ Ἐρατοσθένης παρὰ Πατροκλέος λαβῶν) καὶ πολλὰ τῶν Ἰνδικῶν φορτίων κατάγειν εἰς τὴν Ἕρακλείαν θάλατταν, ἐπιπέθεν δ' εἰς τὴν Ἀλβανίαν περαυνόσθαι, καὶ διὰ τοῦ Κύρου καὶ τῶν ἔξης τῶν εἰς τὸν Εὐξεινὸν καταφέρεσθαι, οὐ πάνυ δὲ ὑπὸ τῶν παλαιῶν ὁ Ὑμηρίς ὄνομαζεται. Ἀπολ-

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1 Pinus maritima.  
2 Pinus picea.  
3 Pinus pinea.  
4 Cf. 11. 13. 7.  
5 This Aristobulus accompanied Alexander on his expedition and wrote a work of unknown title.
are islands in this sea which could afford a livelihood, and, according to some writers, contain gold ore. The cause of this lack of attention was the fact that the first governors of the Hyrcanians, I mean the Medes and Persians, as also the last, I mean the Parthians, who were inferior to the former, were barbarians, and also the fact that the whole of the neighbouring country was full of brigands and nomads and deserted regions. The Macedonians did indeed rule over the country for a short time, but they were so occupied with wars that they could not attend to their remote possessions. According to Aristobulus, Hyrcania, which is a wooded country, has the oak, but does not produce the torch-pine or fir or stone-pine, though India abounds in these trees. Nesaea, also, belongs to Hyrcania, though some writers set it down as an independent district.

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

λόδωρος μέντοι ὁ τὰ Παρθικὰ γράψας συνεχῶς αὐτὸν ὁνομάζει, ὡς ἐγγυτάτω τοῖς Παρθικοῖς ῥέοντα.

4. Προσεδόξασθη δὲ καὶ περὶ τῆς θαλάττης ταῦτης πολλὰ ἴσως διὰ τὴν Ἀλεξάνδρου φιλοτιμίαν ἐπείδη γὰρ ὁμολογητο ἐκ πάντων, ὅτι διείρχει τὴν Ἀσίαν ἀπὸ τῆς Ἑυρώπης ὁ Τάναις ποταμός, τὸ δὲ μεταξὺ τῆς θαλάττης καὶ τοῦ Τανάϊδος, πολὺ μέρος τῆς Ἀσίας ὅπερ, οὐχ ὑπέπιπτε τοῖς Μακεδοσι, στρατηγεῖν δ' ἐγκυνοῦτο, ὡςτε τῇ φήμῃ γε κάκεινων δοξαί τῶν μερῶν κρατεῖν τῶν Ἀλεξάνδρου· εἰς ὅν όνν συνήγον τὴν τε Μαιώτιν λίμνην τὴν δεχομένην τὸν Τάναιν καὶ τὴν Κασπίαν θάλατταν, λίμνην καὶ ταύτην καλοῦντες καὶ συντετριμῷα φάσκοντες πρὸς ἀλλήλας ἀμφωτέρας, ἐκατέραν δὲ εἶναι μέρος τῆς ἐτέρας. Πολύκλειτος δὲ καὶ πίστεις προσφέρεται περὶ τὸν λίμνην εἶναι τὴν θάλατταν ταυτήν (ὁφεις τε γὰρ ἐκτρέφειν καὶ ὑπόγλυκυ εἶναι τὸ ωδωρ), ὅτι δὲ καὶ οὐχ ἐτέρα τῆς Μαιώτιδος ἔστι, τεκμαρόμενος ἐκ τοῦ τὸν Τάναιν εἰς αὐτὴν ἐμβάλλειν: ἐκ γὰρ τῶν αὐτῶν ὀρῶν τῶν Ἰνδικῶν, ἐξ ὅν ὁ Ἱωάκης καὶ ὁ Ἰωάννης καὶ ἄλλους πλείους, φέρεται καὶ ὁ Παλαιάρτης ἔκδοσὶ τῷ ὁμοίῳς ἐκείνοις εἰς τὸ χώραν τῆς Κασπίας πέλαγος, πάντων ἄρκτικῶτοτοις. τούτων όιν ωνόμασαν Τάναιν, καὶ προσέθεσαν καὶ τοῦτῳ πίστιν, ὡς ἐν Τάναι, ὅπως εἴρηκεν ὁ Πολύκλειτος τῇ γὰρ περαιάν τοῦ ποταμοῦ τούτου φέρειν ἐλάτην καὶ διστοίς ἐλατίνοις χρῆσθαι τοὺς ταύτην Σκύθας, τοῦτο δὲ καὶ τεκμήριον τοῦ τὴν χώραν τὴν πέραν

1 ὡς, Corais, for ὡστ'; so the later editors.

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who wrote the *Parthica*, names it continually, implying that it flows very close to the country of the Parthians.

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

1 See 11. 5. 5.
tῆς Ἔυρώπης εἶναι, μὴ τῆς Ἀσίας· τὴν γὰρ Ἀσίαν τὴν ἄνω καὶ τὴν πρὸς ἑω μὴ φύειν ἐξήνην. Ἐρατοσθένης δὲ φησὶ καὶ ἐν τῇ Ἰνδικῆ φύεσθαι ἐξίτην καὶ ἐντεῦθεν ναυπηγήσασθαι τὸν στόλον Ἀλέξανδρον· πολλὰ δὲ καὶ ἄλλα τοιαῦτα συγκρούειν Ἐρατοσθένης πειρᾶται, ἡμῖν δ’ ἀποχρώντως εἰρήσθω περὶ αὐτῶν.

5. Καὶ τούτο δ’ ἐκ τῶν κατὰ τὴν Ἰρκανίαν ἱστορομένων παραδόξων ἐστὶν ὑπὸ Εὐνόξου καὶ ἄλλων, ὦτι πρόκεινται τινες ἀκταὶ τῆς θαλάττης ὑπαντροι, τούτων δὲ μεταξὺ καὶ τῆς θαλάττης ὑπόκειται ταπεινὸς αἰγιαλὸς, ἐκ δὲ τῶν ὑπέρθεν κρημνών ποταμῶν ἑρῶντες τοσαῦτῃ προφέρονται βία, ὡστε ταῖς ἀκταῖς συνάψαντες ἐξακοντίσθουσι τῷ ὑδῷ εἰς τὴν θαλατταν, ἀρραγοῦν φυλαττοῦντες τὸν αἰγιαλὸν, ὡστε καὶ στρατοπέδους ὁδεύσιμον εἶναι, σκεπασμένοις τῷ ἰεύματι· οἱ δ’ ἐπιχώριοι καταγονται πολλάκις εὐωχίας καὶ θυσίας χάριν εἰς τῶν τόπων καὶ ποτὲ μὲν ὄπλο ὑπὸ τοὺς ἄντροις κατακλίνονται, ποτὲ δ’ ὑπὶ αὐτῷ τῷ ἰεύματι ἠλιαζόμενοι, ἄλλως ἄλλοι τέρπονται, παραφαινομένης ἁμα καὶ τῆς θαλάττης ἐκατέρωθεν καὶ τῆς ἕσων, πορὸν καὶ ἀνθηρᾶς οὔσης διὰ τὴν ἱκμάδα.

VIII

1. Ἀπὸ δὲ τῆς Ἰρκανίας θαλάττης προϊόντι ἐπὶ τὴν ἐω δεξιὰ μὲν ἐστὶ τὰ ὀρη μέχρι τῆς Ἰνδικῆς θαλάττης παρατείνοντα, ἀπερ οἱ Ἑλληνες

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

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

VIII

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

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1 Eudoxus of Cnidus (see Dictionary in Vol. 1).
ονομάζουσι Ταύροι, ἀρξάμενα ἀπὸ τῆς Παμφυλίας καὶ τῆς Κιλικίας καὶ μέχρι δεύτερο προϊόντα ἀπὸ τῆς ἑσπέρας συνεχῶς καὶ τυχάνοντα ἀλλαὶ τῶν ὀνομάτων. προσοικοῦσι δ’ αυτοῦ τὰ προσάρκτικα μέρη πρῶτοι μὲν οἱ Γηλαὶ καὶ Καδούσιοι καὶ Ἀμαρδοὶ, καθάπερ εἰρηταί, καὶ τῶν Ἰρκανίων τινὲς, ἐπειτὰ τὸ τῶν Παρθαναίων ἱθέον καὶ τὸ τῶν Μαργιναὸν καὶ τῶν Ἰρών καὶ ἡ ἔρημος, ἢ ἀπὸ τῆς Ἰρκανίας ὀρίζει οἱ Σάρμιοι ποταμῶς πρὸς ἐω βαδίζουσι καὶ ἐπὶ τῶν Ἡχοῦν. καλεῖται δὲ τὸ μέχρι δεύτερο ἀπὸ τῆς Ἀρμενίας διατείνον, ἡ μικρὸν ἀπολείπον, Παραχοάδρας.3 ἔστι δὲ ἀπὸ τῆς Ἰρκανίας θαλάττης εἰς τοὺς Ἀρίων περὶ ἐξακισχιλίους σταδίους, εἴθ’ ἡ Βακτριανή ἐστι καὶ ἡ Σωγδιανή, τελευταῖοι δὲ Σκύθαι νομάδες. τὰ δ’ ὅρη Μακεδόνες μὲν ἀπαντᾶ τὰ ἐφεξῆς ἀπὸ Ἀρίων Καῦκασον ἐκάλεσαν, παρὰ δὲ τοῖς βαρβάροις τὰ τε ἀκρα κατὰ μέρος ὀνομάζετο οἱ Παροπάμισος τὰ προσβόρεια καὶ τὰ Ἰμωδὰ καὶ τὸ Ἰμαον καὶ ἄλλα τοιαῦτα ὀνόματα ἐκάστοις μέρεσιν ἐπέκειτο.

2. Ἔν αὐριστερὰ δὲ τούτως ἀντιπαράκειται τὰ 5 Σκύθικα ἔθνη καὶ τὰ νομαδικά, ἀπασαν ἐκπληρωταὶ τῇ βόρειον πλευρᾶν. οἱ μὲν δὴ πλείους τῶν Σκυθῶν ἀπὸ τῆς Κασπίας θαλάσσης ἀρξάμενοι Δάαι προσαγορεύονται, τοὺς δὲ προσεφόρους τούτων

1 ἀρξάμενα Ἑγγυς (ἀρξάμενον other MSS.) so Tschucke, Corais, Meineke.
2 τυχάνοντα Ε, τυχάνοντας other MSS.
3 Παραχοάδρας, Tschucke, for Paroxoāras; so the later editors.
4 The reading of the MSS., τὰ τε ἀκρα καὶ τοῦ Παραπαμίσου τὰ προσβόρεια κτλ., is corrupt. Jones corrects the passage by 258
the Greeks are named the Taurus. Beginning at Pamphylia and Cilicia they extend thus far in a continuous line from the west and bear various different names. In the northerly parts of the range dwell first the Gelae and Cadusii and Amardi, as I have said, and certain of the Hyrcanians, and after them the tribe of the Parthians and that of the Margianians and the Arians; and then comes the desert which is separated from Hyrcania by the Sarnius River as one goes eastwards and towards the Ochus River. The mountain which extends from Armenia to this point, or a little short of it, is called Parachoathras. The distance from the Hyrcanian Sea to the country of the Arians is about six thousand stadia. Then comes Bactriana, and Sogdiana, and finally the Scythian nomads. Now the Macedonians gave the name Caucasus to all the mountains which follow in order after the country of the Arians; but among the barbarians the extremities on the north were given the separate names "Paropamisus" and "Emoda" and "Imaus"; and other such names were applied to separate parts.

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

1 11. 7. 1.
2 *i.e.* the "natives," as referred to in 15. 1. 11.
3 *i.e.* the "farthermost (or outermost) parts of the Taurus," as mentioned in 15. 1. 11 (*q. v.*).
μᾶλλον Μασσαγέτας καὶ Σάκας ὀνομάζουσι, τοὺς δ’ ἀλλοὺς κοινῶς μὲν Σκύθας ὀνομάζουσι, ἵδια δ’ ὡς ἐκάστους’ ἀπαντες δ’ ὡς ἐπὶ τὸ πολὺ νομάδες. μάλιστα δὲ γυνώριμοι γεγονόσι τῶν νομάδων οἱ τοὺς Ἐλληνας ἀφελόμενοι τὴν Βακτριανὴν, “Ασίοι καὶ Πασιανοὶ καὶ Τόχαροι ¹ καὶ Σακάρανλοι, ² ὀρμηθέντες ἀπὸ τῆς περαίας τοῦ Ἰαξάρτου τῆς κατὰ Σάκας καὶ Σογδιανοὺς, ἦν κατείχον Σάκαι. καὶ τῶν Δαῶν οἱ μὲν προσαγορεύονται Ἀπαρνοί, οἱ δὲ Ἐώνθιοι, οἱ δὲ Πίσσουροι οἱ μὲν οὖν Ἀπαρνοὶ πλησιαίτατα τῇ Ῥικανία παράκεινται καὶ τῇ κατ’ αὐτὴν θαλάττη, οἱ δὲ λοιποὶ διατείνουσι ³ καὶ μέχρι τῆς ἀντιπαρηκούσης τῇ Ἀρία.

3. Μεταξὺ δ’ αὐτῶν καὶ τῆς Ῥικανίας καὶ τῆς Παρθναίας μέχρι Ἀρίων ἔρημος προκείται πολλὴ καὶ ἀνυδρος, ἢν διεξόντες μακραῖς ὀδοῖς κατέτρεχον τὴν τε Ῥικανίαν καὶ τὴν Νησαίαν ⁴ καὶ τὰ τῶν Παρθναίων πεδία· οἱ δὲ συνέθεντο φόρος· φόρος δ’ ἦν τὸ ἐπτρέπειν τακτοῖς τοῖς χρόνοις τῆς χώραν κατατρέχειν καὶ φέρεσθαι λείαιν. ἐπιπολαζόντων δ’ αὐτῶν παρά τα συγκείμενα, ἐπολεμεῖτο, καὶ πάλιν διαλύσεις καὶ ἀναπολεμήσεις υπῆρχον. τοιοῦτος δὲ καὶ ὁ τῶν ἀλλων νομάδων βίος, ἀεὶ τοῖς πλησίον ἐπιτιθεμένων, τοτε δ’ αὐ διαλλαττομένων.

4. Σάκαι μέντοι παραπλησίας ἐφόδους ἐποιή-

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

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the east than these are named Massagetae and Sacae, whereas all the rest are given the general name of Scythians, though each people is given a separate name of its own. They are all for the most part nomads. But the best known of the nomads are those who took away Bactriana from the Greeks, I mean the Asii, Pasiani, Tochari,¹ and Sacarauli, who originally came from the country on the other side of the Iaxartes River that adjoins that of the Sacae and the Sogdiani and was occupied by the Sacae. And as for the Dāae, some of them are called Aparni, some Xanthii, and some Pissuri. Now of these the Aparni are situated closest to Hyrcania and the part of the sea that borders on it, but the remainder extend even as far as the country that stretches parallel to Aria.

3. Between them² and Hyrcania and Parthia and extending as far as the Arians is a great waterless desert, which they traversed by long marches and then overran Hyrcania, Nesaea, and the plains of the Parthians. And these people agreed to pay tribute, and the tribute was to allow the invaders at certain appointed times to overrun the country and carry off booty. But when the invaders overran their country more than the agreement allowed, war ensued, and in turn their quarrels were composed and new wars were begun. Such is the life of the other nomads also, who are always attacking their neighbours and then in turn settling their differences.

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

¹ On the Tochari and their language, see the article by T. A. Sinclair in the Classical Review, xxxvii, Nov., Dec., 1923, p. 159.
² The Aparnian Dāae (see 11. 9. 2).
σαντο τοῖς Κιμμερίοις καὶ Τρήρεσι,1 τὰς μὲν μακροτέρας, τὰς δὲ καὶ ἐγγύθεν καὶ γὰρ τὴν Βακτριανὴν κατέσχον καὶ τῆς Ἀρμενίας κατεκτήσαντο τὴν ἀρίστην γῆν, ὥν καὶ ἐπώνυμον έαυτῶν κατέλιπον τὴν Σακασηνήν, καὶ μέχρι Καππαδοκῶν, καὶ μάλιστα τῶν πρὸς Εὐξείνῳν, οὖς Ποντικοὺς νῦν καλοῦσι, προῆλθον. ἐπιθέμενοι δ᾽ αὐτοῖς πανηγυρίζοντι ἁπὸ τῶν λαφύρων οἱ ταύτῃ τότε τῶν Περσῶν στρατηγοὶ, νῦκτωρ ἀρδην αὐτοὺς ἡφαίσταν. ἐν δὲ τῷ πεδίῳ πέτραν τινὰ προσχωματι συμπληρώσαντες εἰς βουνοεἰδεῖς σχῆμα ἐπέθηκαν τείχος καὶ τὸ τῆς Ἀναίτιδος καὶ τῶν συμβόων θεῶν ιερὸν ἱδρύσαντο, Ὡμανοῦ καὶ Ἀναδάτου, Περσικῶν δαιμόνων, ἀπέδειξάν τε πανήγυριν κατ᾽ έτος ιερὰν, τὰ Σάκαια, ἥν μέχρι νῦν ἐπιτελοῦσιν οἱ τὰ Ζηλᾶ 2 ἔχοντες οὕτω γὰρ καλοῦσι τὸν τόπον ἐστὶ δὲ ἱεροδοῦλων πόλισμα τὸ πλέον. Πομπήιος δὲ προσθεὶς χώραν ἀξιόλογον καὶ τοὺς ἐν αὐτῇ συνοικίσας εἰς τὸ τείχος μίαν τῶν πόλεων ἀπέφηνεν, ὑν διέταξε μετὰ τὴν Μιθριδάτου κατάλυσιν.

5. Οἱ μὲν 3 οὗτῳ λέγουσι περὶ τῶν Σακῶν, οἱ δ᾽, ὅτι Κύρος ἐπιστρατεύσας τοῖς Σάκαις, ἠττηθεὶς τῇ μάχῃ φεύγει, στρατοπεδευσάμενος δ᾽ ἐν ὧ χωρίῳ τὰς παρασκευὰς ἀπελελοίπει 4 πλήρεις ἀφθονίας ἀπάσης, καὶ μάλιστα οὖν, διαναπάυσας μικρὰ τὰν στρατιάν, ἦλαυνεν ἀφ᾽ ἐσπέρας, ὡς φεύγων, πλήρεις ἀφεὶς τὰς σκηνάς προελθὼν δ᾽.

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

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

1 Cf. 1. 3. 21, 12. 3. 24, 12. 8. 7, 13. 1. 8, 13. 4. 8, 14. 1. 40.
ὅσον ἐδόκει συμφέρειν, ἱδρύθη ἐπιώντες δ’ ἐκεῖνοι καὶ καταλαβόντες ἔρημον ἀνδρῶν τὸ στρατόπεδον, τῶν δὲ πρὸς ἀπόλαυσιν μεστῶν, ἀνέδην ἐνεπιμ-πλαντο. ο’ δ’ ὑποστρέψας ἔξοινουσ κατέλαβε καὶ παραπλήγας, ὡσθ’ οἱ μὲν ἐν κάρῳ κείμενοι καὶ ὑπνὸ κατεκόπτοντο, οἱ δ’ ὀρχούμενοι καὶ βακχεύοντες γυμνοὶ περιέπτοντο τοὺς τῶν πολεμίων ὀπλοῖς, ὁλίγοι δ’ ἀπώλοντο ἄπαντες. ο’ δὲ θείοι νομίσας τὸ εὐτύχημα, τὴν ἡμέραν ἐκείνην ἀνιερώ-σας τῇ πατρίῳ θεῷ προσηγορέσει 1 Σάκαια· ὅποιν δ’ ἂν ἢ τῆς θεοῦ ταύτης ἱερῶν, ἑνταύθα νομίζεται καὶ ἢ τῶν Σακαίων ἐορτῇ βακχείᾳ τίς 2 μεθ’ ἡμέραν καὶ νύκτωρ, διεσκενασμένων Ξυβιστὶ, πινόντων ἄμα καὶ πληκτιζομένων πρὸς ἀλλήλους ἄμα τε καὶ τὰς συμπινοῦσας γυναῖκας.

6. Μασσαγέται δ’ ἐδήλωσαν τὴν σφετέραν ἄρετὴν ἐν τῷ πρὸς Κύρον πολέμω, περὶ δὴν 3 θρυλοῦσι πολλοί, καὶ δεὶ πυνθάνεσθαι παρ’ ἐκεῖνοι. λέγεται δὲ καὶ τοιαῦτα περὶ τῶν Μασ-σαγέτων, ὡτι κατοικοῦσιν οἱ μὲν ὅρη, τινὲς δ’ αὐτῶν πεδία, οἱ δὲ ἐλη, ὃ ποιοῦσιν οἱ ποταμοί, οἱ δὲ τὰς ἐν τοῖς ἔλεσι νήσους. μάλιστα δὲ φασι τὸν Ἀράξην 4 ποταμὸν κατακλύσει τὴν χώραν πολλαχῇ χιλιόμενον, ἐκπίπτοντα δὲ τοῖς μὲν ἄλλοις στόμασιν εἰς τὴν ἄλλην τὴν πρὸς ἄρκτος θάλατταν, ἐνὶ δὲ μόνῳ πρὸς τὸν κόλπον τὸν Ἰρκάνιον. θεοὺς δὲ ἥλιου μόνον ἠγούνται, τούτῳ δὲ ἰπποθυτοῦσι γαμεῖ δ’ ἐκαστος μίαν, χρώνται

1 προσηγορέσει οὐς, προσηγορεύσας other MSS.
2 τίς, Tschucke, for τοῖς D, τῆς Chilung, τῶν γεγ.
3 For δὲν, Meineke, following conj. of Corais, reads ὅπως.
4 Ἀράξην i, Ἀράξον other MSS.
as he thought best and halted; and that the Sacae pursued, found the camp empty of men but full of things conducive to enjoyment, and filled themselves to the full; and that Cyrus turned back, and found them drunk and crazed, so that some were slain while lying stupefied and asleep, whereas others fell victims to the arms of the enemy while dancing and revelling naked, and almost all perished; and Cyrus, regarding the happy issue as of divine origin, consecrated that day to the goddess of his fathers and called it Sacaea; and that wherever there is a temple of this goddess, there the festival of the Sacaea, a kind of Bacchic festival, is the custom, at which men, dressed in the Sicyanian garb, pass day and night drinking and playing wantonly with one another, and also with the women who drink with them.

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

1 The Northern Ocean.  
2 The Sun.
δὲ καὶ ταῖς ἀλλήλων οὐκ ἀφανῶς, ὅ δὲ μιγνύμενος τῇ ἄλλοτρίᾳ, τὴν φαρέτραν ἐξαιτήσας ἐκ τῆς ἀμάξης, φανερῶς μέγιστοι θάνατος δὲ νομίζεται παρ' αὐτοῖς ἄριστος, ὅταν γηράσαντες κατακο-πώσι μετὰ προβατείων κρεῶν καὶ ἀναμίξεως βρωθῶσι-τοὺς δὲ νόσῳ θανόντας ρίπτουσιν, ὡς ἀσεβεῖς καὶ ἀξίους ὑπὸ θηρίων βεβρῶσθαι. ἄγαθοι δὲ ἵπποτάι καὶ πεζοὶ, τὸξοις δὲ χρωταῖ καὶ μαχαίραις καὶ θάραξι καὶ σαγάνες χαλκαῖς, ζώναι δὲ αὐτοῖς εἰσὶ χρυσαὶ καὶ διαδήματα ἐν ταῖς μάχαις ὄντες ἵπποι χρυσοχάλυμοι, καὶ μασχαλιστήρες δὲ χρυσοῖ ἀργυροῖ δ' οὐ γίνεται παρ' αὐτοῖς, σίδηρος δ' ὀλίγος, χαλκός δὲ καὶ χρυσὸς ἄφθονος.

7. Οἱ μὲν οὖν ἐν ταῖς νήσοις, οὐκ ἔχοντες στόριμα, μιχοφαγοῦσι καὶ ἀγρίοις χρῶνται καρποῖς, ἀμπέχονται δ' τοὺς τῶν δένδρων φλοιοὺς (οὐδ' γὰρ βοσκήματα ἔχουσι), πίνουσι δ' τὸν ἐκ τῶν δένδρων καρπὸν ἐκθλίβοντες οἷ' δ' ἐν τοῖς ἐλεσιν ἰχθυοφαγοῦσιν, ἀμπέχονται δ' τὰ τῶν φωκῶν δέρματα τῶν ἐκ θαλάττης ἀνατρεχούσων· οἱ δ' ὅρειοι τοῖς ἀγρίοις τρέφονται καὶ αὐτοὶ καρποῖς ἔχουσι δ' καὶ προβαταὶ ὀλίγα, ὡστ' οὖδ' κατακόπτουσι, φειδόμενοι τῶν ἔριων χάριν καὶ τοῦ γάλακτος· τὴν δ' ἐσθίετα ποικίλλουσιν ἐπιχριστοῖς φαρμάκοις δυσεξίτηλον ἔχουσι τὸ ἀνθος. οἱ δ' πεδινοὶ, καίπερ ἔχοντες χώραν, οὐ γεωργοῦσιν, ἀλλὰ ὑπὸ προβατῶν καὶ ἰχθύων ζώσει νομαδικῶς καὶ Σκυθικῶς, ἐτὶ γὰρ τις καὶ κοινὴ ἡ διάιτα πάντων τῶν τοιοῦτων, ἦν πολλάκις λέγω, καὶ ταφαὶ δ' εἰσὶ παραπλήσιαι καὶ ἦθη καὶ
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one another; not in secret, however, for the man who is to have intercourse with the wife of another hangs up his quiver on the wagon and has intercourse with her openly. And they consider it the best kind of death when they are old to be chopped up with the flesh of cattle and eaten mixed up with that flesh. But those who die of disease are cast out as impious and worthy only to be eaten by wild beasts. They are good horsemen and foot-soldiers; they use bows, short swords, breastplates, and sagares\(^1\) made of brass; and in their battles they wear head-bands and belts made of gold. And their horses have bits and girths made of gold. Silver is not found in their country, and only a little iron, but brass and gold in abundance.

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

\(^1\) See note on "sagaris," 11. 5. 1.  
\(^2\) e.g. 7. 3. 7–8.
ô σύμπας βίος, αὐθέκαστος μέν, σκαίος δὲ καὶ ἄγριος καὶ πολεμικός, πρὸς δὲ τὰ συμβόλαια ἀπλοῦς καὶ ἀκάπηλος.

8. Τοῦ δὲ τῶν Μασσαγετῶν καὶ τῶν Σακῶν ἔθνων καὶ οἱ Ἀττάσιοι ἡμῖν καὶ οἱ Χωράσμιοι, εἰς οὓς ἀπὸ τῶν Βακτρίανῶν καὶ τῶν Σογδιανῶν ἐφυγε Σπιταμένης, εἰς ἐκ τῶν ἀποδράτων Περσῶν τὸν Ἀλέξανδρον, καθάπερ καὶ Βήσσος· καὶ ὕστερον δὲ Ἀρσάκης τοῦ Καλλίνικον φεύγων Σέλευκον εἰς τοὺς Ἀπασιάκας ἔχωρησε. φησί δ' Ἐρατοσθένης τοὺς Ἀραχωτοὺς καὶ Μασσαγέτας τοῖς Βακτρίοις παρακεῖσθαι πρὸς δύσιν παρὰ τὸν Ὀξέων, καὶ Σάκας μὲν καὶ Σογδιανοὺς τοὺς ὀλοὶς ἐδάφεσιν ἀντικεῖσθαι τῇ Ἰνδικῇ, Βακτρίους δὲ C 514 ἐπ' ὀλίγον τὸ γὰρ πλέον τῷ Παροττάμῳ παρακεῖσθαι διείργειν δὲ Σάκας μὲν καὶ Σογδιανοὺς τὸν Ἱαξάρτην, καὶ Σογδιανοὺς δὲ καὶ Βακτριανοὺς τὸν Ὀξέων, μεταξὺ δὲ Ἰρκανῶν καὶ Ἀρίων Ταπύρους οἰκεῖν κύκλῳ δὲ περὶ τὴν θάλατταν μετὰ τοὺς Ἰρκανοὺς Ἀμάρδους 2 τε καὶ Ἀναριάκας 3 καὶ Καδούσιος καὶ Ἀλβανοὺς καὶ Κασπίους καὶ Οὐίτιος, τάχα δὲ καὶ ἑτέρους μέχρι Σκυθῶν, ἐπὶ θάτερα δὲ μέρι τῶν Ἰρκανῶν Δέρβικας, τοὺς δὲ Καδούσιους συμπείανειν Μήδων καὶ Ματιανῶν 4 ὑπὸ τὸν Παραχοάθραν.

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

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

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

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

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\(^1\) See Arrian's *Expedition of Alexander*, 3. 28. 16, 29. 12, 30. 1.  
\(^2\) King of Parthia.  
\(^3\) King of Syria 246—226 B.C.  

\(^4\) E reads Μαρτιαρίνων (cp. Μαρτιαρίνη and note in 11. 14. 8).
σταδίους, ἐνθεν δ' ἐπὶ Κασπίας πύλας πεντακισχιλίους ἔξακοσίους, εἰτ' εἰς Ἀλέξανδρειαν τὴν ἐν Ἄριοις ἐξακισχιλίους τετρακοσίους, εἰτ' εἰς Βάκτραν τὴν πόλιν, ἢ καὶ Ζαρίσσπα καλεῖται, τρισχιλίους ὀκτακοσίους ἐβδομήκοντα, εἰτ' ἐπὶ τὸν Ἰαξάρτην ποταμόν, ἐφ' ὅν Ἀλέξανδρος ἦκεν, ὡς πεντακισχιλίους ὀμοί δισμύριοι δισχιλίοι ἔξακοσίοι ἐβδομῆκοντα. λέγει δὲ καὶ οὕτω τὰ διαστήματα ἀπὸ Κασπίων πυλῶν εἰς Ἰνδοὺς, εἰς μὲν Ἐκατόμπυλον χιλίους ἐνυκακοσίους ἐξήκοντά φασίν, εἰς δ' Ἀλέξανδρειαν τὴν ἐν Ἄριοις τετρακισχιλίους πεντακοσίους τριάκοντα, εἰτ' εἰς Προβασίαν τὴν ἐν Δραγγῇ 1 χιλίους ἔξακοσίους, οἱ δὲ πεντακοσίους, εἰτ' εἰς Ἀραχωτοὺς τὴν πόλιν τετρακισχιλίους ἐκατὸν εἴκοσιν, εἰτ' εἰς Ὀρτοσπανα, ἐπὶ τὴν ἐκ Βάκτρων τρίοδον, δισχιλίους, εἰτ' εἰς τὰ ὀρια τῆς Ἰνδικῆς χιλίους, ὀμοί μύριοι πεντακισχίλιοι τριακόσιοι. 2 ἐπ' εὐθείας δὲ τῇ διαστήματι τούτῳ 3 συνεχές δεῖ νοεῖν, τὸ ἀπὸ τοῦ Ἰνδοῦ μεχρὶ τῆς ἔφας βαλάττης μήκος τῆς Ἰνδικῆς ταύτα μὲν τὰ περὶ τοὺς Σάκας.

IX

1. Ἡ δὲ Παρθναία πολλὴ μὲν οὐκ ἐστὶν, συνετέλει γοῦν μετὰ τῶν Ἰρκαί ων κατὰ 4 τὰ Περσικά, καὶ μετὰ ταύτα, τῶν Μακεδόνων κρατούντων ἐπὶ

1 Δραγγη, the editors, for Δράτη.
2 τριακόσιοι, Kramer, for πεντακόσιοι; so the later editors.
3 τὸ, before συνεχές, Jones deletes.
4 κατὰ, before τὰ, Casaubon inserts; so the later editors.

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

\section*{IX}

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

\(^1\) The sum total of the distances here given is 15,210 stadia, not 15,300 (15,500 MSS.). The total of 15,300 is again found in 15. 2. 8.
χρόνου πολύν. προς δὲ τῇ σμικρότητι δασειά καὶ ὄρεινή ἐστὶ καὶ ἀπορος, ὡστε ¹ διὰ τούτο δρόμω διεξάσθη τὸν ἐαυτὸν οἱ βασιλεῖς ὄχλου, οὐ δυναμένης τρέφειν τῆς χώρας αὐδ' ἐπὶ μικρὸν. ἀλλὰ νῦν ἡμεῖς. μέρη δ' ἐστὶ τῆς Παρθυνηῆς ἡ τε Κωμισηῆς ² καὶ ἡ Χωρηῆ, σχεδὸν δὲ τι καὶ τὰ μέχρι πυλῶν Κασπίων καὶ Ραγῶν καὶ Ταύρων, ὁντα τῆς Μηδίας πρότερον. ἐστι δ' Ἀπά-
μεια καὶ Ηράκλεια πόλεις περὶ τὰς 'Ράγας. εἰσὶ δ' ἀπὸ Κασπίων πυλῶν εἰς μὲν 'Ράγας στάδιοι πεντακόσιοι, ὡς φησιν Ἀπολλόδωρος, εἰς δ' Ἐκατόμπυλον, τὸ τῶν Παρθυνων βασιλείων, χίλιοι διακόσιοι ἐξηκοντα' τοῦνομα δὲ ταῖς 'Ράγαις ἀπὸ τῶν γενομένων σεισμῶν γενέσθαι φασίν, ὡς ὑπὸ πόλεις τε συχναὶ καὶ κῶμαι δισ-
χίλιαι, ὡς Ποσειδώνιος φησι, ἀνετράπησαν. τοὺς δὲ Ταύρων οικεῖν φασὶ μεταξὺ Δερβίκων τε καὶ Ἑρκδαν. ἱστοροῦσι δὲ περὶ τῶν Ταύρων, ὅτι αὐτοῖς εἰπ' νόμιμων τὰς γυναῖκας ἐκδίδοναι ταῖς γαμετάς ἐτέροις ἀνδράσιν, ἐπειδὰν ἐξ αὐτῶν ἀνέλουνται δύο ἡ τρία τέκνα, καθάπερ καὶ Κάτων Ὀρτησίῳ δειγθέντι ἐξέδοκε τῇ Μαρκίαν ἐφ' ἡμῶν κατὰ πάλαιν Ρωμαίων ἔθεος.

2. Νεωτερισθεντων δὲ τῶν ἐξω τοῦ Ταύρου διὰ τὸ πρὸς ἄλλοις ³ εἶναι τοὺς τῆς Συρίας καὶ τῆς Μηδίας βασιλείας τους ἐχοντας καὶ ταῦτα, πρῶτον

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

2. But when revolutions were attempted by the countries outside the Taurus, because of the fact that the kings of Syria and Media, who were in possession also of these countries, were busily engaged with others, those who had been entrusted with their government first caused the revolt of
μὲν τὴν Βακτριανὴν ἀπέστησαν οἱ πεπιστευμένοι καὶ τὴν ἐγγὺς αὐτὴς πᾶσαν, οἱ περὶ Εὐθυδημον. ἔπειτ' Ἀρσάκης, ἀνὴρ Σκύθης, τῶν Δαῶν 1 τινὰς ἐχών, τοὺς Ἀπάρνους 2 καλούμενους νομάδας, παροικοῦντας τῶν Ὁχον, ἐπήλθεν ἐπὶ τὴν Παρθναίαν καὶ ἐκράτησεν αὐτῆς. κατ' ἀρχὰς μὲν οὖν ἀσθενῆς ἦν διαπολεμῶν πρὸς τοὺς ἀφαιρεθέντας τὴν χώραν καὶ αὐτὸς καὶ οἱ διαδεξάμενοι ἐκεῖνον, ἔπειθ' οὕτως ἰσχυσαν ἀφαιρούμενοι τὴν πλησίον ἀεὶ διὰ τὰς ἐν τοῖς πολέμοις κατορθώσεως, ὡστε τελευτῶντες ἀπάσης τῆς ἐντὸς Εὐφράτου κύριοι κατέστησαν. ἀφείλοντο δὲ καὶ τῆς Βακτριανῆς μέρος βιασάμενοι τοὺς Σκύθας καὶ ἐτὶ πρότερον τοὺς περὶ Εὐκρατίδαν, καὶ νῦν ἐπάρχουσι τοσαύτης γῆς καὶ τοσοῦτων ἐθνῶν, ὡστε αὐτύπαλοι τοῖς Ρωμαίοις τρόπον τινὰ γεγόνασι κατὰ μέγεθος τῆς ἀρχῆς. αὐτίοσ δ' ὣς αὐτῶν καὶ τὰ ἔθη τὰ ἔχοντα πολὺ μὲν τὸ βάρβαρον καὶ τὸ Σκυθικὸν, πλέον μέντοι τὸ χρήσιμον πρὸς ἤγεμονίαν καὶ τὴν ἐν τοῖς πολεμοῖς κατορθώσιν.

3. Φασὶ δὲ τοὺς Ἀπάρνους 3 Δίας μετανύστας εἶναι ἐκ τῶν ὑπὲρ τῆς Μαιώτιδος Δαῶν, οὐ ψαυτίους ἢ Παρίους καλοῦσιν οὐ πάνυ δ' ὁμολογηταὶ Δίας εἶναι τινὰς τῶν ὑπὲρ τῆς Μαιώτιδος Σκυθῶν· ἀπὸ τούτων δ' οὖν ἐλκεῖν φασὶ τὸ γένος τοῦ Ἀρσάκην, οἱ δὲ Βακτριανὸν λέγουσιν αὐτὸν, φεύγοντα δὲ τὴν αὐξήσιν τῶν περὶ Διόδοτον ἀποστῆσαι τὴν Παρθναίαν. εἰρηκότες

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

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

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

3 Απάρνους, Jones, for Πάρνους (see note on Απάρνους, 11. 7. 1).
δὲ πολλὰ περὶ τῶν Παρθικῶν νομίμων ἐν τῇ ἐκτη
tῶν ἱστορικῶν ὑπομνημάτων βίβλῳ, δευτέρα δὲ
tῶν μετὰ Πολύβιον, παραλείψομεν ἐνταῦθα, μὴ
tαυτολογεῖν δόξωμεν, τοσοῦτον εἴποντες μόνον,
ότι τῶν Παρθικῶν συνεδρίων φήσιν εἶναι Ποσει-
dώνος διίττον, τὸ μὲν συγγενῶν, τὸ δὲ σοφῶν καὶ
μάγων, ἐξ ὧν ἰμφοῦ τοὺς βασιλείς καθίστασθαι.

Χ

1. Ἡ δ᾽ Ἀρία καὶ ἡ Μαργιανῆ, Κράτιστα εἰς ταύτης τῇ µὲν ὑπὸ τῶν ὁρῶν ἐγκλείο-
µένα, τῇ δ᾽ ἐν πεδίοις τὰς οἰκήσεις ἔχοντα. τὰ
µὲν οὐν ὀργὶ νέµονται σκηνίαι τινες, τὰ δὲ πεδία
ποταµῶις διαρρέεται ποτίζοντι αὐτὰ, τὰ µὲν τῷ
Ἀρίῳ, τὰ δὲ Μάργῳ. ὡµορεῖ δὲ ἡ Ἀρία τῇ

C 516 Βακτριανὴ καὶ τὴν ὑποστάσαν ὅρει τῷ ἔχοντι
tὴν Βακτριανῆν, διείχει δὲ τῆς Τρκανίας περὶ
exakiskhliou σταδίους. συντελής δ᾽ ἂν αὐτὴ
cαὶ ἡ Δραγγιανῆ µέχρι Καρµανίας, τὸ µὲν πλέον
tοῖς νοτίως μέρεσι τῶν ὁρῶν ὑποπεπτωκύνα,
ἔχουσα µέντοι τινὰ τῶν μερῶν καὶ τοῖς άρκτι-
κοῖς πλησιάζοντα τοῖς κατὰ τὴν Ἁρίαν καὶ ἡ
Ἀραχωσία δὲ οὐ πολὺ ἀπωθέν ἐστι, καὶ αὐτὴ
about the Parthian usages in the sixth book of my Historical Sketches and in the second book of my History of events after Polybius, I shall omit discussion of that subject here, lest I may seem to be repeating what I have already said, though I shall mention this alone, that the Council of the Parthians, according to Poseidonius, consists of two groups, one that of kinsmen, and the other that of wise men and Magi, from both of which groups the kings were appointed.

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

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

4 Instead of *μερῶν* E reads *δρῶν.*
τοίς νοτίως μέρεσι τῶν ὅρων ὑποπεπτώκυια καὶ μέχρι τοῦ Ἴνδοῦ ποταμοῦ τεταμένη, μέρος οὕσα τῆς Ἀριανῆς. μῆκος δὲ τῆς Ἀρίας ὅσον δισχίλιοι στύδιοι, πλάτος δὲ τριακόσιοι τοῦ πεδίου. πόλεις δὲ Ἀρτακάμηνα ¹ καὶ Ἀλεξάνδρεια καὶ Ἀχαΐα, ἕπονυμοι τῶν κτισάντων. εὐοινεὶ δὲ σφόδρα ἡ γῆ καὶ ἡ ἅπας εἰς τριγονίαν παραμένει ἐν ἀπιτωτοῖς ἀγγεσί.

2. Παραπλησία δ' ἐστὶ καὶ ἡ Μαργιανή, ἐρημώαις δὲ περιέχεται τὸ πεδίον. θαυμάσας δὲ τὴν εὐφυίαν ὁ Σωτήρ Ἀντίοχος τείχει περιέβαλε κύκλων ἔχουσι χιλίων καὶ πεντακόσιων σταδίων, πόλιν δὲ ἐκτισεν Ἀντίοχειαν. εὐάμπελος δὲ καὶ αὕτη ἡ γῆ: φασί γρόν ὁ ὁ πυθμένα εὐρίσκεσθαι πολλάκις δυσὶν ἀνδράσι περιληπτῶν, τὸν δὲ βότρυν δίπηχυν.

XI

1. Τῆς δὲ Βακτρίας μέρη μὲν τινα τῇ Ἀρία παραβέβληται πρὸς ἄρκτον, τὰ πολλὰ δ' ὑπέρκειται πρὸς ἑως πολλὴ δ' ἐστὶ καὶ καύμορος πλὴν ἐλαίου. τοσοῦτον δὲ ἱσχυσαν οἱ ἀποστήσαντες Ἐλλήνες αὐτὴν διὰ τὴν ἀρετὴν τῆς χώρας, ὥστε τῆς τῇ Ἀριανῆς ἑπεκράτουν καὶ τῶν Ἴνδον, ὡς φησιν Απολλόδωρος ὁ Ἀρτεμιτηνός, ² καὶ πλεῖω ἐθνὶς κατεστρέψαντο ἡ Ἀλέξανδρος, καὶ μάλιστα Μένανδρος (εἴ γε καὶ τὸν Ὡπανὸν διέβη

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

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

XI

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

\(^1\) King of Syria 280-261 B.C.
\(^2\) *i.e.* about ten to eleven feet in circumference.
\(^3\) *i.e.* about three feet; apparently in *length*, not in *circumference.*
πρὸς ἑώ, καὶ μέχρι τοῦ Ἱμάους¹ προῆλθε), τὰ μὲν γὰρ αὐτός, τὰ δὲ Δημήτριος ὁ Εὐθυδήμου υἱός, τοῦ Βακτρίων βασιλέως· ού μόνον δὲ τὴν Παταληνήν κατέσχον, ἀλλὰ καὶ τῆς ἄλλης παραλίας τῆς τε Σαραοστοῦ καλομένην καὶ τὴν Σιγέρδιδος βασιλείαν. καθ’ ὄλου δὲ φησιν ἐκείνος τῆς συμπάθεις Ἀριανῆς πρόσχημα εἶναι τὴν Βακτριανὴν· καὶ δὴ καὶ μέχρι Σηρῶν καὶ Φρυνών² ἐξέτεινον τὴν ἄρχὴν.

2. Πόλεις δ’ εἶχον τὰ τε Βάκτρα, ἢπερ καὶ Ζαριάσπαν καλοῦσα, ἵνα διαρρέει ὁμώνυμος ποταμός ἐκβάλλων εἰς τὸν Ὄξον, καὶ Δάραψα³ καὶ ἄλλας πλείουσας τούτων δ’ ἦν καὶ ἡ Εὐκρατίδια, τοῦ ἄριστος ἐπώνυμος. οἳ δὲ κατασχόντες αὐτὴν Ἡλλήνης καὶ εἰς σατραπείας διηρῆκασιν, τῇ ὁν τε Ἀσπιώνοι καὶ τὴν Τούριούναν⁴ ἀφήνησά τοι Εὐκρατίδθη οἱ Παρθιωνοὶ. ἐσχὸν δὲ καὶ τὴν Σογδιανὴν ὑπερκειμένην πρὸς ἑώ τῆς Βακτριανῆς μεταξὺ τοῦ τε Ὄξου ποταμοῦ, δε ὀρίζει τὴν τε τῶν Βακτρίων καὶ τὴν τῶν Σογδίων, καὶ τοῦ Ἰαζάρτουν ὑπότος δὲ καὶ τῶν Σογδίων ὀρίζει καὶ τῶν νομάδας.

3. Τὸ μὲν οὖν παλαιῶν οὐ πολὺ διέφερον τοῖς βίοις καὶ τοῖς ἱθέσιν τῶν νομάδων οἳ τε Σογδιανοὶ καὶ οἱ Βακτριανοί, μικρὸν δ’ ὦμοις ἀμερώτερα ἤν τὰ τῶν Βακτριανῶν, ἀλλὰ καὶ περὶ τούτων οὐ τὰ βέλτιστα λέγουσιν οἳ περὶ Ὀυνησίκριτον τοὺς γὰρ ἀπειρηκόστας διὰ γῆρας ἦ νόσον ἔστασα παρα-

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

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

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

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1 See Dictionary in Vol. I.

4 Τουριώναρ, Meineke emends to Ταὐριώναρ, perhaps rightly.
6 For θεσι, Meineke reads θεσι.
βάλλεσθαι τρεφομένους κυσίν ἐπίτηδες πρὸς τούτο, οὕς ἐνταφιαστάς καλεῖσθαι τῇ πατρώᾳ γλώστῃ, καὶ ὥρασθαι τὰ μὲν ἑξώ τείχους τῆς μητροπόλεως τῶν Βακτρων καθαρά, τῶν δ' ἐντὸς τὸ πλέον ὁστέων πλήρεις ἀνθρωπίνων καταλύσαι δὲ τῶν νόμων Ἀλέξανδρου. τοιαύτα δὲ πως καὶ τὰ περὶ τοὺς Κασπίους ἱστοροῦσι τοὺς γὰρ γονέας, ἐπειδὰν ὑπὲρ ἐβδομήκοντα ἔτη γεγονοτες τυχχάνωσιν, ἢγκλεισθέντας λιμικτονεῖσθαι. τούτῳ μὲν οὖν ἀνεκτόπετον καὶ τῷ Κείων 1 νόμῳ παραπλήσιον, καὶπερ ὑπὸ Σκυθικῶν, πολὺ μέντοι Σκυθικῶτερον τὸ τῶν Βακτριανῶν. καὶ δὴ εἰ 2 διαπορεῖν ἄξιον ἢν, ἢμικα Ἀλέξανδρος τοιαύτα κατελάμβανε τάνταύθα, τί ὁχή εἰπεῖν 3 τὰ ἐπὶ τῶν πρῶτων Περσῶν καὶ τῶν ἔτι πρότερον ἡγεμόνων, οποῖα εἰκοσὶ ἢν παρ' αὐτοῖς νεμομίσθαι;

4. Φασὶ δ' οὖν ὅκτῳ πόλεις τῶν Ἀλέξανδρον ἐν τῇ Βακτριανῇ καὶ τῇ Σογδιανῇ κτίσαι, τινὰς δὲ κατασκάψαι, ὅπως Καρίτας μὲν τῆς Βακτριανής, ἐν ἥ Καλλισθένθης συνελίθθη καὶ παρεδόθη φυλακή, Μαράκανδα δὲ τῆς Σογδιανῆς καὶ τὰ Κύρα, ἐσχατον ὑπὸ Κύρου κτίσμα, ἐπὶ τῷ Ἰαζάρτῃ ποταμῷ κείμενον, ὅπερ ἢν ὄριον τῆς Περσῶν ἀρχῆς κατασκάψαι δὲ τὸ κτίσμα τούτο, καὶπερ ὑντα φιλόκυρον, διὰ τὰς πυκνὰς ἀποστάσεις ἔλειν δὲ καὶ πέτρας ἐρυμνὰς σφόδρα ἐκ προδοσίας, τὴν τε ἐν τῇ Βακτριανῇ, τὴν Σισιμῖθρου, ἐν ἥ εἰχεν Ὀξυάρτης τὴν θυγατέρα Ἡρώδανην, καὶ τὴν ἐν τῇ

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

4. Be this as it may, they say that Alexander founded eight cities in Bactriana and Sogdiana, and that he rased certain cities to the ground, among which was Cariatae in Bactriana, in which Callisthenes was seized and imprisoned, and Maracanda and Cyra in Sogdiana, Cyra being the last city founded by Cyrus and being situated on the Iaxartes River, which was the boundary of the Persian empire; and that although this settlement was fond of Cyrus, he rased it to the ground because of its frequent revolts; and that through a betrayal he took also two strongly fortified rocks, one in Bactriana, that of Sisimithres, where Oxyartes kept his daughter

1 Cf. 10. 5. 6.  
2 Cyrus the Elder.
STRABO

Σογδιανῆ τήν τοῦ Ὄξον, οί δ' Ἀριαμάζον φασί. τήν μὲν οὖν Σισιμίθρου πεντεκαίδεκα σταδίων ἰστοροῦσι τὸ ὄψος, ὅγῳκοντα δὲ τὸν κύκλον ἀνω δ' ἐπίπεδον καὶ εὐγενῶν, ὡςον πεντακοσίους ἄνδρας τρέφειν δυναμένην, εὖ ἣ καὶ εξειδεῖν τυχεῖν πολυτελοῦς, καὶ γαμοὺς ἀγαγεῖν ὁΡωξάνης τῆς Ὀξυντοῦ θυγατρός τοῦ Ἀλέξανδρον τὴν δὲ τῆς Σογδιανῆς διπλασίαν τὸ ὄψος φασί. περὶ τούτους δὲ τοὺς τόπους καὶ τὸ τῶν Βραγχιδῶν ἀστὺ ἀνελεῖν, οὐς Ἐρέξην μὲν ἵδρυσαι αὐτόθι, συναπάραντας αὐτῷ ἐκόντας ἐκ τῆς οἰκείας, διὰ τὸ παραδοῦναι τὰ χρήματα τοῦ θεοῦ τὰ ἐν Διδύμων καὶ τοὺς θησαυροὺς ἐκεῖνον δ' ἄνελεῖν μυσταπτομένου τὴν ἱεροσύλιαν καὶ τὴν προδοσίαν.

5. Τὸν δὲ διὰ τῆς Σογδιανῆς ρέοντα ποταμὸν καλεῖ ¹ Πολυτίμητον Ἀριστόβουλος, τῶν Μακεδόνων ὄνομα ² θεμένων (καθάπερ καὶ ἄλλα πολλὰ τὰ μὲν καὶνὰ ἐθεσαν, τὰ δὲ παρωνόμασαν), ἀρίδουντα δὲ τῆν χώραν ἐκπίπτειν εἰς ἔρημον καὶ ἀμμώδη γῆν, καταπίνεσθαι τε εἰς τὴν ἄμμον, ὡς καὶ τὸν Ἀριον τὸν δὲ Ἀριῶν ρέοντα. τοῦ δὲ Ὄχυν ποταμοῦ πλησίον ὁρύπτοντας εὐρεῖν ἐλαίου πηγῆν λέγουσιν: εἰκὸς δὲ, ὅσπερ νυρώδη τινὰ καὶ στύφοντα ύγρὰ καὶ ἀσφαλτώδη καὶ θειώδη διαρρεῖ τὴν γῆν, οὔτω καὶ λιπαρά εὐρίσκεσθαι, τὸ δὲ σπάνιον ποιεῖ τὴν παραδοξίαν. ρεῖν δὲ τὸν Ὄχυν οἱ μὲν διὰ τῆς Βακτριανῆς φασίν, οἱ δὲ

¹ καλεῖ, Forbiger, from conj. of Casaubon, for καὶ. ἵγυ insert λέγει after Ἀριστόβουλος. ἵγυ omit the καὶ, and so Tzschucke and Corais.
² ὄνομα, Jones inserts, from conj. of Kramer; others, τὸ ὄνομα.

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GEOGRAPHY, 11. 11. 4-5

Rhoxana, and the other in Sogdiana, that of Oxus, though some call it the rock of Ariamazes. Now writers report that that of Sisimithres is fifteen stadia in height and eighty in circuit, and that on top it is level and has a fertile soil which can support five hundred men, and that here Alexander met with sumptuous hospitality and married Rhoxana, the daughter of Oxyartes; but the rock in Sogdiana, they say, is twice as high as that in Bactriana. And near these places, they say, Alexander destroyed also the city of the Branchidae, whom Xerxes had settled there—people who voluntarily accompanied him from their home-land—because of the fact that they had betrayed to him the riches and treasures of the god at Didyma. Alexander destroyed the city, they add, because he abominated the sacrilege and the betrayal.

5. Aristobulus ¹ calls the river which flows through Sogdiana Polytimetus, a name imposed by the Macedonians (just as they imposed names on many other places, giving new names to some and slightly altering the spelling of the names of others); and watering the country it empties into a desert and sandy land, and is absorbed in the sand, like the Arius which flows through the country of the Arians. It is said that people digging near the Ochus River found a spring of oil. It is reasonable to suppose that, just as nitrous ² and astringent and bituminous and sulphurous liquids flow through the earth, so also oily liquids are found; but the rarity causes surprise. ³ According to some, the Ochus flows through Bactriana; according to

¹ See 11. 7. 3 and foot-note.
² i.e. containing soda (see 11. 14. 8 and foot-note).
³ i.e., apparently, when one does happen to find them.
παρ' αυτήν, καὶ οἱ μὲν ἐτερον τοῦ Ωξοῦ μέχρι τῶν ἐκβολῶν, νοτιώτερον ἐκείνου, ἀμφοτέρων δ' ἐν τῇ Τρκανία τὰς εἰς τὴν θάλατταν ὑπάρχειν ἐκρύσεις, οἱ δὲ κατ' ἀρχὰς μὲν ἐτερον, συμβάλλειν δ' εἰς ἐν τὸ τοῦ Ωξοῦ πείθρου, πολλαχοῦ καὶ ἐξ καὶ ἐπτὰ σταδίων ἔχοντα τὸ πλάτος. οἱ μὲν οἱ Ἱαξάρτης ἀπ' ἀρχής μέχρι τέλους ἐτερός ἐστὶ τοῦ Ωξοῦ, καὶ εἰς μὲν τὴν αὐτήν τελευτῶν θάλατ-

6. Μέχρι μὲν δὴ τῆς Σογδιανῆς πρὸς ἀνίσχοντα ἤλιον ἴντι ἀπὸ τῆς Τρκανίας γνώριμα ὑπῆρξε τὰ ἐθνὶ καὶ τοῖς Πέρσαις πρότερον τὰ εἰσόν 2 τοῦ Ταύρου καὶ τοῖς Μακεδόνι μετὰ ταύτα καὶ τοῖς Παρθναίοις. τὰ δ' ἐπέκεινα ἐπ' εὐθείας ὁτι μὲν Ἐκυβικά ἐστιν, ἐκ τῆς ὁμοεδείας εἰκάζεται, στρα- 

τριάκοντα ἣ, Xylander, for τριάκοσίων; so the later editors.  
2 εἰσώ, Du Theil, for ἔσω; so Meineke and others.
others, alongside it. And according to some, it is a
different river from the Oxus as far as its mouths,
being more to the south than the Oxus, although
they both have their outlets into the Caspian Sea
in Hyrcania, whereas others say that it is different
at first, but unites with the Oxus, being in many
places as much as six or seven stadia wide. The
Laxartes, however, from beginning to end, is a
different river from the Oxus, and although it ends
in the same sea, the mouths of the two, according to
Patrocles, are about eighty parasangs distant from
one another. The Persian parasang, according to
some, is sixty stadia, but according to others thirty
or forty. When I was sailing up the Nile, they used
different measures when they named the distance in
"schoeni" from city to city, so that in some places
the same number of "schoeni" meant a longer
voyage and in others a shorter; \(^1\) and thus the
variations have been preserved to this day as handed
down from the beginning.

6. Now the tribes one encounters in going from
Hyrcania towards the rising sun as far as Sogdiana
became known at first to the Persians—I mean the
tribes inside\(^2\) Taurus—and afterwards to the Maced-
donians and to the Parthians; and the tribes situated
on the far side of those tribes and in a straight line
with them are supposed, from their identity in
kind, to be Scythian, although no expeditions have
been made against them that I know of, any more
than against the most northerly of the nomads.
Now Alexander did attempt to lead an expedition

\(^1\) On the variations in the length of the "schoenus," see
17. 1. 24.

\(^2\) *i.e.* "north of" Taurus (see 11. 1. 2).
teiav οτε τον Βήσσαν μετηγε και τον Σπιτα-
μενην, ζωγρια δ' αναχθεντος τον Βήσσαν, του δε
Σπιταμενους υπο των βαρβαρων διαφθαρεντος,
επαυσατο της έπιχειρησεως. ουχ ομολογουσι δ',
οτι περιπλευσαν tines απο της Ινδικης επι την
Τρκανιαν, οτι δε δυνατον Πατροκλης ειρηκε.

7. Λεγεται δε, διοτι του Ταυρου το τελευταίον,
δ' ηλεος ιμαιον,1 τη 'Ινδικη θαλαττη ευνάπτον,
ουδεν ουτε προύχει προς εω της 'Ινδικης μάλλον
ουτ' εισέχει: παρινοτι δ' εις το βόρειον πλευρον,
αει τι του μήκους υφαιρει και του πλατους ι' θαλαττα,
οντ' αποφαινειν μειουρον2 προς εω την
νων ύπογραφομενην μεριδα της 'Ασιας, ην ο
Ταυρος απολαμβανει προς των ωκεανων των
πληροιντα το Κασπιον πέλαγος. μήκος δ' έστι
παυτης της μεριδος το μεγιστον απο της
Τρκανιαν θαλαττης επι των ωκεανων των κατα
το ιμαιον τρισμυρων που σταδίων, παρα την
ορειην του Ταυρου της πορειας ουσης, πλατος
δ' έλαττον των μυριων.3 ειρηται γαρ, οτι περι
τετρακισμυριοις σταδιους έστι το απο του
'Ισσικου κόλπου μεχρι της εως θαλαττης της
κατα 'Ινδους, επι δ' 'Ισσον απο των εσπεριω
ακρων των κατα Στηλας άλλοι τρισμυριοι εστι
δε ο μυχος του ισσικου κολπου μικρον η ουδεν
'Αμυσον εωθινoτερος, το δε απο 'Αμυσον επι την
Τρκανιαν γην περι μυριων εστι σταδιους, παραλ-
ληλουν ου τω απο του 'Ισσου λεχθεντι επι τους
'Ινδους. λειπεται δη το λεχθεν μηκος επι την

1 ιμαιον, Meineke, for "ιμαιον E, "ιμεον other MSS.
2 E has μουρον above μειουρον; Meineke so reads.
3 See note of Groskurd, who would emend μυριων to
εξακισχιλιων; also Kramer's comment.

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against these when he was in pursuit of Bessus and Spitamenes, but when Bessus was captured alive and brought back, and Spitamenes was slain by the barbarians, he desisted from his undertaking. It is not generally agreed that persons have sailed around from India to Hyrcania, but Patrocles states that it is possible.

7. It is said that the last part of the Taurus, which is called Imaïus and borders on the Indian Sea, neither extends eastwards farther than India nor into it; but that, as one passes to the northern side, the sea gradually reduces the length and breadth of the country, and therefore causes to taper towards the east the portion of Asia now being sketched, which is comprehended between the Taurus and the ocean that fills the Caspian Sea. The maximum length of this portion from the Hyrcanian Sea to the ocean that is opposite the Imaïus is about thirty thousand stadia, the route being along the mountainous tract of the Taurus, and the breadth less than ten thousand; for, as has been said, the distance from the Gulf of Issus to the eastern sea at India is about forty thousand stadia, and to Issus from the western extremity at the Pillars of Heracles thirty thousand more. The recess of the Gulf of Issus is only slightly, if at all, farther east than Amisus, and the distance from Amisus to the Hyrcanian land is about ten thousand stadia, being parallel to that of the above-mentioned distance from Issus to India. Accordingly, there remain thirty thousand stadia as the above-mentioned length

1 Satrap of Bactria under Darius III.
2 To understand this discussion, see Map in Vol. I.
3 See 2. 1. 3 ff.
4 See, and compare, 1. 4. 5, 2. 1. 35, 2. 4. 3, and 11. 1. 3.
ἐὼ τῆς περιωδεσμένης νυνὶ μερίδος οἱ τρισμύριοι στάδιοι. πάλιν δὲ τοῦ πλάτους τοῦ μεγίστου τῆς οἰκουμένης ὄντος περὶ τρισμύριοις στάδιοις, χλαμυδείδους οὕσης, τὸ διάστημα τούτο ἐγγὺς ἀν εἰς τὸν μεσημβρινὸν τοῦ διὰ τῆς Ἱρκανίας χαλάττης γραφομένου καὶ τῆς Περσικῆς, εἰπέρ ἐστὶ τὸ μῆκος τῆς οἰκουμένης ἑπτὰ μυριάδες· εἰ δὲν ἀπὸ τῆς Ἱρκανίας ἐπὶ Ἀρτεμίταν τὴν ἐν τῇ Βαβυλωνίᾳ στάδιοι εἰσὶν ὀκτακισχίλιοι, καθάπερ εἰρήκεν Ἀπολλόδωρος ἐκ τῆς Ἀρτεμίτας, ἀκοῦσθαι τοῦ χαλάττης ἄλλο τοσοῦτον ἐστι, καὶ πάλιν τοσοῦτον ἡ μικρὸν ἀπολείπον εἰς τὰ ἀνταίροντα τοὺς ἄκρους τῆς Αἰθιοπίας, λοιπὸν ἀν εἰς τοῦ πλάτους τῆς οἰκουμένης τοῦ λεχθέντος ἀπὸ τοῦ μυχοῦ τῆς Ἱρκανίας χαλάττης ἐπὶ τοῦ στόματος αὐτῆς ὡς οἱ εἰρήκα-μεν. μειοῦρον δ’ ὄντος τοῦ τμήματος τούτου τῆς γῆς ἐπὶ τὰ πρὸς ἐως μέρη, γίνοιτ’ ἀν τὸ σχῆμα προσόμοιον μαγειρικὴ κοπίδι, τοῦ μὲν ὀροὺς ἐπ’, εὐθείας ὄντος, καὶ νουμένου κατὰ τὴν ἀκμὴν τῆς κοπίδος, τῆς δ’ ἀπὸ τοῦ στόματος τοῦ Ἱρκανίου παραλίας ἐπὶ Τάμαρον κατὰ θάτερον πλευρῶν εἰς περιφέρη καὶ μειοῦρον γραμμὴν ἀπολίγην.

8. Ἐπιμνηστέον δὲ καὶ τῶν παραδόξων ἐνών, ἢ θρυλοῦσι περὶ τῶν τελέως βαρβάρων, οἶνον τῶν περὶ τοῦ Καύκασου καὶ τὴν ἄλλην ὀρεινήν. τοῖς Ἐρυπίδου, τῶν φύνσης θρηνεῖν, εἰς ὅσ’ ἐρχεται κακά, τῶν δ’ αὖ θανόντα καὶ πόνων πεπαυμένον χαίροντας εὐφημοῦντας ἐκτέμπειν δόμων·

1 τοῦ μεγίστου, Corais, for τῆς μεγίστης; so the later editors.
2 Ἀρτεμίτας, Xylander, for Ἀρτεμησίας Cx, Ἀρτεμησίας other MSS.

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towards the east of the portion now described. Again, since the maximum breadth of the inhabited world, which is chlamys-shaped, is about thirty thousand stadia, this distance would be measured near the meridian line drawn through the Hyrcanian and Persian Seas, if it be true that the length of the inhabited world is seventy thousand stadia. Accordingly, if the distance from Hyrcania to Artemita in Babylonia is eight thousand stadia, as is stated by Apollodorus of Artemita, and the distance from there to the mouth of the Persian Sea another eight thousand, and again eight thousand, or a little less, to the places that lie on the same parallel as the extremities of Ethiopia, there would remain of the above-mentioned breadth of the inhabited world the distance which I have already given, from the recess of the Hyrcanian Sea to the mouth of that sea. Since this segment of the earth tapers towards the eastern parts, its shape would be like a cook's knife, the mountain being in a straight line and conceived of as corresponding to the edge of the knife, and the coast from the mouth of the Hyrcanian Sea to Tamarum as corresponding to the other side of the knife, which ends in a line that curves sharply to the point.

8. I must also mention some strange customs, everywhere talked about, of the utterly barbarous tribes; for instance, the tribes round the Caucasus and the mountainous country in general. What Euripides refers to is said to be a custom among some of them, "to lament the new-born babe, in view of all the sorrows it will meet in life, but on the other hand to carry forth from their homes with joy and benedictions those who are dead and at rest from their

2 Six thousand (2. 1. 17).
et eroi de mhdenv apokteineiv ton e'xamartonton

ta megista, all' e'xori'zein monon met' ton te'kwn,
upenantiws tois D'erbixi kai gar e'ti mikrois
ou poi sf'attonusi. se'byontai de' G'n oi D'erbitkes
th'ouni de' oud'en th'ili oude' e'sthionu' tois' de' up'er
ebdomikonta eti gegovota sf'attonusi, analis-
kousi de' tas' sarkas oi' agchista' genous' tas' de'
graias apagkovsw, e'ta th'attonusi' tois' de' ent'os
ebdomikonta eton' apobanonta' ouk' e'sthionu',
al'ha th'attonusi. sigynou de' talla' men' perei-
zkou'sin, 'ipparion de' chrontai mikrois', dasein,
aper ip'ptoni' okein' men' ou' dynantai, the'trepita de'
exegi'zou'sin' h'moxou'si de' gynai'kes, ek' pai'don
h'xekmenai, h' de' arista' h'moxou'sa snuikie' o'
bo'uletai. tw'as' de' e'pitheunein' fasi'n', opws' ws
makrokeflalwtonai' fano'ntai', kai' prope'petw-
kotes' tois' met'pou'sis', 'ws' uperkupte' ton'
geneio'. Tapturw
1 de' e'stai' kai' to' tois' men
andras' melaneimonein' kai' makroko'me'in, tais' de'
gynai'kes' leve'xi'monein' kai' brazukko'me'in'
oikouni' de' meta'xw D'erbikw' kai' T'rkanw' 2 kai'
o' andrei'otatos' krithies' gamei' h'n bo'ule'tai.
Kapr
pou de' tois' up'er' ebdomikonta' eti' l'moko'to'i-
santes' eis' thn' erhmian' ekth' easin' apwth'en de'
skopemontes' eau'n' me' up' ornthw' kata'spwmw'enous'
ap'th' thlign' idwsw' ev'daimoniv' sou'si', eawn' de'
upo' thri'wn' h' kwnw' h'ttw', eawn' d' upo' mhdenw',
kakodaimoniv' sou'si.

1 Tapurw, Corais, for Tapurw; so Meineke.
2 oikousi de' ... 'Trkanw' appears to be a gloss from 11.
9. 1.
troubles"; and it is said to be a custom among others to put to death none of the greatest criminals, but only to cast them and their children out of their borders—a custom contrary to that of the Derbices, for these slaughter people even for slight offences. The Derbices worship Mother Earth; and they do not sacrifice, or eat, anything that is female; and when men become over seventy years of age they are slaughtered, and their flesh is consumed by their nearest of kin; but their old women are strangled and then buried. However, the men who die under seventy years of age are not eaten, but only buried. The Siginni imitate the Persians in all their customs, except that they use ponies that are small and shaggy, which, though unable to carry a horseman, are yoked together in a four-horse team and are driven by women trained thereto from childhood; and the woman who drives best cohabits with whomever she wishes. Others are said to practise making their heads appear as long as possible and making their foreheads project beyond their chins. It is a custom of the Tapyri for the men to dress in black and wear their hair long, and for the women to dress in white and wear their hair short. They live between the Derbices and the Hyrcanians. And he who is adjudged the bravest marries whomever he wishes. The Caspians starve to death those who are over seventy years of age and place their bodies out in the desert; and then they keep watch from a distance, and if they see them dragged from their biers by birds, they consider them fortunate, and if by wild beasts or dogs, less so, but if by nothing, they consider them cursed by fortune.

1 *Frag. Ctesphonius* 449 (Nauck).
ΧΙΙ

1. 'Επεί δὲ τὰ βόρεια μέρη τῆς Ἀσίας ποιεῖ ὁ Ταύρος, ἀ δὴ καὶ ἐντὸς τοῦ Ταύρου καλοῦσιν, ἐπεῖν προειλόμεθα πρῶτον περὶ τούτων. 1 τούτων δ᾽ ἐστὶ καὶ τὰ ἐν τοῖς ὀρέσιν αὐτοίς ἢ ὁλα ἢ τὰ πλείστα. ὡσα μὲν τῶν Κασπίων πυλῶν ἐωθινώτερὰ ἔστιν, ἀπλουστέραν ἔχει τὴν περιήγησιν διὰ τὴν ἀγριώτητα, οὐ πολὺ τε ἀν διαφέροι τοῦτο ἢ τοῦτο τοῦ κλίματος συγκαταλεχθέντα: τὰ δ᾽ ἐσπέρια πάντα δίδωσιν εὐπορίαν τοῦ λέγειν περὶ αὐτῶν, ὡστε δεὶ προάγειν ἐπὶ τὰ παρακείμενα ταῖς Κασπίαις πύλαις. παράκειται δὲ ἡ Μηδία πρὸς δύσιν, χώρα καὶ πολλὴ καὶ δυναστεύσας ποτὲ καὶ ἐν μέσῳ τῷ Ταύρῳ κειμένη, πολυσχιδεῖ κατὰ ταῦτα ὑπάρχοντι τὰ μέρη καὶ αὐλῶνας ἐμπεριλαμβάνοντι μεγάλους, καθάπερ καὶ τῇ Ἀρμείᾳ τοῦτο συμβέβηκε.

2. Τὸ γὰρ ὄρος τούτο ἄρχεται μὲν ἀπὸ τῆς Καρίας καὶ Λυκίας, ἀλλὰ ἐνταῦθα μὲν οὔτε πλάτος οὔτε ύψος ἐξιόλογον δείκνυσιν, ἐξαίρεται δὲ πολὺ πρῶτον κατὰ τὰς Χελιδονίας· αὐταί δ᾽ εἰσὶ νῆσοι κατὰ τὴν ἄρχην τῆς Παμφύλων παραλίας· ἐπὶ δὲ τὰς ἀνατολὰς ἐκτεινόμενον 2 αὐλῶνας μακροὺς 3 ἀπολαμβάνει τοὺς τῶν Κιλίκων· εἶτα ἡ μὲν τῷ Ἀμανὸν ἀπ᾽ αὐτοῦ σχίζεται, τῇ δὲ ὁ Ἀντίταυρος, ἐν δ᾽ τὰ Κόμανα ἱδρυται τὰ ἐν τοῖς ἀνω λεγομένοις Καππάδοξιν. οὔτος μὲν

1 περὶ τούτων, Tzschucke, for περὶ τούτου οὐ; other MSS. omit the words.
2 ἐκτεινόμενον, Meineke, for ἐκτεινόμενος, from correction in D.
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GEOGRAPHY, II. 12. 1–2

XII

1. Since the northern parts of Asia are formed by the Taurus,—I mean the parts which are also called "Cis-Tauran" Asia,\(^1\) I have chosen to describe these first. These include all or most of the regions in the mountains themselves. All that lie farther east than the Caspian Gates admit of a simpler description because of the wildness of their inhabitants; and it would not make much difference whether they were named as belonging to this "clima"\(^2\) or that, whereas all that lie to the west afford abundant matter for description, and therefore I must proceed to the parts which are adjacent to the Caspian Gates. Adjacent to the Caspian Gates on the west is Media, a country at one time both extensive and powerful, and situated in the midst of the Taurus, which is split into many parts in the region of Media and contains large valleys, as is also the case in Armenia.

2. For this mountain has its beginning in Caria and Lycia; there, indeed, it has neither any considerable breadth nor height, but it first rises to a considerable height opposite the Chelidoniae, which are islands at the beginning of the coast of Pamphylia, and then stretching towards the east encloses long valleys, those in Cilicia, and then on one side the Amanus Mountain splits off it and on the other the Antitaurus Mountain, in which latter is situated Comana, in Upper Cappadocia, as it is called. Now

\(^1\) See II. 1. 1–5.  
\(^3\) μακρός E, μικρός οὐ, μικρός other MSS.
οὖν ἐν τῇ Καταονίᾳ τελευτᾷ, τὸ δὲ Ἀμανῶν ὄρος μέχρι τοῦ Εὐφράτου καὶ τῆς Μελιτηνῆς πρόεισι, καθ' ἣν ἡ Κομμαγηνὴ τῇ Καππαδοκίᾳ παρά-
κειται ἐκδέχεται δὲ τὰ πέραν τοῦ Εὐφράτου ὅρη, συνεχῇ μὲν τοῖς προειρημένοις, πλὴν ὄσον δια-
kόπτει ἰερό μέτων ὁ ποταμὸς· πολλὴν δ' ἐπίδοσιν λαμβάνει εἰς τὸ ύψος καὶ τὸ πλάτος καὶ τὸ πολυσχίδες. τὸ δ' οὖν νοτιώτατον μάλιστά ἐστιν ὁ Ταύρος, ὄριζων τὴν Ἀρμενίαν ἀπὸ τῆς Μεσοποταμίας.

3. Ἐνεπέθεν δὲ ἀμφότεροι ἰέουσιν οἱ τῆς Μεσοποταμίας ἐγκυκλούμενοι ποταμοὶ καὶ συ-
νάπτοντες ἀλλήλους ἔγγυς κατὰ τὴν Βαβυλωνίαν, εἶτα ἐκδιδόντες εἰς τὴν κατὰ Πέρσας θάλατταν, ὁ τε Εὐφράτης καὶ Τίγρις. ἐστὶ δὲ καὶ μεῖζων ὁ Εὐφράτης καὶ πλεῖον διέξεις χώραν σκολιῷ τῷ ἰερῷ, τὰς πηγὰς ἔχον ἐν τῷ προσβόρῳ μέρει τοῦ Ταύρου, ἰερῶν δ' ἐπὶ δύσιν διὰ τῆς Ἀρμενίας τῆς μεγάλης καλουμένης μέχρι τῆς μικρᾶς, ἐν δεξιᾷ ἔχουν ταύτην, ἐν ἄριστερὰ δὲ τῆς Ἀκιλληνίας 1 εἰτ' ἐπιστρέφει πρὸς νότον, συνάπτει δὲ κατὰ τὴν ἐπιστροφὴν τοῖς Καππα-
δόκων ὅριοις· δεξιὰ δὲ ταύτα ἀφείς καὶ τὰ τῶν Κομμαγηνῶν, ἄριστερὰ δὲ τῆς Ἀκιλληνίας καὶ Ἑωφηνία τῆς μεγάλης Ἀρμενίας πρόεισιν ἐπὶ τὴν Ἑωφηνίαν καὶ λαμβάνει πάλιν ἀλλήν ἐπιστροφὴν εἰς τὴν Βαβυλωνίαν καὶ τῶν Περσικῶν κόλπων. ὁ δὲ Τίγρις ἐκ τοῦ νοτίου μέρους τοῦ αὐτοῦ ὅρους ἐνέχεις ἐπὶ τὴν Σελεύκειαν συνάπτει τῷ Ἐυφράτῃ πλησίον καὶ ποιεῖ τὴν Μεσοποταμίαν πρὸς αὐτὸν, εἰτ' ἐκδίδοσι καὶ αὐτὸς εἰς τὸν αὐτὸν κόλπον. διέχουσι δὲ ἀλλήλων αἱ πηγαί τοῦ 296
the Antitaurus ends in Cataonia, whereas the mountain Amanus extends to the Euphrates River and Melitinê, where Commagenê lies adjacent to Cappadocia. And it is succeeded in turn by the mountains on the far side of the Euphrates, which are continuous with those aforementioned, except that they are cleft by the river that flows through the midst of them. Here its height and breadth greatly increase and its branches are more numerous. At all events, the most southerly part is the Taurus proper, which separates Armenia from Mesopotamia.

3. Thence flow both rivers, I mean the Euphrates and the Tigris, which encircle Mesopotamia and closely approach each other in Babylonia and then empty into the Persian Sea. The Euphrates is not only the larger of the two rivers, but also, with its winding stream, traverses more country, having its sources in the northerly region of the Taurus, and flowing towards the west through Greater Armenia, as it is called, to Lesser Armenia, having the latter on its right and Acilisenê on the left. It then bends towards the south, and at its bend joins the boundaries of Cappadocia; and leaving these and the region of Commagenê on the right, and Acilisenê and Sophenê in Greater Armenia on the left, it runs on to Syria and again makes another bend into Babylonia and the Persian Gulf. The Tigris, running from the southerly part of the same mountain to Seleuceia, approaches close to the Euphrates and with it forms Mesopotamia, and then flows into the same gulf as the Euphrates. The sources of the

1 Ακιλισηνήν in margin of E, Δισηνήν MSS., Βασιλισηνήν Epit., Casaubon and Corais.
te Eufrátou kai τοῦ Τίγριος περὶ δισχιλίους καὶ πεντακοσίους σταδίους.

4. Ἀπὸ δ' οὖν τοῦ Ταύρου πρὸς ἄρκτον ἀποσχίδες πολλαὶ γεγόνασι, μία μὲν ἡ τοῦ καλούμενον 'Ἀντιταύρου' καὶ γὰρ ἐνταῦθα οὕτως ὑμομάζετο ὁ τὴν Σωφρῆν ἀπολαμβάνων ἐν αὐλώι κειμένῳ αὐτῶν τε καὶ τοῦ Ταύρου. πέραν δὲ τοῦ Εὐφράτου κατὰ τὴν μικρὰν Ἀρμενίαν ἐφεξῆς τῷ Ἀντιταύρῳ πρὸς ἄρκτον ἐπεκτείνεται μεγαὶ ὄρος καὶ πολυσχίδες· καλοῦσι δὲ τὸ μὲν αὐτῶν Παρνάδρην,1 τὸ δὲ Μοσχικά ὄρη, τὸ δ' ἄλλοις οὖν ὁμοίως ταῦτα δ' ἀπολαμβάνει τὴν Ἀρμενίαν ὅλην μέχρι 'Ιβηρων καὶ 'Αλβανῶν. εἰτ' ἄλλ' ἐπανίσταται πρὸς ἐώς, τὰ υπερκείμενα

C 522 τῆς Κασπίας θαλάττης μέχρι Μηδίας, τῆς τε Ἀτροπάτην καὶ τῆς μεγάλης· καλοῦσι δὲ καὶ ταῦτα τὰ μέρη πάντα τῶν ὄρων Παραχοάθραν καὶ τὰ μέχρι τῶν Κασπίων πυλῶν καὶ ἐπέκεινα ἐτὶ πρὸς ταῖς ἀνατολαῖς τὰ συγκάτοιτα τῇ 'Αρίᾳ, τὰ μὲν δὴ πρόσβορα ὅρη οὕτω καλοῦσι, τὰ δὲ νότια τὰ πέραν τοῦ Εὐφράτου, ἀπὸ 2 τῆς Καππαδοκίας καὶ τῆς Κομμαγηνῆς πρὸς ἐώς τείνοντα, κατ' ἄρχας μὲν αὐτὸ τοῦτο καλεῖται Ταύρος, διορίζων τὴν Σωφρῆν καὶ τὴν ἄλλην Ἀρμενίαν ἀπὸ τῆς Μεσοποταμίας· τινὲς δὲ Ἑρωδεία ὁρὴ καλοῦσιν. ἐν δὲ τούτως ἔστι καὶ τὸ Μάσιον, τὸ υπερκείμενον τῆς Νισίβιος ὄρος καὶ τῶν Τιγρανοκέρτων. ἐπείτα ἐξαίρεται πλέον καὶ καλεῖται Νιφάτης· ἐνταῦθα δὲ ποὺ καὶ αἱ 3 τοῦ Τίγριος

1 Παρνάδρην, Tzschucke, for Πολυάρρην; so the later editors.
2 ἀπὸ, Groskurd inserts; ous καὶ.
3 αἱ, after καὶ, the editors insert.
Euphrates and the Tigris are about two thousand five hundred stadia distant from each other.

4. Now the Taurus has numerous branches towards the north, one of which is that of the Antitaurus, as it is called, for there too the mountain which encloses Sophenê in a valley situated between itself and the Taurus was so named. On the far side of the Euphrates, near Lesser Armenia and next to the Antitaurus towards the north, there stretches a large mountain with many branches, one of which is called Paryadres, another the Moschian Mountains, and another which is called by various names; and these comprehend the whole of Armenia as far as Iberia and Albania. Then other mountains rise towards the east, I mean those which lie above the Caspian Sea, extending as far as Media, not only the Atropatian Media but also the Greater Media. Not only all these parts of the mountains are called Parachoathras, but also those which extend to the Caspian Gates and those which extend still farther towards the east, I mean those which border on Aria. The mountains on the north, then, bear these names, whereas those on the south, on the far side of the Euphrates, in their extent towards the east from Cappadocia and Commagenê, are, at their beginning, called Taurus proper,¹ which separates Sophenê and the rest of Armenia from Mesopotamia; by some, however, these are called the Gordyaean Mountains, and among these belongs also Masius, the mountain which is situated above Nisibis and Tigranocerta. Then the Taurus rises higher and bears the name Niphates; and somewhere here are the sources of the Tigris, on

¹ Cf. 11. 12. 3.
πηγαί κατὰ τὸ νότιον τῆς ὀρεινῆς πλευρῶν εἰς ὑπὸ τοῦ Νιφάτου μᾶλλον ἐτὶ καὶ μᾶλλον ἡ ράχις ἐκτεινομένη τὸ Ζάγριον ὅρος ποτεῖ, τὸ διόριζον τὴν Μηδίαν καὶ τὴν Βαβυλωνίαν· μετὰ δὲ τὸ Ζάγριον ἐκδέχεται ύπὲρ μὲν τῆς Βαβυλωνίας ἢ τε τῶν Ἐλυμαίων ὀρεινῆς καὶ ἢ τῶν Παραϊτακηνῶν, ύπὲρ δὲ τῆς Μηδίας ἢ τῶν Κοσσάιων· ἐν μέσῳ δὲ ἐστὶν ἡ Μηδία καὶ ἡ Ἀρμενία, πολλὰ μὲν ὄρη περιλαμβάνουσα, πολλὰ δὲ ὀροπέδια, ωσαύτως δὲ πεδία καὶ αὐλώνας μεγάλους, συχνὰ δὲ καὶ ἑθνη τὰ περιοικοῦσα, μικρὰ, ὀρεινὰ καὶ ληστρικὰ τὰ πλεῖον. οὕτω μὲν τοίνυν τίθεμεν ἐντὸς τοῦ Ταύρου τὴν τε Μηδίαν, ἡς εἰσὶ καὶ αἱ Κάσπιοι πῦλαι, καὶ τὴν Ἀρμενίαν.

5. Καθ' ἡμᾶς μὲν τοίνυν προσάρκτια ἀν εἴη τὰ ἑθνη ταύτα, ἐπειδὴ καὶ ἐντὸς τοῦ Ταύρου, Ἐρατοσθένης δὲ, πεποιημένος τὴν διαίρεσιν εἰς τὰ νότια μέρη καὶ τὰ προσάρκτια καὶ τὰς ὑπ' αὐτῶν λεγομένας σφραγίδας, τὰς μὲν βορείους καλῶν, τὰς δὲ νοτίους, ὀρια ἀποφαίνει τῶν κλιμάτων ἀμφοῖν τὰς Κασπίους πῦλας· εἰκότως οὖν τὰ νοτιώτερα, πρὸς ἐω τείνοντα, τῶν Κασπίων πυλῶν νότια ἄν ἀποφαίνοι, ἢν ἐστὶ καὶ ἡ Μηδία καὶ ἡ Ἀρμενία, τὰ δὲ βορειότερα πρὸς βόρα, κατ' ἄλλην καὶ ἄλλην διάταξιν τούτον συμβαίνοντος, τάχα δὲ οὐκ ἐπέβαλε τούτοις, διότι ἑξο τοῦ Ταύρου πρὸς νότον οὐδὲν ἐστὶν οὕτε τῆς Ἀρμενίας μέρος οὕτε τῆς Μηδίας.

1 πρὸς ἐω τείνοντα, Kramer suspects, Meineke ejects.

1 See 2. 1. 35 and note on "Sphragides."
the southern side of the mountainous country. Then from the Niphates the mountain-chain extends still farther and farther and forms the mountain Zagrus which separates Media and Babylonia. After the Zagrus there follows, above Babylonia, the mountainous country of the Elymaci and that of the Paraetaceni, and also, above Media, that of the Cossaei. In the middle are Media and Armenia, which comprise many mountains, many plateaus, and likewise many low plains and large valleys, and also numerous tribes that live round among the mountains and are small in numbers and range the mountains and for the most part are given to brigandage. Thus, then, I am placing inside the Taurus both Media, to which the Caspian Gates belong, and Armenia.

5. According to the way in which I place them, then, these tribes would be towards the north, since they are inside the Taurus, but Eratosthenes, who is the author of the division of Asia into "Southern Asia" and "Northern Asia" and into "Sphragides,"¹ as he calls them, calling some of the "sphragides" "northern" and others "southern," represents the Caspian Gates as a boundary between the two "climata";² reasonably, therefore, he might represent as "southern" the parts that are more southerly, stretching towards the east,³ than the Caspian Gates, among which are Media and Armenia, and the more northerly as "northern," since this is the case no matter what distribution into parts is otherwise made of the country. But perhaps it did not strike Eratosthenes that no part either of Armenia or of Media lay outside the Taurus.

¹ "Stretching towards the east" seems to be an interpolation (see critical note).
1. 'Η δὲ Μηδία διάχα διήρηται καλοῦσι δὲ τὴν μὲν μεγάλην, ής μητρόπολις τὰ Ἐκβάτανα, μεγάλη πόλις καὶ τὸ βασιλείον ἔχουσα τῆς Μηδίων ἀρχής (διατελοῦσι δὲ καὶ νῦν οἱ Παρθιαῖοι τούτω χρώμενοι βασιλεῖς, καὶ θερίζουσιν γε ἐνταῦθα οἱ βασιλεῖς, ψυχρὰ γὰρ ἡ Μηδία: τὸ δὲ χειμάδιον ἐστὶν αὐτοῖς ἐν Σελευκείᾳ τῇ ἐπὶ τῷ Τίγριδι πλησίον Βαζυλώνος), ἡ δὲ ἐτέρα μερὶς ἐστὶν ἡ Σελευκεία τῇ ἐπὶ τῷ Τίγριδι πλησίον Βαζυλώνος) 523 Ἀτροπάτιος Μηδία, τούνομα δὲ ἐσχεν ἀπὸ τοῦ ἡγεμόνος Ἀτροπάτου, ὃς ἐκώλυσεν ὑπὸ τοῖς Μακεδόσι γίνεσθαι καὶ ταύτην, μέρος οὗ σαν μεγάλης Μηδίας, καὶ δὴ καὶ βασιλεῖς ἀναγορευθέντες ἰδία συνέτεξε καθ' αὐτήν τὴν χώραν ταύτην, καὶ ἡ διαδοχὴ σώζεται μέχρι νῦν ἐξ ἐκείνου, πρὸς τε τοὺς Ἀρμενίων βασιλεῖς ποιησαμένων ἐπιγραμμάς τῶν ὕστερον καὶ Σύρων καὶ μετὰ ταῦτα Παρθιαίων.

2. Κεῖται δὲ ἡ χώρα τῇ μὲν Ἁρμενία καὶ τῇ Ματιανῇ πρὸς ἐω, τῇ δὲ μεγάλῃ Μηδίᾳ πρὸς δύσιν, πρὸς ἄρκτον δὲ ἀμφότεραις τοῖς δὲ περὶ τῶν μυχῶν τῆς Ἱρκανίας θαλάσσης καὶ τῇ Ματιανῇ 1 ἀπὸ νότου παράκειται. ἔστι δὲ οὖ μικρὰ κατὰ τὴν δύναμιν, ὡς φησίν Ἀπολλωνίδης, ή γε καὶ 2 μυρίους ἱππείας δύναται παρέχεσθαι, πεζῶν δὲ τέτσαρας μυριάδας, λίμνην δὲ ἔχει τὴν Καπαῦτα, 3 ἐν ἡ ἄλες ἐπανθούντες πήττουται εἰσι

1 τῇ Ματιανῇ, Kramer, for τῆς Ματιάνης; so Meineke.
2 κατά before μυρίους, z and Corais omit.
3 Καπαῦτα, conj. of C. Müller (Καπαύτα, Kramer and others), for Σπαῦτα; so Tozer (see his note).
1. Media is divided into two parts. One part of it is called Greater Media, of which the metropolis is Ecbatana, a large city containing the royal residence of the Median empire (the Parthians continue to use this as a royal residence even now, and their kings spend at least their summers there, for Media is a cold country; but their winter residence is at Seleucia, on the Tigris near Babylon). The other part is Atropatian Media, which got its name from the commander ¹ Atropates, who prevented also this country, which was a part of Greater Media, from becoming subject to the Macedonians. Furthermore, after he was proclaimed king, he organised this country into a separate state by itself, and his succession of descendants is preserved to this day, and his successors have contracted marriages with the kings of the Armenians and Syrians and, in later times, with the kings of the Parthians.

2. This country lies east of Armenia and Matianê, west of Greater Media, and north of both; and it lies adjacent to the region round the recess of the Hyrcanian Sea and to Matianê on the south. It is no small country, considering its power, as Apollonides ² says, since it can furnish as many as ten thousand horsemen and forty thousand foot-soldiers. It has a harbour, Capauta, ³ in which salts effloresce and solidify. These salts cause itching and are

¹ In the battle of Arbela, 331 B.C.
³ Now Lake Urmi (see 11. 14. 8 and note on "Blue").
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dè κυησμώδεις καὶ ἐπιληγεῖς, ἔλαιον δὲ τοῦ πάθους ἄκος, ὑδωρ δὲ γλυκὺ τοῖς καταρρυθεῖσιν ἱματίοις, εἰ τις κατ’ ἄγνοιαν βάψειν εἰς αὐτὴν πλύσεως χάριν. ἔχουσι δὲ ἱσχυρῶς γείτονας τοὺς Ἀρμενίους καὶ τοὺς Παρθανίους, ὡφ’ ὅπων περικόπτονται πολλάκις. ἀντέχουσι δὲ ἕμως καὶ ἀπολαμβάνουσι τὰ ἀφαιρεθέντα, καθάπερ τὴν Συμβάκην ἀπέλαβον παρὰ τῶν Ἀρμενίων, ὕπ’ Ῥωμαίοις γεγονότων, καὶ αὐτοὶ προσεληφύθασι τῇ φιλίᾳ τῇ πρὸς Καίσαρα: θεραπεύουσι δ’ ἁμα καὶ τοὺς Παρθανίους.

3. Βασίλειον δ’ αὐτῶν θερινῶν μὲν ἐν πεδίῳ ἱδρυμένον Γάζακα καὶ Χαιμερίδων δὲ ἐν φρουρῷ ἔρυμνῳ Όύηρα, ὑπὲρ Ἀντώνιος ἐπολιορκήσε κατὰ τὴν ἐπὶ Παρθανίους στρατείαν. διέχει δὲ τοῦτο τοῦ Ἀράξου ποταμοῦ τοῦ ὀρίζοντος τὴν τε Ἀρμενίαν καὶ τὴν Ἀτριοπατηνὴν σταδίους δισχίλιους καὶ τετρακοσίους, ὃς φησιν ὁ Δέλλιος, ὁ τοῦ Ἀντώνιον φίλος, συγγράφας τὴν ἐπὶ Παρθανίους αὐτῶν στρατείαν, ἐν ἡ παρῆν καὶ αὐτὸς ἡγεμονίαν ἔχων, ἔστι δὲ τῆς χώρας ταύτης τὰ μὲν ἅλλα εὐδαίμονα χωρία, ἡ δὲ προσορκίτιος ὁδεινή καὶ τραχεία καὶ ψυχρά, Καδουσίων κατοικία τῶν ὀρεινῶν καὶ Ἀμάρδων καὶ Ταπύρων καὶ Κυρτίων καὶ ἄλλων τοιούτων, οἱ μετανάσται εἰς καὶ ληστρικοῖ. καὶ γὰρ ὁ Ζάγρος καὶ ὁ Νιφάτης κατεσπαρμένα ἔχουσι τὰ ἐθνὶς ταύτα, καὶ οἱ ἐν τῇ Περσίδι Κύρτιων καὶ Μάρδοι (καὶ γὰρ οὕτω λέγονται οἱ Ἀμαρδοί) καὶ οἱ ἐν τῇ Ἀρμενίᾳ μέχριν ὁμονύμως προσαγορευόμενοι τῆς αὐτῆς εἰσὶν ἰδέας.
painful, but this effect is relieved by olive-oil; and the water restores weathered garments, if perchance through ignorance one should dip them in it to wash them. They have powerful neighbours in the Armenians and the Parthians, by whom they are often plundered. But still they hold out against them and get back what has been taken away from them, as, for example, they got back Symbacê from the Armenians when the latter became subject to the Romans; and they themselves have attained to friendship with Caesar. But they are also paying court to the Parthians at the same time.

3. Their royal summer palace is situated in a plain at Gazaca, and their winter palace in a fortress called Vera, which was besieged by Antony on his expedition against the Parthians. This fortress is distant from the Araxes, which forms the boundary between Armenia and Atropatenê, two thousand four hundred stadia, according to Dellius, the friend of Antony, who wrote an account of Antony's expedition against the Parthians, on which he accompanied Antony and was himself a commander. All regions of this country are fertile except the part towards the north, which is mountainous and rugged and cold, the abode of the mountaineers called Cadusii, Amardi, Tapyri, Cyrtii and other such peoples, who are migrants and predatory; for the Zagrus and Niphates mountains keep these tribes scattered; and the Cyrtii in Persis, and the Mardi (for the Amardi are also thus called), and those in Armenia who to this day are called by the same name, are of the same character.

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2 Γάζακα, Groskurd, for Γάζα καί; so the later editors.
3 χειμερινῷ δέ, Groskurd inserts; so Meineke.
4 Δέλλιος, Casaubon, for Ἀδέλφιος; so the later editors.
4. "Οἱ δὲ οὖν Καδούσιοι πλήθει τῷ πεζῷ μικρὸν ἀπολείπονται τῶν Ἀριανῶν, ἀκοντιστάντι δ' εἰσὶν ἀριστοὶ, ἐν δὲ τοῖς τραχεῖσιν ἀνθ' ἵππεων πεζοὶ διαμάχονται. Ἀντωνίῳ δὲ χαλεπὴν τὴν στρατεύον εποίησεν οὐχ ἢ τῆς χώρας φύσις, ἀλλ' ὁ τῶν ὠδῶν ἡγεμών, ὁ τῶν Ἀρμενίων βασιλεὺς Ἀρταούσιδης, ὅπειρ ἐκεῖνος, ἐπιβουλεύοντα αὐτῷ, σύμβουλον ἐποιεῖτο καὶ κύριον τῆς περί τοῦ πολέμου γνώμης ἔτιμωρήσατο μὲν οὖν αὐτόν, ἀλλ' ὅψῃ, ἥνικα πολλῶν αὐτίος κατέστη κακῶν Ῥωμαίων καὶ αὐτοῦ καὶ ἐκεῖνος, ὅστις τὴν ἀπὸ τοῦ Ζεύγματος ὠδὸν τοῦ κατὰ τὸν Εὐφράτην μέχρι τοῦ ἀγαθαί τῆς Ἀτταπατηνῆς ὀκτακισχίλιων σταδίων ἐποίησε, πλέον ἡ διπλασίαν τῆς εὐθείας, διὰ ὀρῶν καὶ ἀνοδίων καὶ κυκλοπορίας.

5. "Η δὲ μεγάλη Μηδία τὸ μὲν παλαιόν τῆς Ἀσίας ἡγήσατο πάσης, καταλύσασα τὴν τῶν Σύρων ἀρχήν, ὑστεροῦν δ' ὑπὸ Κύρου καὶ Περσῶν ἰσαρηθεóσα τὴν τοσαύτην ἐξουσίαν ἐπὶ Ἀστυάγον, διεφύλαττεν ὡς πολὺ τοῦ πατρίου ἄξιωματος, καὶ ἤν τὰ Ἐκβάτανα χειμάδιον 2 τοῖς Πέρσαις, ὡμοίως δέ καὶ τῶς ἐκείνους καταλύσασι Μακεδόνα τοῖς τὴν Συρίαν ἐχονσι καὶ ἢν ἤτο τοῖς Παρθιναϊῶν βασιλεύσι τῇ αὐτῇ παρέχεται χρείαν τε καὶ ἀσφάλειαν.

6. Ὁρίζεται δ' ὑπὸ μὲν τῆς ἐω τῆ τε Παρθιναία καὶ τοῖς Κοσσαίων ὀρέσι, ληστρικῶν ἀνθρώπων, οὐ τοξότας μυρίους καὶ τρισχίλιους παρέσχοντο

1 εἰκῆ, Meineke, for eikós, which oz omit.
2 χειμάδιον must be an error for θερμῶν βασίλειον, or simply βασίλειον, unless certain words (see Corais) have fallen out of the text which make χειμάδιον apply to Seleucia (see 11. 13. 1).
4. The Cadusii, however, are but little short of the Ariani in the number of their foot-soldiers; and their javelin-throwers are excellent; and in rugged places foot-soldiers instead of horsemen do the fighting. It was not the nature of the country that made the expedition difficult for Antony, but his guide Artavasdes, the king of the Armenians, whom, though plotting against him, Antony rashly made his counsellor and master of decisions respecting the war. Antony indeed punished him, but too late, when the latter had been proved guilty of numerous wrongs against the Romans, not only he himself, but also that other guide, who made the journey from the Zeugma on the Euphrates to the borders of Atropatenê eight thousand stadia long, more than twice the direct journey, guiding the army over mountains and roadless regions and circuitous routes.

5. In ancient times Greater Armenia ruled the whole of Asia, after it broke up the empire of the Syrians, but later, in the time of Astyages, it was deprived of that great authority by Cyrus and the Persians, although it continued to preserve much of its ancient dignity; and Ecbatana was winter residence¹ for the Persian kings, and likewise for the Macedonians who, after overthrowing the Persians, occupied Syria; and still to-day it affords the kings of the Parthians the same advantages and security.

6. Greater Media is bounded on the east by Parthia and the mountains of the Cossaei, a predatory people, who once supplied the Elymaei, with

¹ Apparently an error of the copyist for "summer residence" or "royal residence" (cf. § 1 above and § 6 below).
ποτε Ἐλυμαίοις, συμμαχοῦντες ἐπὶ Σουσίους καὶ Βαβυλωνίους. Νέαρχος δὲ φησὶ, τεττάρων οὐτων ληστρικῶν ἔθνων, ὁ Μάρδοι μὲν Πέρσαις προσεχεῖσ ἦσαν, Οὐξίοι δὲ καὶ Ἐλυμαίοι τοῦτοις τε καὶ Σουσίους, Κοσσαίοι δὲ Μηδών, πάντας μὲν φόρους πράττεσθαι τοὺς βασιλεὰς, Κοσσαίους δὲ καὶ δώρα λαμβάνειν, ἥνικα ὁ βασιλεὺς θερίσας εἰς Ἐκβασάνων καταβαίνον καταλύσαι δ' αὐτῶν τῇ πολλῇ τόλμῃ Ἀλέξανδρῳ, ἐπιθέμενον χειμῶνος. τοῦτος τε ὑφορίζεται πρὸς ἐω καὶ ἔτι τοῖς Παραϊτακηροῖς, οἱ συνιάπτουσι Πέρσαις, ὅρεινοι καὶ αὐτὸι καὶ ληστρικοὶ. ἀπὸ δὲ τῶν ἀρχικῶν τοῖς ὑπεροικοῦσι τῆς Ἰρκανίας θαλάττης Καδούσιοι καὶ τοῖς ἀλλοις, οὐς ἄρτι διήλθομεν πρὸς νότον 1 δὲ τῇ Ἀπολλωνιάτιδι, ἢν Σιτακηνὴν ἐκάλουν οἱ παλαιοὶ, καὶ τῷ Ζάγρῳ, καθ' ὃ ἡ Μασσαβατικὴ κεῖται, τῆς Μηδίας οὖσα, οἱ δὲ τῆς Ἐλυμαίας φασὶν πρὸς ὀυσίων δὲ τοῖς Ἀτροπατίοις 2 καὶ τῶν Ἀρμενίων τισίν. εἰσὶ δὲ καὶ Ἑλληνίδες πόλεις, κτίσματα τῶν Μακεδόνων ἐν τῇ Μηδία, ὃν Δαυδίκεια τε καὶ Ἀπάμεια καὶ ἡ πρὸς Ράγαις 3 καὶ αὐτὴ Ῥάγα, τὸ τοῦ Νικάτορος κτίσμα· ὁ ἐκεῖνος μὲν Ἐφρωτὸν ὁνόμασε, Πάρθοι δὲ Ἀρσακίαν, νοτιωτέραν οὖσαν τῶν Κασπίων πυλῶν πεντακοσίους ποι σταδίους,
whom they were allies in the war against the Susians and Babylonians, with thirteen thousand bowmen. Nearchus\(^1\) says that there were four predatory tribes and that of these the Mardi were situated next to the Persians; the Uxii and Elymaei next to the Mardi and the Susians; and the Cossaei next to the Medians; and that whereas all four exacted tribute from the kings, the Cossaei also received gifts at the times when the king, after spending the summer in Ecbatana, went down into Babylonia; but that Alexander put an end to their great audacity when he attacked them in the winter time. So then, Greater Media is bounded on the east by these tribes, and also by the Paraetaceni, who border on the Persians and are themselves likewise mountaineers and predatory; on the north by the Cadusii who live above the Hyrcanian Sea, and by the other tribes which I have just described; on the south by Apolloniatis, which the ancients called Sitacene, and by the mountain Zagrus, at the place where Massabaticé is situated, which belongs to Media, though some say that it belongs to Elymaea; and on the west by the Atropatii and certain of the Armenians. There are also some Greek cities in Media, founded by the Macedonians, among which are Laodiceia, Apameia and the city\(^2\) near Rhagae, and Rhaga\(^3\) itself, which was founded by Nicator.\(^4\) By him it was named Europus, but by the Parthians Arsacia; it lies about five hundred stadia to the south of the Caspian Gates, according to Apollodorus of Artemita.

\(^1\) See Dictionary in Vol. I. \(^2\) Heracleia (see 11. 9. 1).

\(^3\) The name is spelled both in plural and in singular.

\(^4\) Seleucus Nicator, King of Syria 312–280 B.C.
7. Ἡ πολλὴ μὲν οὖν υψηλὴ ἐστὶ καὶ ψυχρὰ, τοιαῦτα δὲ καὶ τὰ υπερκείμενα τῶν Ἐκβατάνων ὅρη καὶ τὰ περί τὰς Ράγας καὶ τὰς Κασσίους πύλας καὶ καθόλου τὰ προσάρκτια μέρη τὰ ἐντεύθεν μέχρι πρὸς τὴν Ματιαίνην καὶ τὴν 'Ἀρμενίαν, ἢ δ' ὑπὸ ταῖς Κασσίους πύλας εἰς ταπεινοῖς ἐδάφεσι καὶ κοίλοις οὐδα εὐδαίμονων σφόδρα ἐστὶ καὶ πάμφορος πλήν ἐλαιάς· εἰ δὲ καὶ φύεται ποιν, ἀληπῆς τε ἐστὶ καὶ ξηρά· ἵπποβοτοσ δὲ καὶ αὐτὴ ἐστὶ διαφέροντως καὶ ἡ 'Ἀρμενία, καλεῖται δὲ τις καὶ λειμών ἵπποβοτοσ, ὅν καὶ διεξισιν οἱ ἐκ τῆς Περσίδος καὶ Βαζυλῶνος εἰς Κασσίους πύλας ὁδεύοντες, ἐν ἡ πέντε μυριάδας ἵππων θηλείων νεμεσθαί φασιν ἐπὶ τῶν Περσῶν, εἶναι δὲ τὰς ἀγέλες ταῦτας βασιλικάς. τοὺς δὲ Νησαίους ἵππους, οἷς ἐχρῶντο οἱ βασιλεῖς ἀρίστοις οὕσι καὶ μεγίστοις, οἱ μὲν ἐνθένδε λέγουσι τὸ γένος, οἱ δ' ἐξ 'Ἀρμενίας· ἱδιόμορφοι δὲ εἶσιν, ὡσπερ καὶ οἱ Παρθικοὶ λεγόμενοι νῦν παρὰ τοὺς 'Ελλαδικοὺς καὶ τοὺς ἄλλους τοὺς παρ' ἡμῖν. καὶ τὴν βοστάνην δὲ τὴν μάλιστα τρέφουσαν τοὺς ἵππους ἀπὸ τοῦ πλεονάζειν ἐνταῦθα ἱδίως Μηδικὴν καλοῦμεν. φέρει δὲ καὶ σίλφιον ἡ χώρα, ἀφ' οὗ ὁ Μηδικὸς καλοῦμενος ὡς, ἐπὶ τὸν 1 πολὺ λειπόμενον τοῦ Κυρηναίου, ἐστὶ δ' ὅτε καὶ διαφέρων ἑκείνου, εἰτε παρὰ τὰς τῶν τόπων διαφορᾶς, εἰτε τοῦ φυτοῦ κατ' εἰδος ἐξαλλάττωσας, εἰτε καὶ παρὰ τοὺς

1 rav have Ματιαίνην.
2 For πέντε, Wesseling (note on Diodorus 17. 110), comparing Arrian 7. 13, conj. πεπεκαίδεκα.
3 Ε̣ has Νησαίους.
4 ἐπὶ τό, Jones inserts before πολὺ; Stephanus Byz. (s.v. Μηδία) reads οὖ πολὺ.
7. Now most of the country is high and cold; and such, also, are the mountains which lie above Ecbatana and those in the neighbourhood of Rhagae and the Caspian Gates, and in general the northerly regions extending thence to Matianē and Armenia; but the region below the Caspian Gates, consisting of low-lying lands and hollows, is very fertile and productive of everything but the olive; and even if the olive is produced anywhere, it is dry and yields no oil. This, as well as Armenia, is an exceptionally good "horse-pasturing" 1 country; and a certain meadow there is called "Horse-pasturing," and those who travel from Persis and Babylon to Caspian Gates pass through it; and in the time of the Persians it is said that fifty thousand mares were pastured in it and that these herds belonged to the kings. As for the Nesaean horses, which the kings used because they were the best and the largest, some writers say that the breed came from here, while others say from Armenia. They are characteristically different in form, as are also the Parthian horses, as they are now called, as compared with the Helladic and the other horses in our country. Further, we call the grass that makes the best food for horses by the special name "Medic," from the fact that it abounds there. The country also produces silphium; whence the "Medic" juice, as it is called, which in general is inferior to the "Cyrenaic" juice, but sometimes is even superior to it, either owing to regional differences, or because of a variation in the species of the plant, or even owing to the people who extract and prepare

1 "Hippobotos," a Homeric epithet of Argos (e.g. Od. 4. 99).
όπιζοντας καὶ σκευάζοντας, ὥστε συμμένειν πρὸς τὴν ἀπόθεσιν καὶ τὴν χρείαν.

8. Τοιαύτη μὲν τὶς ἡ χώρα: τὸ δὲ μέγεθος πάρισσός πώς ἐστιν εἰς πλάτος καὶ μῆκος: δοκεῖ δὲ μέγιστον εἶναι πλάτος τῆς Μηδίας τὸ ἀπὸ τῆς τοῦ Ζάγρου ὑπερθέσεως, ἣπερ καλεῖται Μηδικὴ πύλη, εἰς Κασπίους πῦλας διὰ τῆς Σιγμανῆς σταδίων τετρακισχιλίων ἐκατον. τῶ δὲ μεγέθει καὶ τῇ δυνάμει τῆς χώρας ὀμολογεῖ καὶ ἡ περὶ τῶν φόρων ἱστορία: τῆς γὰρ Καππαδοκίας παρεχούσης τοῖς Πέρσαις κατ' ἐνιαυτὸν πρὸς τῷ ἀργυρικῷ τέλει ἵππους χιλίους καὶ πεντακοσίους, ἡμίόνους δὲ δισχιλίους, προβάτων δὲ πέντε μυριάδας, διπλάσια σχεδὸν τί τούτων ἐτέλουν οἱ Μηδοὶ.

9. Ἔθη δὲ τὰ πολλά μὲν τὰ αὐτὰ τούτων τε καὶ τοῖς 'Αρμενίοις διὰ τὸ καὶ τὴν χώραν παραπλησίαν εἶναι. τοὺς μέντοι Μηδοὺς ἀρχηγέτας εἶναι φασὶ καὶ τούτως καὶ ἐτὶ πρότερον Πέρσαις τοῖς ἐχουσίν αὐτοὺς καὶ διαδεξαμένους τὴν τῆς Ἀσίας ἔξοψίαν. ἡ γὰρ νῦν λεγομένη Περσικὴ στολὴ καὶ ὁ τῆς τοξικῆς καὶ ἵππικῆς ἕξης καὶ ἡ περὶ τοὺς βασιλέας θεραπεία καὶ κόσμος καὶ ζεβασμὸς θεοπρεπῆς παρὰ τῶν ἀρχωμένων εἰς τοὺς Πέρσας παρὰ Μηδοὺν ἀφίκται. καὶ ὁτι τοῦτ' ἀληθῆς, ἐκ τῆς ἐσθήτος μάλιστα δῆλουν τιάρα γὰρ τις καὶ κῆταρις καὶ πῖλος καὶ χεριδωτοὶ

1 πλάτος, Meineke emends to μῆκος, presumably in view of Strabo's general use of the two terms (see 2. 1. 32).
2 ἐθη ὦς, ἐθηκε other MSS.

1 i.e. robe (cf. Lat. "stola").

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the juice in such a way as to conserve its strength for storage and for use.

8. Such is the nature of the country. As for its size, its length and breadth are approximately equal. The greatest breadth of Media seems to be that from the pass that leads over the Zagrus, which is called Medic Gate, to the Caspian Gates through Sigrianê, four thousand one hundred stadia. The reports on the tributes paid agree with the size and the power of the country; for Cappadocia paid the Persians yearly, in addition to the silver tax, fifteen hundred horses, two thousand mules, and fifty thousand sheep, whereas Media paid almost twice as much as this.

9. As for customs, most of theirs and of those of the Armenians are the same, because their countries are similar. The Medes, however, are said to have been the originators of customs for the Armenians, and also, still earlier, for the Persians, who were their masters and their successors in the supreme authority over Asia. For example, their "Persian" stolê,¹ as it is now called, and their zeal for archery and horsemanship, and the court they pay to their kings, and their ornaments, and the divine reverence paid by subjects to kings, came to the Persians from the Medes. And that this is true is particularly clear from their dress; for tiara,² citaris,³ pilus,⁴ tunics with sleeves reaching to the hands, and

² The royal tiara was high and erect and encircled with a diadem, while that of the people was soft and fell over on one side.
³ A kind of Persian head-dress. Aristophanes (Birds 497) compares a cock's comb to it.
⁴ A felt skull-cap, like a fez.
χιλιὸνες καὶ ἀναξύριδες ἐν μὲν τοῖς ψυχροῖς
tόποις καὶ προσβόροις, ἐπιτηδεία ἔστι φορήματα,
οἷοι εἰσίν οἱ Μηδικοὶ· ἐν δὲ τοῖς νοτίοις ἦκιστα·
οἳ δὲ Πέρσαι τὴν πλείστην οἰκήσιν ἐπὶ τῇ
Ἐφύρα θαλάττῃ κέκτηται, μεσημβρινώτεροι
καὶ Βαβυλωνίων ὄντες καὶ Σουσίων· μετὰ δὲ τὴν
κατάλυσιν τὴν τῶν Μηδῶν προσεκτήσαυτό τινα
καὶ τῶν προσαπτομένων Μηδίας. ἀλλ' οὕτως
ἐφάνη σεμνὰ καὶ τοῦ βασιλικοῦ προσχήματος
οἷκεία τὰ ἔθη τοῖς νικήσασι καὶ1 τὰ τῶν νικη-
θέντων, ὡστε ἁντὶ γυμνητῶν καὶ ψυλῶν θηλυ-
στολεῖν ὑπέμειναν, καὶ κατηρρεφεῖς εἶναι τοῖς
σκεπάσμασι.

10. Τινὲς δὲ Μηδείαν καταδείξατι τὴν ἐσθήτα
tαύτην φασί, δυσαρεσκούσαν ἐν τοῖς τόποις,
καθάπερ καὶ Ἰάσωνα, καὶ ἐπικρυπτομένην τὴν
ὁψιν, ὡστε ἁντὶ τοῦ βασιλέως ἐξίοι τοῦ μὲν2
Ἰάσωνος ὑπομνήματα εἶναι τὰ Ἰασόνια ἱρᾶ, τιμώμενα
σφόδρα ὑπὸ τῶν Κασπίων πυλῶν ἐν ἀριστερᾷ,
καλοῦμενον Ἰασόνιον), τῆς δὲ Μηδείας
tὴν ἐσθήτα καὶ τούνομα τῆς χώρας. λέγεται
δὲ καὶ Μηδος, νῦν αὐτῆς, διαδεξάσθαι τὴν ἁρχήν
καὶ τὴν χώραν ἐπωνυμοῦν αὐτοῦ καταλληλεῖν.
ὁμολογεῖ δὲ τούτοις καὶ τὰ κατὰ τὴν Ἀρμενίαν
Ἰασόνια καὶ τὸ τῆς χώρας ὄνομα καὶ ἄλλα πλεῖω,
περὶ ὃν ἔρομεν.

11. Καὶ τούτο δὲ Μηδικοῦ, τὸ βασιλέα αἱρεῖσθαι
τῶν ἀνδρειότατον, ἀλλ' οὐ πᾶσιν, ἀλλὰ τοῖς
ὀρείοις· μᾶλλον δὲ τὸ τοῖς βασιλεύσι πολλὰς

1 καὶ, before τά, εὐ and Meineke omit.
trousers, are indeed suitable things to wear in cold and northerly regions, such as the Medes wear, but by no means in southerly regions; and most of the settlements possessed by the Persians were on the Red Sea, farther south than the country of the Babylonians and the Susians. But after the overthrow of the Medes the Persians acquired in addition certain parts of the country that reached to Media. However, the customs even of the conquered looked to the conquerors so august and appropriate to royal pomp that they submitted to wear feminine robes instead of going naked or lightly clad, and to cover their bodies all over with clothes.

10. Some say that Medea introduced this kind of dress when she, along with Jason, held dominion in this region, even concealing her face whenever she went out in public in place of the king; and that the Jasonian hero-chapels, which are much revered by the barbarians, are memorials of Jason (and above the Caspian Gates on the left is a large mountain called Jasonium), whereas the dress and the name of the country are memorials of Medea. It is said also that Medus her son succeeded to the empire and left his own name to the country. In agreement with this are the Jasionia of Armenia and the name of that country\(^1\) and several other things which I shall discuss.

11. This, too, is a Medic custom—to choose the bravest man as king; not, however, among all Medes, but only among the mountaineers. More general is the custom for the kings to have many

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1 See 11. 4. 8.

2 Meineke inserts \(\omega \nu\) after \(\mu \epsilon \nu\).
eίναι γυναίκας. τοῖς δ' ορείοις τῶν Μῆδων καὶ
πᾶσιν ἔθος τούτο, ἐλάττους δὲ τῶν πέντε οὐκ
ἔξεστιν· ὡς δ' αὐτῶς τὰς γυναίκας φασίν ἐν
καλῷ τίθεσθαι ὅτι πλείστους νέμειν ἄνδρας,1 τῶν
πέντε δὲ ἐλάττους συμφορὰν ἤγεισθαί. τῆς δ'
Ἀλλής Μηδίας εὐδαίμονούσης τελέως, λυπρά ἐστιν
ἡ προσάρκτιος ορεινή· σιτοῦνται γοῦν ἀπὸ ἀκρο-
δρύων, ἐκ τε μῆλων ξηρῶν κοπέντων πολὺνται
μάζας, ἀπὸ δ' ἀμυγδάλων φωχθέντων ἄρτους,
ἐκ δὲ ρίζων τινῶν οἴνον ἑκθλιβοῦσι, κρέασι δὲ
χρῶνται θηρείοις, ἥμερα δὲ οὐ τρέφουσι θρέμ-
ματα. τοσαῦτα καὶ περὶ Μήδων φαμέν· περὶ
δὲ τῶν νομίμων2 κοινῆ τῆς συμπάσης Μηδίας,
ἐπειδή ταῦτα3 τοῖς Περσικοῖς γεγένηται διὰ τὴν
τῶν Περσῶν ἐπικράτειαν, ἐν τῷ περὶ ἐκεῖνων
λόγῳ φήσομεν.4

XIV

1. Τῆς δ’ Ἀρμενίας τὰ μὲν νότια προβέβληται
tῶν Ταύρου, διείργοντα αὐτὴν ἀφ’ ὀλῆς τῆς μεταξὺ
C 527 Εὐφράτου καὶ τοῦ Τίγριος, ἤν Μεσοποταμίων
καλοῦσι, τὰ δὲ ἐωθινὰ τῇ Μηδίᾳ συνάπτει τῇ
μεγάλῃ καὶ τῇ Ἀτροπατηνίᾳ προσάρκτια δὲ

1 ὅτι πλείστας νέμειν τῶν ἄνδρας Groskurd, and so Meineke,
  omitting the τοὺς; Kramer conj. ὅτι πλείστας ἔχοντας νέμειν
  ἄνδρας (see Kramer’s note, and C. Müller’s Ind. Var. Lect.
  p. 1018).
2 νομίμων margin of x and the editors, for νομαδικῶν.
3 ταῦτα, Corais, for ταῦτα; so the later editors.
4 φήσομεν, Casaubon, for θήσομεν; so the later editors.
wives; this is the custom of the mountaineers of the Medes, and all Medes, and they are not permitted to have less than five; likewise, the women are said to account it an honourable thing to have as many husbands as possible and to consider less than five a calamity.\(^1\) But though the rest of Media is extremely fertile, the northerly mountainous part has poor soil; at any rate, the people live on the fruits of trees, making cakes out of apples that are sliced and dried, and bread from roasted almonds; and they squeeze out a wine from certain roots; and they use the meat of wild animals, but do not breed tame animals. Thus much I add concerning the Medes. As for the institutions in common use throughout the whole of Media, since they prove to have been the same as those of the Persians because of the conquest of the Persians, I shall discuss them in my account of the latter.

XIV

1. As for Armenia, the southern parts of it have the Taurus situated in front of them,\(^2\) which separates it from the whole of the country between the Euphrates and the Tigris, the country called Mesopotamia; and the eastern parts border on Greater Armenia and Atropatenê; and on the north

\(^{1}\) So the Greek of all MSS. ; but the editors since Du Theil regard the Greek text as corrupt, assuming that the women in question did not have plural husbands. Accordingly, some emend the text to make it say, “for their husbands to have as many wives as possible and consider less than five a calamity” (see critical note).

\(^{2}\) The Greek implies that Armenia is protected on the south by the Taurus.
"Εστι τα ὑπερκείμενα τῆς Κασπίας θαλάττης ὅρη τὰ τοῦ Παραχοάθρα καὶ Ἀλβανοὶ καὶ Ἡβηρες καὶ ὁ Καύκασος ἐγκυκλούμενος τὰ ἐθνη ταύτα καὶ συνάπτων τοῖς Ἀρμενίοις, συνάπτων δὲ καὶ τοῖς Μοσχικοίς ὄρεσι καὶ Κολχικοῖς μέχρι τῶν καλουμένων Τιβαρανῶν ἀπὸ δὲ τῆς ἐσπέρας ταύτα ἕστι τὰ ἐθνη καὶ ὁ Παρνάδρης καὶ ὁ Σκυδίσης μέχρι τῆς μικρᾶς Ἀρμενίας καὶ τῆς τοῦ Εὔφρατον ποταμίας, ἥ διεργεῖ τὴν Ἀρμενίαν ἀπὸ τῆς Καππαδοκίας καὶ τῆς Κομμαγηνῆς.

2. Ὅ γὰρ Εὐφράτης ἀπὸ τῆς βορείου πλευρᾶς τοῦ Ταύρου τὰς ἄρχας ἔχων τὸ μὲν πρῶτον μειὸν πρὸς δύσιν διὰ τῆς Ἀρμενίας, εἰτ᾽ ἐπιστρέφει πρὸς νότον καὶ διακόπτει τὸν Ταύρον μεταξὺ τῶν Ἀρμενίων τε καὶ Καππαδόκων καὶ Κομμαγηνῶν, ἐκπεσών δὲ ἔξω καὶ γενόμενος κατὰ τὴν Συρίαν ἐπιστρέφει πρὸς χειμερινὰς ἀνατολὰς μέχρι Βαβυλόνος καὶ ποιεῖ τὴν Μεσοποταμίαν πρὸς τὸν Τίγρινον ἀμφότεροι δὲ τελευτῶσιν εἰς τὸν Περσικόν κόλπον. τὰ μὲν δὴ κύκλῳ τοιαῦτα, ὀρεινὰ σχεδὸν τι πάντα καὶ πραξεά, πλὴν τῶν πρὸς τὴν Μηδίαν κεκλιμένων ὄλιγων. πάλιν δὲ τοῦ λεχθέντος Ταύρου τὴν ἀρχὴν λαμβάνοντος ἀπὸ τῆς περαίας τῶν Κομμαγηνῶν καὶ τῶν Μελιτηνῶν, ἣν ὁ Εὐφράτης ποιεῖ, Μάσιον μὲν ἑστὶ τὸ ὑπερκείμενον ὅρος τῶν ἐν τῇ Μεσοποταμίᾳ Μυγδόνων ἐκ νότος, ἐν οἷς ἡ Νίσιβις ἔστιν: ἐκ δὲ τῶν πρὸς ἄρκτον μερῶν ἡ3 Σωφήνη κεῖται μεταξὺ τοῦ τε Μασίου καὶ τοῦ Ἀντιταῦρον. οὗτος δ᾽ ἀπὸ τοῦ Εὐφράτου

1 Παρνάδρης is the reading of the MSS.
2 πρὸς ἄρκτον, Kramer, for πρὸς ἄρκτων E, προσάρκτων other MSS.
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are the mountains of Parachoathras that lie above the Caspian Sea, and Albania, and Iberia, and the Caucasus, which last encircles these nations and borders on Armenia, and borders also on the Moschian and Colchian mountains as far as the Tibarani, as they are called; and on the west are these nations and the mountains Paryadres and Seydises in their extent to Lesser Armenia and the river-land of the Euphrates, which latter separates Armenia from Cappadocia and Commagenê.

2. For the Euphrates, having its beginnings on the northern side of the Taurus, flows at first towards the west through Armenia, and then bends towards the south and cuts through the Taurus between Armenia, Cappadocia, and Commagenê, and then, after falling outside the Taurus and reaching the borders of Syria, it bends towards the winter-sunrise\(^1\) as far as Babylon, and with the Tigris forms Mesopotamia; and both rivers end in the Persian Gulf. Such, then, is our circuit of Armenia, almost all parts being mountainous and rugged, except the few which verge towards Media. But since the above-mentioned Taurus\(^2\) takes a new beginning on the far side of the Euphrates opposite Commagenê and Melitenê, countries formed by that river, Mt. Masius is the mountain which lies above the Mygdonians of Mesopotamia on the south, in whose country is Nisibis, whereas Sophenê is situated in the northern parts, between Masius and Antitaurus. The Antitaurus takes its beginning at the Euphrates

\(^2\) Cf. 11. 12. 4.

\(^3\) η ας and the editors insert.
καὶ τοῦ Ταῦρου τὴν ἀρχὴν λαβὼν τελευτᾷ πρὸς τὰ ἐώς τῆς Ἀρμενίας, ἀπολαμβάνων μέσην τὴν Ὁσφυνήν, ἐκ βαθέρου δὲ μέρους ἔχων τὴν Ἀκιλλησινήν μεταξὺ ἱδρυμένην τοῦ Ἀντιταύρου¹ τε καὶ τῆς τοῦ Ἑφράτου ποταμίας,² πρῖν ἦ κάμπτειν αὐτήν ³ ἐπὶ νότον. Βασίλειοι δὲ τῆς Ὁσφυνῆς Καρκαθίκερτα. τοῦ δὲ Μασίου ὑπέρκειται πρὸς ἐός πολὺ κατὰ τὴν Γορδυνήν ⁴ ὁ Νιφάτης, εἰθ’ ὁ Ἀβσος, ἄφ’ οὖ καὶ ὁ Ἑφράτης ἐρεὶ καὶ ὁ Ἀράξης, ὁ μὲν πρὸς δύσιν, ὁ δὲ πρὸς ἀνατολάς. εἰθ’ ὁ Νίβαρος μέχρι τῆς Μηδίας παρατεῖνει.

3. Ὁ μὲν οὖν Ἑφράτης εἰρηταὶ ὅν τρόπον ἐρεὶ: ὁ δὲ Ἀράξης, πρὸς τὰς ἀνατολὰς ἐνεχθεῖς μέχρι τῆς Ἀτροπατνής, κάμπτει πρὸς δύσιν καὶ πρὸς ἄρκτους καὶ παραρρέει τὰ Ἀζαρα πρῶτον, εἰτ’ Ἀρτάξατα, πόλεις Ἀρμενίων ἔπειτα διὰ τοῦ Ἀράξηνον πεδίου πρὸς τὸ Κάστιον ἐκδίδωσι πέλαγος.

4. Ἐν αὐτῇ δὲ τῇ Ἀρμενίᾳ πολλὰ μὲν ὀρη, πολλὰ δὲ ὀροπέδια, ἐν οἷς οὐδ’ ἄμπελος φύεται ῥαδίως, πολλοὶ δ’ αὐλώνες, οὶ μὲν μέσως, οἱ δὲ καὶ σφόδρα εὐδαίμονες, καθάπερ τὸ Ἀράξηνον πεδίον, δὴ οὐ ὁ Ἀράξης ποταμὸς ρέων εἰς τὰ ἀκρα τῆς Ἀλβανίας καὶ τὴν Καστίαν ἐκπίπτει θάλασσαν. καὶ μετὰ ταῦτα ἡ Σακασηνή, καὶ αὐτῇ τῇ Ἀλβανία πρόσχωρος καὶ τῷ Κύρῳ ποταμῷ, εἰθ’ ἡ Γωγαρηνή πάσα γὰρ ἡ χώρα

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¹ Ἀντιταύρος, Du Theil, for Ταῦρος; so Casanbon and C. Müller.
² ποταμίας, Corais from conj. of Salmasius, for μεσοποταμίας; so the later editors.
³ το, Tzschucke, and Corais read αὐτόν.
and the Taurus and ends towards the eastern parts of Armenia, thus on one side\(^1\) enclosing the middle of Sophenē,\(^2\) and having on its other side Acilisenē, which is situated between the Antitaurus\(^3\) and the river-land\(^4\) of the Euphrates, before that river bends towards the south. The royal city of Sophenē is Carcathiocerta. Above Mt. Masius, far towards the east opposite Gordyene, lies Mt. Niphates; and then comes Mt. Abus, whence flow both the Euphrates and the Araxes, the former towards the west and the latter towards the east; and then Mt. Nibarus, which stretches as far as Media.

3. I have already described the course of the Euphrates. As for the Araxes, it first flows towards the east as far as Atropatene, and then bends towards the west and towards the north and flows first past Azara and then past Artaxata, Armenian cities, and then, passing through the Araxene Plain, empties into the Caspian Sea.

4. In Armenia itself there are many mountains and many plateaus, in which not even the vine can easily grow; and also many valleys, some only moderately fertile, others very fertile, for instance, the Araxene Plain, through which the Araxes River flows to the extremities of Albania and then empties into the Caspian Sea. After these comes Sacasenē, this too bordering on Albania and the Cyrus River; and then comes Gogarenē. Indeed, the whole of

\(^1\) See critical note.
\(^2\) i.e. "enclosing Sophenē in a valley between itself (the Antitaurus) and the Taurus" (11. 12. 4).
\(^3\) See critical note.
\(^4\) See critical note.
\(^5\) Tamē, the editors, for την.
αύτη καρποῖς τε καὶ τοῖς ἠμέροις δένδρεσι καὶ τοῖς ὄειδαλέσι πληθύει, φέρει δὲ καὶ ἐλαίαν. ἔστι δὲ καὶ ἡ Φαυνην ἡ Ἀρμενίας ἐπαρχία καὶ ἡ Κωμισην καὶ Ὄρχιστην, πλείστην ἐπι- πείαν παρέχουσα, ἡ δὲ Χορην καὶ Καμβισην προσβορῶταται εἰσὶ καὶ νυφόβολοι μάλιστα, συνάπτουσαι τοῖς Καυκασίοις ὀρεσὶ καὶ τῇ Ἠβηρίᾳ καὶ τῇ Κολχίδι. ὅποιν φασὶ κατὰ τὰς ὑπερβολὰς τῶν ὀρῶν πολλάκις καὶ συνοδιας ὅλας 2 εν τῇ χίονι καταπίνεσθαι νυφέων γυν- μένων ἐπὶ πλέον ἐχειν δὲ καὶ βακτηρίας πρὸς τοὺς τοιούτους κυνίδους 3 παρεξαίροντας εἰς τὴν ἐπιφάνειαν ἀναπνοῆς τοις ἕκατον καὶ τοῦ διαμηνύειν τοῖς ἐπιούσιν, ὡστε βοηθείας τυγχάνειν, ἀνορύ- τεσθαι καὶ σώζεσθαι. ἐν δὲ τῇ χιόνι βόλους πήγμυσθαι φασὶ κοίλας περιεχούσας χρήστον ύδωρ ὡς εἰς χιτώνι, καὶ ζῶα δὲ ἐν αὐτῇ γενιᾶσθαι καλεῖ δὲ σκώληκας Ἀπολλωνίδης, Θεοφάνης δὲ θρίπτας καὶ τούτως ἀπολαμβάνεσθαι χρήστον ύδωρ, περισυχισθέντως 4 δὲ τῶν χιτώνων πινεσθαι τὴν δὲ γένεσιν τῶν ζώων τοιαύτην εἰκάζουσιν, οἷαν τὴν τῶν κωνώπων ἐκ τῆς εἰς τοῖς μετάλλοις φλογοῦς καὶ τοῦ φευγαλοῦ. 5

5. Ἰστοροῦσι δὲ τῇ Ἀρμενίᾳ, μικρὰν προ- τερον οὕσαν, αὐξηθῆναι διὰ τῶν περὶ Ἀρταξίαν καὶ Ζαρίάδρων, 6 οἱ πρώτεροι μὲν ἓσαν Ἀντιόχου

1 Φαυνην (Φαυνὴ οἰκεία) seems corrupt; perhaps Φαυνην (Tzschucke, Corais) is right (cp. Φαυνῆτας below), if not Φασιανη (see Kramer's note).
2 The words τῶν ὄρων after ὅλας are omitted by gry and Corais. Strabo probably wrote ἐμπόρων (conj. of Corais) or ὄδοιπόρων (conj. of Meineke).
3 Meineke inserts ἃς after κυνίδους.
this country abounds in fruits and cultivated trees and evergreens, and even bears the olive. There is also Phauenê, a province of Armenia, and Comisenê, and Orchistênê, which last furnishes the most cavalry. Chorzenê and Cambysenê are the most northerly and the most subject to snows, bordering on the Caucasian mountains and Iberia and Colchis. It is said that here, on the passes over the mountains, whole caravans are often swallowed up in the snow when unusually violent snowstorms take place, and that to meet such dangers people carry staves, which they raise to the surface of the snow in order to get air to breathe and to signify their plight to people who come along, so as to obtain assistance, be dug out, and safely escape. It is said that hollow masses of ice form in the snow which contain good water, in a coat of ice as it were; and also that living creatures breed in the snow (Apollonides calls these creatures “scoleces” and Theophanes “thripes”); and that good water is enclosed in these hollow masses which people obtain for drinking by slitting open the coats of ice; and the genesis of these creatures is supposed to be like that of the gnats which spring from the flames and sparks at mines.

5. According to report, Armenia, though a small country in earlier times, was enlarged by Artaxias and Zariadris, who formerly were generals of

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1 See critical note.  2 See Vol. III, p. 234, foot-note 2.  3 "Worms" or "larvae."  4 See foot-note on 11. 2.  5 Wood-worms.

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4 περισχισθέντων E Epit., περισχεθέντων other MSS.
5 φεψάλου E Epit., πετάλλου Dih, πετάλου other MSS.
6 Ζαριάδρων, Tyrwhitt, for Ζαριάδην; so the later editors.
τοῦ μεγάλου στρατηγοῦ, βασιλεύσαντας δ' ύστερον μετά τὴν ἐκείνου ὄστην, ὁ μὲν τῆς Σωφηνής καὶ τῆς Ἀκισισῆνης1 καὶ Ὄδομαντίδος καὶ ἄλλων τινῶν, ὁ δὲ τῆς περὶ Ἀρτάξατα, συνηγέρων, ἐκ τῶν περικειμένων ἐθνῶν ἀποτελούμενοι μέρη, ἐκ Μήδων μὲν τὴν τε Κασπιανήν καὶ Φαυνίτιν καὶ Βασιροπέδαν, Ἰβηρῶν δὲ τὴν τε παρώρειαν τοῦ Παρναύδρου2 καὶ τὴν Χορζηνὴν3 καὶ Γογαρηνῆν, πέραν οὕσαν τοῦ Κύρου, Χαλύβων δὲ καὶ Μοσυνόικων Καρηνίτιν4 καὶ Ξερζηνῆν, ἓ τῇ μικρᾷ Ἀρμενία ἐστὶν ὁμορα ἣ καὶ μέρη αὐτῆς ἔστι, Καταώνων δὲ Ἀκιλισηνῆν5 καὶ τὴν περὶ τὸν Ἀντίταυρον, Σύρων δὲ Ταρωνίτιν,6 ὥστε πάντας ὀμογλώττους εἶναι.

6. Πόλεις δ' ἐστὶ τῆς Ἀρμενίας Ἀρτάξατα τε, ἢν καὶ Ἀρταξιάσατα καλοῦσιν, Ἀννίβα κτίσαν-ντος Ἀρταξία τῷ βασιλεί, καὶ Ἀρξατα, ἀμφότεραι ἐπὶ τῷ Ἀράξῃ, ἣ μὲν Ἀρξατα πρὸς τοὺς ὀροὺς τῆς Ἀτροπατίας,7 ἢ δὲ Ἀρτάξατα πρὸς τῷ Ἀραξηνῷ8 πεδίῳ, συνοικισμένη καλῶς καὶ βασιλείον οὕσα τῆς χώρας. κεῖται δ' ἐπὶ χειρονομιά-ζουτος ἀγκώνος, τὸ θεῖος κύκλῳ προβεβλημένον τὸν ποταμὸν πλῆν τοῦ ἰσθμοῦ, τὸν ἰσθμὸν δ' ἔχει τάφρῳ καὶ χώρακε κεκλεισμένον. οὐ πολὺ δ'

1 Ἀκισηνῆν (Ἀκιλίσηνῆν editors before Kramer) is very doubtful (see Kramer's note).
2 Παρναύδρον, Χαλύναρδον, for Παρναύδρον; so the later editors.
3 Χορζηνῆν, Χαλύναρδον. for Χορζηνῆν; so the later editors.
4 Καρηνίτιν, Kramer, for Καρηνίτιν; so the later editors.
5 Ἀκιλισηνῆν, Tzschucke, for Ἀκιλισηνῆν; so the later editors.
6 Ταρωνίτιν, Kramer, for Ταμωνίτις; so the later editors.
7 Ἀτροπατίας, the editors, for Ἀτροπάτης C, Ἀτροπάτας other MSS.

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Antiochus the Great, but later, after his defeat, reigned as kings (the former as king of Sophene, Acisene, Odomantis, and certain other countries, and the latter as king of the country round Artaxata), and jointly enlarged their kingdoms by cutting off for themselves parts of the surrounding nations,—I mean by cutting off Caspianê and Phau-nitis and Basoropeda from the country of the Medes; and the country along the side of Mt. Paryadres and Chorzenê and Gogarenê, which last is on the far side of the Cyrus River, from that of the Iberians; and Carenitis and Xerxenê, which border on Lesser Armenia or else are parts of it, from that of the Chalybians and the Mosynoei; and Acilisenê and the country round the Antitaurus from that of the Cataonians; and Taronitis from that of the Syrians; and therefore they all speak the same language, as we are told.

6. The cities of Armenia are Artaxata, also called Artaxiasata, which was founded by Hannibal for Artaxias the king, and Arxata, both on the Araxes River, Arxata being near the borders of Atropatia, whereas Artaxata is near the Araxene plain, being a beautiful settlement and the royal residence of the country. It is situated on a peninsula-like elbow of land and its walls have the river as protection all round them, except at the isthmus, which is enclosed by a trench and a palisade. Not

1 Reigned as king of Syria 223–187 B.C.
2 The Carthaginian.

8 Ἀπαξηνφ, Tzschucke, for Ἀρταξενφ DLh, Ἀρταξηνφ other MSS. ; so the later editors.
ἀπωθέν ἐστι τῆς πόλεως τὰ Τιγράνου καὶ Ἀρταουάσδου γαζοφυλάκια, φρούρια ἐρυμνά, Βάβυρσα τε καὶ Ὀλανή· ἣν δὲ καὶ ἀλλα ἐπὶ τῷ Εὐφράτῃ. Ἀρταγύρας δὲ ἀπέστησε μὲν Ἀδὼρ 3 ὁ φρούραρχος, ἐξεῖλον δὲ οἱ Καίσαρος στρατηγοὶ, πολιορκήσαντες πολὺν χρόνον, καὶ τὰ τείχη περιέλθον.

7. Ποταμοὶ δὲ πλείους μὲν εἰσὶν ἐν τῇ χώρᾳ, γνωριμώτατοι δὲ Φάσις μὲν καὶ Λύκος εἰς τὴν Ποτικὴν ἐκπίπτοντες θάλατταν ('Ερατοσθένης δ' ἀντὶ τοῦ Λύκου τίθησι Θερμόδωντα οὐκ εὖ), εἰς δὲ τὴν Κασπίαν Κύρος καὶ Ἀράξης, εἰς δὲ τὴν Ἐρυθρὰν ὁ τε Εὐφράτης καὶ ὁ Τῖγρις.

8. Εἰςι δὲ καὶ λίμναι κατὰ τὴν Ἀρμενίαν μεγάλαι, μία μὲν ἡ Μαντιανή, Κυανῆ 4 ἐρμηνευθείσα, μεγίστη, ὡς φασί, μετὰ τὴν Μαιώτιν, ἀλμυροῦ ύδατος, διήκουσα μέχρι τῆς Ἀτροπατίας, ἔχουσα καὶ ἀλοπήγια: ἡ δὲ Ἀρσηνή, ἥν καὶ Θωπίτιν 5 καλοῦσιν ἐστὶ δὲ νυτρίτις, τὰς δ' ἐσθήτας ρύπτει 6 καὶ διαξαίινει· διὰ δὲ τούτο καὶ ἀποτόν ἐστὶ τὸ ύδωρ. φέρεται δὲ δ' αὐτῆς

1 ἐπὶ, after πόλεως, Meineke omits; the editors before Kramer emended it to καὶ.
2 Meineke emends Ἀρταγύρας to Ἀρτάγειρα, perhaps rightly.
3 Meineke emends Ἀδὼρ to Ἀδᾶν, perhaps rightly.
4 Κυανῆ E, Κυανεανῆ other MSS.
5 Θωπίτιν, Kramer, for Θωῆτιν; so the later editors.
6 ρύπτει (ρύπτει C, ρύπτει m), Eustathius, for ρύπτει; so Xylander (ep. 11. 13. 2).

1 Father and son respectively, kings of Armenia.
2 See critical note.
3 See critical note.
4 Mantianē (apparently the word should be spelled “Matianē”; see 11. 8. 8 and 11. 13. 2) is the lake called

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far from the city are the treasuries of Tigranes and Artavasdes, the strong fortresses Babyrsæ and Olanë. And there were other fortresses on the Euphrates. Of these, Artageras was caused to revolt by Ador, its commandant, but Caesar’s generals sacked it after a long siege and destroyed its walls.

7. There are several rivers in the country, but the best known are the Phasis and the Lycus, which empty into the Pontic Sea (Eratosthenes wrongly writes “Therniodon” instead of “Lycus”), whereas the Cyrus and the Araxes empty into the Caspian Sea, and the Euphrates and the Tigris into the Red Sea.

8. There are also large lakes in Armenia; one the Mantianë, which being translated means “Blue”; it is the largest salt-water lake after Lake Maeotis, as they say, extending as far as Atropatia; and it also has salt-works. Another is Arsenë, also called Thopitis. It contains soda, and it cleanses and restores clothes; but because of this ingredient the water is also unfit for drinking.

“Capauta” in 11. 13. 2, Capauta meaning “Blue” and corresponding to the old Armenian name Kapiot-azow (Blue Lake), according to Tozer (note ad loc.), quoting Kiepert.

5 On the position of this lake see Tozer (note ad loc.).

6 The Greek word “nitron” means “soda” (carbonate of soda, our washing soda), and should not be confused with our “nitre” (potassium nitrate), nor yet translated “potash” (potassium carbonate). Southgate (Narrative of a Tour through Armenia, Kurdistan, etc., Vol. II, p. 306, Eng. ed.) says that “a chemical analysis of a specimen shows it to be alkaline salts, composed chiefly of carbonate of soda and chloride” (chlorite in Tozer is a typographical error) “of sodium” (salt).

7 See 11. 13. 2
ό Τίγρις ἀπὸ τῆς κατὰ τὸν Νιφάτην ὄρεινής ὀρμηθείς, ἀμικτὸν φυλάττων τὸ ἱεῦμα διὰ τὴν ὄξυτητα, ἀφ' οὗ καὶ τούνομα, Μηδών τίγριν καλοῦντων τὸ τόξευμα· καὶ οὔτος μὲν ἔχει πολυενδείς ἰχθύς, οἱ δὲ λυμναίοι ἐνὸς εἶδους εἰσὶ· κατὰ δὲ τὸν μυχὸν τῆς λίμνης εἰς βάραθρον ἐμπεσὼν οἱ ποταμοὶ καὶ πολὺν τόπον ἐνεχθεῖς ὑπὸ γῆς ἀνατέλλει κατὰ τὴν Χαλωνίτιν· ἐκείθεν δ' ἦδη πρὸς τὴν Ὄμπιν καὶ τὸ τῆς Σεμιράμιδος καλοῦμενον διατείχισμα ἐκεῖνός τε καταφέρεται, τοὺς Γορδυάνους ἐν δεξίᾳ ἀφείς καὶ τὴν Μεσοποταμίαν ὅλην, καὶ οἱ Εὐφράτης τοῦνατίον ἐν ἀριστερὰ ἐχὼν τὴν αὐτὴν χώραν· πλησιάσαντες δὲ ἄλληλοις καὶ ποίησαντες τὴν Μεσοποταμίαν, ὁ μὲν διὰ Σελευκείας φέρεται πρὸς τὸν Πέρσικον κόλπον, ὁ δὲ διὰ Βαβυλώνος, καθάπερ εἰρηταὶ ποὺ ἐν τοῖς πρὸς Ἐρατοσθένην καὶ Ἰταπαρχὸν λόγοις.

9. Μέταλλα δὲ ἐν μὲν τῇ Συσπιρίτιδι 1 ἐστὶ χρυσοῦ κατὰ τὰ Κάβαλλα, ἐφ' ἂν Μείνωνα ἔπεμψεν 'Αλέξανδρος μετὰ στρατιωτῶν, ἀνήχθη 2 ὑπὸ τῶν ἐγχωρίων· καὶ ἄλλα δ' ἐστὶ μέταλλα, καὶ δὴ 3 τῆς σάνδυκος 4 καλομενής, ἡν δὴ καὶ Ἀρμενίων καλοῦσι χρώμα, ὅμοιον κάλχη· οὖτω δ' ἐστὶν ἵπποβότος σφόδρα ἡ χώρα, καὶ οὐχ.
The Tigris flows through this lake after issuing from the mountainous country near the Niphates; and because of its swiftness it keeps its current unmixed with the lake; whence the name Tigris, since the Median word for "arrow" is "tigris." And while the river has fish of many kinds, the fish in the lake are of one kind only. Near the recess of the lake the river falls into a pit, and after flowing underground for a considerable distance rises near Chalonitis. Thence the river begins to flow down towards Opis and the wall of Semiramis, as it is called, leaving the Gordiaeans and the whole of Mesopotamia on the right, while the Euphrates, on the contrary, has the same country on the left. Having approached one another and formed Mesopotamia, the former flows through Seleuceia to the Persian Gulf and the latter through Babylon, as I have already said somewhere in my arguments against Eratosthenes and Hipparchus.

9. There are gold mines in Syspiritis near Caballa, to which Menon was sent by Alexander with soldiers, and he was led up to them by the natives. There are also other mines, in particular those of sandyx, as it is called, which is also called "Armenian" colour, like chalcé. The country is so very good that in eastern Assyria, or else there is an error in the name.

2 2. 1. 27.

3 "Led up" (or "inland") seems wrong. The verb has been emended to "destroyed," "imprisoned," "hanged" (Meineke), and other such words, but the translator knows of no evidence either to support any one of these emendations or to encourage any other.

4 An earthy ore containing arsenic, which yields a bright red colour.

5 i.e. purple dye. The usual spelling is calchê.
Ε 530 ἦπτον τῆς Μηδίας, ὡστε οἱ Νησαίοι ἐποιεῖ καὶ ἐνταῦθα γίνονται, οἰσπερ οἱ Περσῶν βασιλείς ἔχρωντο· καὶ ὁ σατράπης τῆς Ἀρμενίας τῷ Πέρσῃ κατ' ἐτος δισμυρίους πῶλους τοῖς Μιθρακίνοις ἐπεμπεν. Ἀρταουάσδης δὲ Ἀντωνίῳ χωρίς τῆς ἄλλης ἰππείας αὐτήν τὴν καταφρακτὸν ἐξακισ-χιλίαν ἰππον ἑκτάξας ἐπέδειξεν, ἤμικα εἰς τὴν Μηδίαν ἐνέβαλε σὺν αὐτῷ, ταύτης δὲ τῆς ἰππείας οὐ Μῆδοι μόνοι καὶ Ἀρμένιοι ξηλωταί γεγονασίν, ἄλλα καὶ Ἀλβανοί, καὶ γὰρ ἐκεῖνοι καταφράκτοις χρώνται.

10. Τοῦ δὲ πλούτου καὶ τῆς δυνάμεως τῆς χώρας σημείου οὐ μικρόν, ὅτι Πομπηίου Τιγράνη τῷ πατρὶ τῷ Ἀρταουάσδου τάλαντα ἐπιγράφαν-τος ἐξακισχιλία ἄργυρίου, διένεμεν αὐτίκα ταῖς δυνάμεσι τῶν Ῥωμαίων, στρατιωτῇ μὲν κατ' ἄνδρα πεντήκοντα δραχμάς, ἐκατοντάρχῃ δὲ χιλίας, ἰππάρχῳ δὲ καὶ χιλιάρχῳ τάλαντον.

11. Μέγεθος δὲ τῆς χώρας Θεοφάνης ἀπο-δίδοσιν εὐρος μὲν σχοίνων ἐκατόν, μήκος δὲ διπλάσιον, τιθεὶς τὴν σχοίνων τετταράκοντα σταδίων πρὸς ύπερβολὴν δ' εὗρεν εὐγνυτέρω δ' ἔστι τῆς ἀληθείας μήκος μὲν θέσθαι τὸ ὑπ', ἐκείνου λεχθὲν εὖρος, εὐρος δὲ τὸ ἦμισι οὐ μικρὸ πλεῖου. ἡ μὲν δὴ φύσις τῆς Ἀρμενίας καὶ δύναμις τοιαῦτη.

1 Ε has Νησαίου.
2 Μιθρακίνοι, Kramer, for Μιθρακήνοι C, Μιθρακάνοι Ehrenw, Μιθρικοί Corais, Μιθραίκοι Groskurd.
3 καὶ ἐκατόν, after δραχμάς, Corais would omit; so the later editors.
4 ἰππάρχω, Du Theil, for ἐπάρχω; so the later editors.
5 εὖρος, Groskurd inserts; so the later editors.
for “horse-pasturing,” not even inferior to Media,\(^1\) that the Nesaean horses, which were used by the Persian kings, are also bred there. The satrap of Armenia used to send to the Persian king twenty thousand foals every year at the time of the Mithracina.\(^2\) Artavasdes,\(^3\) at the time when he invaded Media with Antony, showed him, apart from the rest of the cavalry, six thousand horses drawn up in battle array in full armour. Not only the Medes and the Armenians pride themselves upon this kind of cavalry, but also the Albanians, for they too use horses in full armour.

10. As for the wealth and power of the country, the following is no small sign of it, that when Pompey imposed upon Tigranes, the father of Artavasdes, a payment of six thousand talents of silver, he forthwith distributed to the Roman forces as follows: to each soldier fifty drachmas, to each centurion a thousand drachmas, and to each hipparch and chiliarch a talent.

11. The size of the country is given by Theophanes:\(^4\) the breadth one hundred “schoeni,” and the length twice as much, putting the “schoenus” at forty stadia;\(^5\) but his estimate is too high; it is nearer the truth to put down as length what he gives as breadth, and as breadth the half, or a little more, of what he gives as breadth. Such, then, is the nature and power of Armenia.

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\(^1\) See 11. 13. 7.
\(^2\) The annual festival in honour of the Persian Sun-god Mithras.
\(^3\) See 11. 13. 4.
\(^4\) See foot-note on 11. 2. 2.
\(^5\) On the variations in the meaning of “schoenus,” see 17. 1. 24.
12. Ἀρχαιολογία δὲ τὰς ἔστι περὶ τοῦ ἔθνους τούδε τοιαύτην Ἀρμενίου, πόλεως Θετταλικῆς, ἣ κεῖται μεταξὺ Φερών καὶ Δαρίσης ἐπὶ τῇ Βοίβη, καθάπερ εἴρηται, συνεστάτευσεν Ἰάσων εἰς τὴν Ἀρμενίαν τοῦτον φασίν ἐπώνυμον τὴν Ἀρμενίαν οἱ περὶ Κυρσίλον τῶν Φαρσάλιον καὶ Μήδιον τῶν Δαρίσαίων, ἀνδρές συνεστατευκότες Ἀλεξάνδρῳ, τῶν δὲ μετὰ τοῦ Ἀρμένου τούς μὲν τὴν Ἀκιλληνίην οἰκήσαι τὴν ὑπὸ τοὺς Σωφρνοῖς πρότερον οὐσαν, τοὺς δὲ ἐν τῇ Συσπιρίτιδι ἐώς τῆς Καλαχνής καὶ τῆς Ἀδιαβηνίης ἔξω τῶν Ἀρμενιακῶν ὄρων.¹ καὶ τὴν ἔσθητα δε τὴν Ἀρμενιακὴν Θετταλικὴν φασίν, οἷον τοὺς βαθεῖς χιτῶνας, οὓς καλοῦσι Θετταλικοὺς ² ἐν ταῖς τραγῳδίαις, καὶ ξυνύνουσι περὶ τὰ στήθη, καὶ ἐφαπτίδας, ὡς καὶ τῶν τραγῳδῶν μυθησαμένων τοὺς Θετταλοὺς, ἐδει μὲν γὰρ αὐτοῖς ἐπιθέτου κόσμου τοιοῦτον τίνος, οἱ δὲ Θετταλοὶ μάλιστα βαθυστολούντες, ὡς εἰκός, διὰ τὸ πάντων εἶναι Ἔλληνων βορειοτάτους καὶ ψυχροτάτους νέμεσθαι τόπους ἐπιτηδειοτάτην παρέσχοντο μύθησιν τῇ τῶν ὑποκρίτων διασκευής ³ ἐν τοῖς ἀναπλάσμασιν καὶ τοῖς τῆς ἱππικῆς

C 531 ζηλῶν φασίν εἶναι Θετταλικοὺς καὶ τοῦτοις ὁμοίως καὶ Μήδιοις τῇ δὲ Ἰάσωνος στρατεύειν καὶ τὰ Ἰασάναια μαρτυρεῖ, ὅπως ἐν ταῖς δυνάσται κατεσκεύασαν ⁴ παραπλησίως ὑστεροῦν τῶν ἐν Ἀβδήρων νεῶν τοῦ Ἰάσωνος Παρμενίων.

¹ ὄρων, Xylander, for ὄραν; so the later editors.
² Θετταλικοὺς, Corais from conj. of Du Theil, for Αἰτωλικούς; so the later editors.
³ τῇ. . . . διασκευή, Kramer, for τῇν. . . . διασκευήν, omitting ἐν after διασκευή; so the later editors.
⁴ 332
12. There is an ancient story of the Armenian race to this effect: that Armenus of Armenium, a Thessalian city, which lies between Pherae and Larisa on Lake Boebe, as I have already said, accompanied Jason into Armenia; and Cyrsilus the Pharsalian and Medius the Larisaean, who accompanied Alexander, say that Armenia was named after him, and that, of the followers of Armenus, some took up their abode in Acilisenê, which in earlier times was subject to the Sopheni, whereas others took up their abode in Syspiritis, as far as Calachenê and Adiabene, outside the Armenian mountains. They also say that the clothing of the Armenians is Thessalian, for example, the long tunics, which in tragedies are called Thessalian and are girded round the breast; and also the cloaks that are fastened on with clasps, another way in which the tragedians imitated the Thessalians, for the tragedians had to have some alien decoration of this kind; and since the Thessalians in particular wore long robes, probably because they of all the Greeks lived in the most northerly and coldest region, they were the most suitable objects of imitation for actors in their theatrical make-ups. And they say that their style of horsemanship is Thessalian, both theirs and alike that of the Medes. To this the expedition of Jason and the Jasonian monuments bear witness, some of which were built by the sovereigns of the country, just as the temple of Jason at Abdera was built by Parmenion.

1 11. 4. 8.

4 κατέθαναν, Casaubon, for κατέσκαψαν; so the later editors.
13. Τὸν δὲ Ἀράξην κληθῆναι νομίζονσι κατὰ τὴν ὀμοιότητα τῆς πρὸς τὸν Πηνείων ὑπὸ τῶν περὶ τὸν Ἀρμενοῦ ὀμωνύμους ἐκείνω, καλεῖσθαι γὰρ Ἀράξην κάκειν διὰ τὸ ἀπαράξαι τὴν Ὀσσαν ἀπὸ τοῦ Ὀλύμπου, ῥήξαντα τὰ Τέμπην καὶ τὸν ἐν Ἀρμενία δέ, ἀπὸ τῶν ὄρων καταβάντα, πλατύνεσθαι φασὶ τὸ παλαιὸν καὶ πελαγίζειν ἐν τοῖς ὑποκειμένοις πεδίοις, οὐκ ἔχοντα διέξοδον, Ἰάσσωνα δὲ, μιμησάμενον τὰ Τέμπη, ποιήσας τὴν διασφάγα δι᾿ ἥς καταράττει νυνὶ τὸ υδὸν εἰς τὴν Κασπίαν θάλατταν, ἐκ δὲ τούτου γυμνωθῆναι τὸ Ἀράξην πεδίον, διὸ οὐ τυγχάνει 1 ξένων ἐπὶ τὸν καταράκτην ὁ ποταμὸς. οὕτως μὲν οὖν ὁ λόγος περὶ τοῦ Ἀράξου ποταμοῦ λεγόμενος ἔχει τι πεθανόν, ὁ δὲ Ἡροδότειος οὐ πάνυ, φησὶ γὰρ ἐκ Ματιηνὼν αὐτὸν ἐστὶ καὶ τετταράκοντα ποταμοὺς σχίζεσθαι, μερίζειν δὲ Σκύθας καὶ Βακτριανοὺς καὶ Καλλισθένης δὲ ἠκολούθησεν αὐτῷ.

14. Λέγονται δὲ καὶ τῶν Ἀινίάνων τινὲς, οἱ μὲν τὴν Οὐιτίαν οἰκῆσαι, οἱ δ’ ὑπέρθε τῶν Ἀρμενίων ὑπὲρ τὸν Ἀβον καὶ τὸν Νῖβαρον.2 μέρη δὲ ἐστὶ τοῦ Ταύρου ταύτα, ὥσπερ ἂν ὁ Ἀβος ἐγγὺς ἐστὶ τῆς ὀδοῦ τῆς εἰς Ἐκβάτανα φεροῦσας παρὰ τὸν τῆς Βάριδος3 νεόν. φασὶ δὲ καὶ Ἡρακὸν τινάς, τοὺς προσαγορευομένους Σαραπάρας, οἶκον κεφαλοτόμους, οἰκῆσαι ὑπὲρ τῆς Ἀρμενίας, πλησίον Γουρανίων

1 τυγχάνει, Kramer, for συγχάνει CEhi, and margin of D; συγχάνει Dirux, συμβίζει z, συμβαίνει o and editors before Kramer.

2 Νῖβαρον, Corais, for Ἰμμαρον E, Ἰμβαρον other MSS.

3 For Βάριδος Cx, Tzschucke and Corais read Ἀβάριδος.
It is thought that the Araxes was given the same name as the Peneius by Armenus and his followers because of its similarity to that river, for that river too, they say, was called Araxes because of the fact that it "cleft" 1 Ossa from Olympus, the cleft called Tempê. And it is said that in ancient times the Araxes in Armenia, after descending from the mountains, spread out and formed a sea in the plains below, since it had no outlet, but that Jason, to make it like Tempê, made the cleft through which the water now precipitates 2 itself into the Caspian Sea, and that in consequence of this the Araxene Plain, through which the river flows to its precipitate 3 descent, was relieved of the sea. Now this account of the Araxes contains some plausibility, but that of Herodotus not at all; for he says that after flowing out of the country of the Matieni it splits into forty rivers 4 and separates the Scythians from the Bactrians. Callisthenes, also, follows Herodotus.

It is also said of certain of the Aenianes that some of them took up their abode in Vitia and others above the Armenians beyond the Abus and the Nibarus. These two mountains are parts of the Taurus, and of these the Abus is near the road that leads into Ecbatana past the temple of Baris. It is also said that certain of the Thracians, those called "Saraparæ," that is, "Decapitators," took up their abode beyond Armenia near the Guranii and the

1 "ap-arax-ae" is the Greek verb.  
2 "cat-arax-ae."  
3 Again a play on the root "arax."  
4 "The Araxes discharges through forty mouths, of which all, except one, empty into marshes and shoals. . . . The one remaining mouth flows through a clear channel into the Caspian sea." (Herod. 1. 202)
καὶ Μῆδων, θηριώδεις ἀνθρώπους καὶ ἀπειθεῖς, ὀρεινοὺς, περισκυθιστάς 1 τε καὶ ἀποκεφαλιστὰς· τοῦτο γὰρ δηλοῦσιν οἱ Σαρασάραι. εὑρηταὶ δὲ καὶ τὰ περὶ τῆς Μηδείας ἐν τοῖς Μηδικοῖς· ὡστ' ἐκ πάντων τούτων εἰκάζουσι καὶ τοὺς Μῆδους καὶ Ἀρμενίους συγγενεῖς πως τοῖς Θετταλοῖς εἶναι καὶ τοῖς ἀπὸ Ἰάσονος καὶ Μηδείας.

15. Ὅ μὲν δὴ παλαιὸς λόγος οὗτος, δὲ τούτου νεώτερος καὶ κατὰ Πέρσας εἰς τὸ ἔφεξῆς μέχρι εἰς ἡμᾶς, ὡς ἐν κεφαλαίῳ πρέπει αὖν μέχρι τοσούτων λεχθεῖς, οτι κατεῖχον τὴν Ἀρμενίαν Πέρσαν καὶ Μακεδόνες, μετὰ ταῦτα οἱ τὴν Συρίαν ἔχοντες καὶ τὴν Μηδίαν· τελευταῖος δ' ὑπῆρξεν Ὁρόντης ἀπόγονος Ἰδάρουν, τῶν ἔπτα Περσῶν ἐνὸς· εἰθ' ὑπὸ τῶν Ἀντιόχου τοῦ μεγάλου στρατηγῶν τοῦ πρὸς Ρωμαίους πολεμήσαντος διηρήθη δίχα, 'Αρταξίου τε καὶ Ζαριάδριος· καὶ ἦρχον οὖτοι, τοῦ βασιλέως ἐπιτρέψαντος· ἡττηθέντος δ' ἐκείνου, προσθέμενοι 'Ρωμαίοις καθ' αὐτοῖς ἐτάττουτο, βασιλεῖς προσαγορευθέντες τοῦ μὲν οὖν 'Αρταξίου Τιγράνης ἦν ἀπόγονος καὶ εἰς τὴν ἰδίως λεγομένην Ἀρμενίαν, αὐτὴ δ' ἦν προσεχής τῇ τε Μηδία καὶ Ἀλβανοῖς καὶ Ἰβηραῖοι μέχρι Κολχίδος καὶ τῆς ἐπὶ τῷ Εὐβείῳ Καππαδοκίας, τοῦ δὲ Ζαριάδριος ὁ Σωφηνὸς Ἀρτάνης 2 ἔχων τὰ νότια μέρη καὶ τούτων τὰ πρὸς δύσιν μᾶλλον. κατελύθη δ' οὗτος ὑπὸ τοῦ Τιγράνου, καὶ πάντων κατέστη κύριος ἐκείνος. τύχαι δ' ἐχρήσατο ποικίλας, κατ' ἀρχὰς μὲν

1 oox read περισκελιστάς.
2 For Ἀρτάνη Steph. Byz., s.v. Σωφηνή, writes Ἀρσάκης, and
Medes, a fierce and intractable people, mountaineers, scalpers, and beheaders, for this last is the meaning of "Saraparae." I have already discussed Medea in my account of the Medes;¹ and therefore, from all this, it is supposed that both the Medes and the Armenians are in a way kinsmen to the Thessalians and the descendants of Jason and Medea.

15. This, then, is the ancient account; but the more recent account, and that which begins with Persian times and extends continuously to our own, might appropriately be stated in brief as follows: The Persians and Macedonians were in possession of Armenia; after this, those who held Syria and Media; and the last was Orontes, the descendant of Hydarnes, one of the seven Persians;² and then the country was divided into two parts by Artaxias and Zariadris, the generals of Antiochus the Great, who made war against the Romans; and these generals ruled the country, since it was turned over to them by the king; but when the king was defeated, they joined the Romans and were ranked as autonomous, with the title of king. Now Tigranes was a descendant of Artaxias and held what is properly called Armenia, which lay adjacent to Media and Albania and Iberia, extending as far as Colchis and Cappadocia on the Euxine, whereas the Sophenian Artanes,³ who held the southern parts and those that lay more to the west than these, was a descendant of Zariadris. But he was overcome by Tigranes, who established himself as lord of all. The changes of fortune experienced by

¹ 11. 13. 10. ² See Herodotus 3. 70. ³ See critical note.

so Groskurd; Tyrwhitt emends to 'Arµeνias, making Σωφηνός a proper name (op. 12. 2. 1).
γὰρ ὠφήρευσε παρὰ Πάρθους, ἐπειτὰ δι' ἐκείνων ἔτυχε καθόδου, λαβόντων μισθὸν ἐβδομήκοντα αὐλώνας τῆς 'Αρμείας: αὐξηθεὶς δὲ καὶ ταύτα ἀπέλαβε τὰ χωρία καὶ τὴν ἐκείνων ἐπόρθησε, τὴν τε περὶ Νίνον ¹ καὶ τὴν περὶ Ἀρβύλα: ὑπηκόους δ' ἐσχέ καὶ τὸν Ἀτταπατηνὸν καὶ τὸν Γορδιαίον, μεθ' ὅν καὶ τὴν λοιπὴν Μεσοποτα-μίαν, ἔτι δὲ τὴν Συρίαν αὐτὴν καὶ Φοινίκην, διαβας τὸν Εὐφράτην, ἀνὰ κράτος εἶλεν. ἐπὶ τοσοῦτον δ' ἐξαρθεῖς καὶ πόλιν ἔκτισεν τῆς Ἰβηρίας ² μεταξὺ ταύτης τε καὶ τοῦ κατὰ τὸν Εὐφράτην Ζεύγματος, ἣν ἀνώμασε Τιγρανό-κερτα, ἐκ δώδεκα ἐρημωθείσων ὑπ' αὐτοῦ πόλεων Ἑλληνίδων ἀνθρώπων συναγαγών. ἐφθη δ' ἐπελθὼν Λεύκολλος ὁ τῷ Μιθριδάτῃ πολεμίσας καὶ τοὺς μὲν οἰκήτορας εἰς τὴν οἰκείαν ἐκκυστὸν ἀπέλυσε, τὸ δὲ κτίσμα, ἡμιτελὲς ἔτι ὄν, κατέ-στασε προσβαλὼν καὶ μικρὰν κόμην κατέλιπεν, ἔξηλασε δὲ καὶ τῆς Συρίας αὐτοῦ καὶ τῆς Φοι-νίκης. διαδεξάμενος δ' Ἀρτασούάσδης ἐκείνων τέως μὲν ἣπτύχει, φίλος δὲν Ῥωμαίοις, Ἀντώνιον δὲ προδίδον Παρθιαίοις ἐν τῷ πρὸς αὐτοὺς πολέμῳ, δίκας ἔτισεν, ἀναχθεὶς γὰρ εἰς Ἀλε-ξάνδρειαν ὑπ' αὐτοῦ, δέσμιος πομπευθεὶς διὰ τῆς πόλεως τέως μὲν ἐφρουρεῖτο, ἐπειτ' ἀνηρέθη,

¹ περὶ Νίνον, Xylander, for περίνον; so the later editors.
² ἔκτισε, Xylander, for τίσαι; so the later editors.
³ Ἰβηρίας seems corrupt; for conjectures see C. Müller, Ind. Var. Lect. p. 1019.

¹ This cannot be the country Iberia; and, so far as is known, the region in question had no city of that name.
Tigranes were varied, for at first he was a hostage among the Parthians; and then through them he obtained the privilege of returning home, they receiving as reward therefor seventy valleys in Armenia; but when he had grown in power, he not only took these places back but also devastated their country, both that about Ninus and that about Arbela; and he subjugated to himself the rulers of Atropene and Gordyaea, and along with these the rest of Mesopotamia, and also crossed the Euphrates and by main strength took Syria itself and Phoenicia; and, exalted to this height, he also founded a city near Iberia, between this place and the Zeugma on the Euphrates; and, having gathered peoples thither from twelve Greek cities which he had laid waste, he named it Tigranocerta; but Leucullus, who had waged war against Mithridates, arrived before Tigranes finished his undertaking and not only dismissed the inhabitants to their several home-lands but also attacked and pulled down the city, which was still only half finished, and left it a small village; and he drove Tigranes out of both Syria and Phoenicia. His successor Artavasdes was indeed prosperous for a time, while he was a friend to the Romans, but when he betrayed Antony to the Parthians in his war against them he paid the penalty for it, for he was carried off prisoner to Alexandreia by Antony and was paraded in chains through the city; and for a time he was kept in prison, but was afterwards

Kramer conjectures "Nisibis" (cp. 11. 12. 4); but C. Müller, more plausibly, "Carrhae." Cp. the reference to "Carrhae" in 16. 2. 23.

2 69 B.C.

3 See 11. 13. 4.
συνάπτοντος τοῦ 'Ακτιακοῦ πολέμου. μετ’ ἐκεῖνον δὲ πλείους ἐβασίλευσαν ὕπὸ Καίσαρι καὶ Ῥω-
μαίους οὖντες καὶ νῦν ἔτι συνέχεται τὸν αὐτοῦ τρόπον.

16. Ἀπαντά μὲν οὖν τὰ τῶν Περσῶν ἱερὰ καὶ Μῆδοι καὶ Ἀρμένιοι τετιμήκασι, τὰ δὲ τῆς Ἀναίτιδος ἰδιαφερόντως Ἀρμένιοι, ἐν τε ἄλλοις ἱδρυσάμενοι τόποις, καὶ δὴ καὶ ἐν τῇ Ἀκιλισηνή. ἀνατίθεσι δ’ ἐνταῦθα δοῦλους καὶ δούλας. καὶ τούτο μὲν οὖν θαυμαστόν, ἄλλα καὶ θυγατέρας οἱ ἐπιφανέστατοι τοῦ ἔθνους ἀνιεροῦσι παρθένους, αἰς νόμος ἐστὶ καταπορνευθείσαις πολὺν χρόνον παρὰ τῇ θεῷ μετὰ ταύτα δίδοσθαι πρὸς γάμον, οὐκ ἀπαξιοῦντος τῇ τοιαύτῃ συνοικείων οὐδενὸς.

C 353 τοιούτων δὲ τι καὶ Ἡρόδοτος λέγει τὸ περὶ τὰς Λυδίας πορνεύειν γὰρ ἀπάσας. οὕτω δὲ φιλο-
φρόνως χρώναι τοῖς ἑρασταῖς, ὡστε καὶ ξενίαν παρέχουσι καὶ δώρα ἀντιδιδόσαι πλείω πολλάκις ἡ λαμβανούσιν, ἀτ’ ἐξ εὐπόρων οίκων ἐπιχορη-
γούμεναι δέχονται δὲ οὗ τοῦς τυχόντας τῶν ξένων, ἄλλα μάλιστα τοὺς ἀπὸ ἵσου ἄξιώματος.

1 Ἀναίτιδος, Xylander, following Epit. and Eustathius (Dionysius 846), for Ταβαῖδος; so the later editors.

1 1. 93, 199
slain, when the Aetian war broke out. After him several kings reigned, these being subject to Caesar and the Romans; and still to-day the country is governed in the same way.

16. Now the sacred rites of the Persians, one and all, are held in honour by both the Medes and the Armenians; but those of Anaitis are held in exceptional honour by the Armenians, who have built temples in her honour in different places, and especially in Acilisenê. Here they dedicate to her service male and female slaves. This, indeed, is not a remarkable thing; but the most illustrious men of the tribe actually consecrate to her their daughters while maidens; and it is the custom for these first to be prostituted in the temple of the goddess for a long time and after this to be given in marriage; and no one disdains to live in wedlock with such a woman. Something of this kind is told also by Herodotus in his account of the Lydian women, who, one and all, he says, prostitute themselves. And they are so kindly disposed to their paramours that they not only entertain them hospitably but also exchange presents with them, often giving more than they receive, inasmuch as the girls from wealthy homes are supplied with means. However, they do not admit any man that comes along, but preferably those of equal rank with themselves.
BOOK XII
1. Καὶ ἡ Καππαδοκία ἐστὶ πολυμερῆς τε καὶ συχνὰς δεδεμένη μεταβολάς. οἱ δὲ οὖν ὁμόγλωττοι μάλιστα εἰσίν οἱ ὄφοριζόμενοι πρὸς νότον μὲν τῷ Κιλικίῳ λεγομένῳ Ταῦρῳ, πρὸς ἔως δὲ τῇ Ἀρμενίᾳ καὶ τῇ Κολχίδι καὶ τοῖς μεταξὺ ἐτερογλώττοις ἔθνεσιν, πρὸς ἀρκτον δὲ τῷ Ἐυξείῳ μέχρι τῶν ἐκβολῶν τοῦ Ἀλνος, πρὸς δύσιν δὲ τῷ τε τῶν Παφλαγόνων ἔθνει καὶ Γαλατῶν τῶν τῆς Φρυγίας ἐποικησάντων μέχρι Λυκανθῶν καὶ Κιλίκων τῶν τῆς τραχείαν Κιληκίαν νεμομένων.

2. Καὶ αὐτῶν δὲ τῶν ὁμογλώττων οἱ παλαιοὶ τοῦ Ἐκέδανας καὶ αὐτοὺς ἔταττον, ἀντιδιαρροῦντες τοῖς Καππάδοξιν, ὡς ἐτεροθενεὶ, καὶ ἐν τῇ διαρρήμασι τῶν ἔθνων μετὰ τῆς Καππαδοκίαν ἐπὶθεσαν τῆν Καταονίαν, εἶτα τῶν Ἐυφράτην καὶ τὰ πέραν ἔθνη, ὡστε καὶ τῆς Μελιτήνην ὑπὸ τῆς Καταονίας τάπτειν, ἴτα περαὶ ἔθνη, καὶ καὶ τῆς Μελιτήνην ὑπὸ τῆς Καταονίας τάπτειν, ἴτα μεταξὺ κεῖται ταύτης τε καὶ τῶν Ἐυφράτου, συνάπτουσα τῇ Κομμαγηνῇ, μέρος τῆς Καππαδοκίας ἐστὶ δέκατον κατὰ τὴν εἰς δέκα στρατηγιάς διαίρεσιν τῆς χώρας. οὕτω γὰρ Κ 534 δὴ οἱ καθ' ἡμᾶς βασιλεῖς οἱ πρὸ Ἀρχελάουν

1 Before εστὶ Corais and Meineke insert δ'.
2 ἐποικησάντων, Corais, for μετοικησάντων; so the later editors.
BOOK XII

I

1. Cappadocia, also, is a country of many parts and has undergone numerous changes. However, the inhabitants who speak the same language are, generally speaking, those who are bounded on the south by the "Cilician" Taurus, as it is called, and on the east by Armenia and Colchis and by the intervening peoples who speak a different group of languages, and on the north by the Euxine as far as the outlets of the Halys River, and on the west both by the tribe of the Paphlagonians and by those Galatae who settled in Phrygia and extended as far as the Lycaonians and those Cilicians who occupy Cilicia Tracheia.2

2. Now as for the tribes themselves which speak the same language, the ancients set one of them, the Cataonians, by themselves, contradistinguishing them from the Cappadocians, regarding the latter as a different tribe; and in their enumeration of the tribes they placed Cataonia after Cappadocia, and then placed the Euphrates and the tribes beyond it so as to include in Cataonia Melitenē, which lies between Cataonia and the Euphrates, borders on Commagenē, and, according to the division of Cappadocia into ten prefectures, is a tenth portion of the country. Indeed, it was in this way that the kings in my time who preceded Archeläus held

1 From Xylander to Meineke the editors agree that a portion of text at the beginning of this Book is missing.
2 "Rugged" Cilicia.
3. "Εστι δ' οὕσπερ χερρονήσου μεγάλης ἱσθμοῦ οὔτος, σφιγγόμενος θαλάτταις δυσί, τῇ τε τοῦ Ἰοσικοῦ κόλπου μέχρι τῆς τραχείας Κιλικίας καὶ τῇ τοῦ Εὐζείνου μεταξὺ Σινώπης τε καὶ τῆς τῶν Τιβαρηνῶν παραλίας· ἐντὸς δὲ τοῦ ἱσθμοῦ λέγομεν χερρόνησον τὴν προσεπέρουν τοῖς Καππα-πάδοξιν ἀπασαν, ἢν Πρόδοτος μὲν ἐντὸς "Ἀλυς καλεῖ· αὐτὴ γὰρ ἐστιν, ἢς ἦρξεν ἀπάσης Κροῖσος, λέγει δ' αὐτῶν ἕκεινος τύραννον ἐθνέων τῶν ἐντὸς "Ἀλυς ποταμοῦ. οἱ δὲ νῦν τὴν ἐντὸς τοῦ Ταύρου καλοῦσιν Ἀσίαν, ὁμονύμως τῇ ὁλῇ ἡσπερίῳ ταύτην Ἀσίαν προσαγορεύοντες. περιέχεται δ' ἐν αὐτῇ πρώτα μὲν ἑθυν τὰ ἀπὸ τῆς ἀνατολῆς Παφλαγόνες τε καὶ Φρύγες καὶ Λυκάόνες, ἐπείτα Βιθυνοὶ καὶ Μυσοὶ καὶ Ἡ Ἑπίκετης, ἐτί δὲ Τρώας καὶ Ἐλλησποντία, μετὰ δὲ τούτους ἐπὶ θαλάττη μὲν Ἐλλήνων οἱ τε Αἴδλεσ καὶ Ἰωνες, τῶν δ' ἄλλων Καρές τε καὶ Λύκιοι, ἐν δὲ τῇ μεσογαίᾳ Λυδῷ. περὶ μὲν οὖν τῶν ἄλλων ἔρουμεν ὑστερον.

1 τῆς, before τῶν ἄλλων, is rightly omitted by oz.
2 ἐθῶν c instead of θηνῶν; so the editors.
their several prefectures over Cappadocia. And Cataonia, also, is a tenth portion of Cappadocia. In my time each of the two countries had its own prefect; but since, as compared with the other Cappadocians, there is no difference to be seen either in the language or in any other usages of the Cataonians, it is remarkable how utterly all signs of their being a different tribe have disappeared. At any rate, they were once a distinct tribe, but they were annexed by Ariarathes, the first man to be called king of the Cappadocians.

3. Cappadocia constitutes the isthmus, as it were, of a large peninsula bounded by two seas, by that of the Issian Gulf as far as Cilicia Tracheia and by that of the Euxine as far as Sinopê and the coast of the Tibareni. I mean by "peninsula" all the country which is west of Cappadocia this side the isthmus, which by Herodotus is called "the country this side the Halys River"; for this is the country which in its entirety was ruled by Croesus, whom Herodotus calls the tyrant of the tribes this side the Halys River. However, the writers of to-day give the name of Asia to the country this side the Taurus, applying to this country the same name as to the whole continent of Asia. This Asia comprises the first nations on the east, the Paphlagonians and Phrygians and Lycaonians, and then the Bithynians and Mysians and the Epictetus, and, besides these, the Troad and Hellespontia, and after these, on the sea, the Aeolians and Ionians, who are Greeks, and, among the rest, the Carians and Lycians, and, in the interior, the Lydians. As for the other tribes, I shall speak of them later.

1 1. 6, 28. 2 The territory later "Acquired" (2. 5. 31).
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4. Τὴν δὲ Καππαδοκίαν εἰς δύο σατραπείαις μερισθείσαν ὑπὸ τῶν Περσῶν παραλαβόντες Μακεδόνες περιείδον ¹ τὰ μὲν ἐκοίντες τὰ δὲ ἀκοίντες εἰς βασιλείας ἀντὶ σατραπείων περιστάσαν. ὅπε τὴν μὲν ἰδίως Καππαδοκίαν ὠνόμασαν καὶ πρὸς τὸ Ταύρῳ καὶ νῆ Δία μεγάλην Καππαδοκίαν, τὴν δὲ Πόντον, οἱ δὲ τὴν πρὸς τῷ Πόντῳ Καππαδοκίαν. τῆς δὲ μεγάλης Καππαδοκίας νῦν μὲν οὐκ ἦσθεν πὼ τὴν ² διαταξών τελευτὴσαντοσ γὰρ τὸν βίον Ἀρχελάον τοῦ βασιλευσαντος, ἐγνώ Καίσαρ τε καὶ ἡ σύγκλητος ἐπαρχίαν εἰλαὶ Ρωμαίων αὐτῆν. ἐπὶ ἔκεινον δὲ καὶ τῶν πρὸ αὐτοῦ βασιλέων εἰς δέκα στρατηγίας διηρμένης τῆς χώρας, πέντε μὲν ἐξητάζοντο ἀι πρὸς τῷ Ταύρῳ, Μελιτηνῆ, Καταονία, Κιλικία, Τυανίτις, Γαρσαυρίτις τε πέντε δὲ λοιπαὶ Λαομαυσηνῆ, ³ Σαργαραυσηνῆ, ⁴ Σαραυσηνῆ, Χαμαμη, Μοριμηνη, ⁵ προσεγένετο δ' ύστερον παρὰ 'Ρωμαιῶν ἐκ τῆς Κιλικίας τοῖς ⁶ πρὸ Ἀρχελάον καὶ ἐνδεκάτη

*C 535 στρατηγία, ἡ περὶ Καστάβαλα τε καὶ Κύβιστρα μέχρι τῆς Ἀντιπάτρου τοῦ ληστοῦ Δέρβης, τῷ δὲ Ἀρχελάῳ καὶ ἡ τραχεία περὶ Ἐλαιούσσαν Κιλικία καὶ πᾶσα ἡ τὰ πειρατηρία συστησαμένη.

¹ περιεidental, Xylanter, for perieidean; so the later editors.
² πα την, Tyrwhitt, for prastein; so the editors.
³ Λαομαυσηνη, Kramer, for Λαομαισηνη, Λαομαισηνη other MSS.
⁴ Σαργαραυσηνη, Tzschucke, for Σαργαυσηνη.
⁵ Μοριμηνη, Tzschucke, for Ριμηνη DHio, Ριμηνη Cez, Μοριμηνη Epit.
4. Cappadocia was divided into two satrapies by the Persians at the time when it was taken over by the Macedonians; the Macedonians willingly allowed one part of the country, but unwillingly the other, to change to kingdoms instead of satrapies; and one of these kingdoms they named "Cappadocia Proper" and "Cappadocia near Taurus," and even "Greater Cappadocia," and the other they named "Pontus," though others named it Cappadocia Pontica. As for Greater Cappadocia, we at present do not yet know its administrative divisions,¹ for after the death of king Archelaüs Caesar² and the senate decreed that it was a Roman province. But when, in the reign of Archelaüs and of the kings who preceded him, the country was divided into ten prefectures, those near the Taurus were reckoned as five in number, I mean Melitenê, Cataonia, Cilicia, Tyanitis, and Garsauritis; and Laviansenê, Sargarausenê, Saravenê, Chamanenê, and Morimenê as the remaining five. The Romans later assigned to the predecessors of Archelaüs an eleventh prefecture, taken from Cilicia, I mean the country round Castabala and Cybistra, extending to Derbê, which last had belonged to Antipater the pirate; and to Archelaüs they further assigned the part of Cilicia Tracheia round Elaeussa, and also all the country that had organised the business of piracy.

¹ A.D. 17. ² Tiberius Caesar.

6 τοῖς E, τῆς other Mss.
1. "Εστι δ' ἡ μὲν Μελιτηνή παραπλησία τῇ Κομμαγνηῆ, πᾶσα γὰρ ἐστὶ τοῖς ἥμεροις δενδρων κατάφυτος, μόνῃ τῆς ἄλλῃς Καππαδοκίας, ὥστε καὶ ἔλαιον φέρειν καὶ τὸν Μοναρίτην οίχον τοῖς Ἕλληνικοῖς ἐνάμιλλοις ἀντίκειται δὲ τῇ Σωφηνῇ, μέσον ἔχουσα τὸν Εὐφράτην ποταμὸν καὶ αὐτῇ καὶ ἡ Κομμαγνηῆ, ὄμορος οὖσα. ἔστι δὲ φρούριον ἀξιόλογον τῶν Καππαδόκων ἐν τῇ περαια Τόμισα. τούτῳ δ' ἐπράθη μὲν τῷ Σωφηνῷ ταλάντων ἑκατόν, ὕστερον δὲ ἐδωρήσατο Δεύκολλος τῷ Καππαδοκι συστρατεύσαντι ἀριστεῖον κατὰ τὸν πρὸς Μιθριδάτην πόλεμον.

2. Ἡ δὲ Καταούνα πλατὺ καὶ κοιλὸν ἐστὶ πεδίον πάμφορον πλῆν τῶν ἁειθαλῶν. περίκειται ο' ὅρη ἀλλὰ τε καὶ Ἀμανὸς ἐκ τοῦ πρὸς νότον μέρους, ἀπόσπασμα ἐν τοῦ Κιλικίου Ταύρου, καὶ ὁ Ἀντίταιρος, εἰς τάναντια ἀπερρωγῆς. ὁ μὲν γὰρ Ἀμανὸς ἐπὶ τὴν Κιλικίαν καὶ τὴν Συριακὴν ἐκτείνεται θάλαττα πρὸς τὴν ἐσπέραν ἀπὸ τῆς Καταούνας καὶ τὸν νότον, τῇ δὲ τοιαύτῃ διαστάσει περικλείει τὸν Ίσσικὸν κόλπον ἀπαντα καὶ τὰ μεταξὺ τῶν Κιλίκων πεδία πρὸς τὸν Ταύρον. ὁ δὲ Ἀντίταιρος ἐπὶ τὰς ἄρκτους ἐγκέκλιται καὶ μικρὸν ἐπιλαμβάνει τῶν ἄνατολῶν, εἰτ' εἰς τὴν μεσόγαιαν τελευτᾶ.

3. Ἐν δὲ τῷ Ἀντίταυρῳ τούτῳ βαθεῖς καὶ στενοὶ εἶσιν αὐλόνες, ἐν οἷς ἱδρυται τὰ Κόμανα καὶ τὸ τῆς Ἑυνοῦς ἱερὸν, ἦν ² ἐκείνου Μὰ οὐνομά-

1 καὶ, Xylander inserts.
2 ἦν, Groskurd, for ἦ; so Meineke.
1. Melitene is similar to Commagenê, for the whole of it is planted with fruit-trees, the only country in all Cappadocia of which this is true, so that it produces, not only the olive, but also the Monarite wine, which rivals the Greek wines. It is situated opposite to Sophene; and the Euphrates River flows between it and Commagenê, which latter borders on it. On the far side of the river is a noteworthy fortress belonging to the Cappadocians, Tomisa by name. This was sold to the ruler of Sophene for one hundred talents, but later was presented by Leucullus as a meed of valour to the ruler of Cappadocia who took the field with him in the war against Mithridates.

2. Cataonia is a broad hollow plain, and produces everything except evergreen-trees. It is surrounded on its southern side by mountains, among others by the Amanus, which is a branch of the Cilician Taurus, and by the Antitaurus, which branches off in the opposite direction; for the Amanus extends from Cataonia to Cilicia and the Syrian Sea towards the west and south, and in this intervening space it surrounds the whole of the Gulf of Issus and the intervening plains of the Cilicians which lie towards the Taurus. But the Antitaurus inclines to the north and takes a slightly easterly direction, and then terminates in the interior of the country.

3. In this Antitaurus are deep and narrow valleys, in which are situated Comana and the temple of Enyo,\(^1\) whom the people there call "Ma." It is

\(^1\) Goddess of war (*Iliad* 5. 333).
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ξονσι: πόλις δ' εστιν άξιόλογος, πλείστων μέντοι τόν τῶν θεοφορήτων πλήθος καὶ τὸ τῶν ἱεροδοῦλων ἐν αὐτῇ. Κατάνεις δὲ εἰσιν οἱ ἐνοικοῦντες, ἀλλαὶ μὲν ὑπὸ τῶν βασιλεῖ τεταγμένοι, τοῦ δὲ ἱερέως ὑπακούοντες τὸ πλέον. οὗ δὲ τῶν θ' ἱερῶν κύριος ἑστὶ καὶ τῶν ἱεροδούλων, οἳ κατὰ τὴν ἡμετέραν ἐπιδήμιαν πλέον ήσαν τῶν ἐξαισχυλιῶν, ἀνδρεῖς ὡμοῦ γυναιξὶ. προσκείται δὲ τῷ ἱερῷ καὶ χωρὰ πολλῇ, καρποῦται δ' ὁ ἱερεύς τὴν πρόσοδον, καὶ ἐστιν οὕτως δεύτερος κατὰ τιμὴν εὖ τῇ Καππαδοκία μετὰ τῶν βασιλεάτων. ὡς ο' ἐπὶ τὸ πολὺ τοῦ αὐτοῦ γένους ἠσαν οἱ ἱερεῖς τοῖς βασιλεύσι. τὰ δὲ ἱερὰ ταῦτα δοκεῖ Ὁρέστης μετὰ τῆς ἀδελφῆς Ιφιγενείας κομίσαι δεύρῳ ἀπὸ τῆς Ταυρικῆς Σκυθίας, τὰ τῆς Ταυρόπολος Αρτέμιδος, εὐταῦθα δὲ καὶ τὴν πενθίμον κόμην ἀποθέσαι, ἀφ' ἡς καὶ τοῦνομα τῇ πόλει. διὰ μὲν οὖν τῆς πόλεως ταύτης ὃ Σύρος ἤει ποταμός, καὶ διὰ τῶν συναγκεῖών του Ταύρου διεκπεραίωσιν πρὸς τὰ τῶν Κιλίκων πεδία καὶ τὸ ὑποκείμενον πέλαγος.

4. Διὰ δὲ τῆς Καταονίας ὁ Πύραμος πλωτός, ἐκ μέσου τοῦ πεδίου τὰς πηγὰς ἔχον· ἔστι δὲ βόθρος άξιόλογος, δ' οὐ καθορᾶν ἐστὶ τὸ ὑδωρ ὑποθερμενον κρυπτῶς μέχρι πολλοῦ διαστήματος ὑπὸ γῆς, εἰτ' ἀνατελλεῖ εἰς τὴν ἐπιφάνειαν τῷ δὲ καθεῖτι ἀκόντιον ἀνωθεν εἰς τὸν βόθρον ἡ βία τοῦ ὑδατος ἀντιπράττει τοσοῦτον, ὡστε μόλις

1 τό, inserted by i.
2 εὖ, Corais inserts.
3 συναγκεῖων, the editors, for συναγγεῖων οὖς, συναγκίων other MSS.
4 καθορᾶν, Tyrwhitt, for καθαρὸν; so the editors.

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a considerable city; its inhabitants, however, consist mostly of the divinely inspired people and the temple-servants who live in it. Its inhabitants are Cataonians, who, though in a general way classed as subject to the king, are in most respects subject to the priest. The priest is master of the temple, and also of the temple-servants, who on my sojourn there were more than six thousand in number, men and women together. Also, considerable territory belongs to the temple, and the revenue is enjoyed by the priest. He is second in rank in Cappadocia after the king; and in general the priests belonged to the same family as the kings. It is thought that Orestes, with his sister Iphigeneia, brought these sacred rites here from the Tauric Scythia, the rites in honour of Artemis Tauropolus, and that here they also deposited the hair of mourning; whence the city's name. Now the Sarus River flows through this city and passes out through the gorges of the Taurus to the plains of the Cilicians and to the sea that lies below them.

4. But the Pyramus, a navigable river with its sources in the middle of the plain, flows through Cataonia. There is a notable pit in the earth through which one can see the water as it runs into a long hidden passage underground and then rises to the surface. If one lets down a javelin from above into the pit, the force of the water resists so strongly that the javelin can hardly be immersed in it. But

1 In Greek, "Komê," the name of the city being "Komana," or, translated into English, "Comana."
2 At the outlet, of course.

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βαπτίζεσθαι: ἀπλέτω 1 δὲ βάθει καὶ πλάτει πολὺς ἐνεχθεὶς ἐπειδὰν συνάψῃ τῷ Ταύρῳ, παρά-
δοξον λαμβάνει τὴν συναγωγήν, παράδοξος δὲ καὶ ἡ διακοπὴ τοῦ ὀροὺς ἐστὶ, δι' ὑσ ἂγεται τὸ ἰείθρον· καθάπερ γὰρ ἐν ταῖς ῥήγμα λαβοῦσας πέτραις καὶ σχισθείσαις δίχα τὰς κατὰ τὴν ἐτέραν ἔξοχας ὁμολόγους εἶναι συμβαίνει ταῖς κατὰ τὴν ἐτέραν ἐίσοχαῖς, ὡστε καὶ συναρμοσθῆναι δύνασθαι, οὕτως εἴδομεν καὶ τὰς ὑπερκειμένας τοῦ ποταμοῦ πέτρας ἐκατέρωθεν σχεδὸν τι μέχρι τῶν ἀκρωρείων ἀνατεινοῦσας ἐν διαστάσει δυνῶ ἢ τριῶν πλέθρων, ἀντικείμενα ἔχουσας τὰ κοίλα ταῖς ἔξοχαῖς· τὸ δὲ ἐδαφὸς τὸ μεταξὺ πάν πέ-
τρινον, βαθὺ τι καὶ στενῶν τελέως ἔχον διὰ μέσου ῥήγμα, ὡστε καὶ κύνα καὶ λαγὸ διάλλεσθαι·
τούτο δ' ἐστὶ τὸ ἰείθρον τοῦ ποταμοῦ, ἄχρι χείλους πλῆρες, ὀχέτω 2 πλάτει προσεικός, διὰ
dὲ τὴν σκολιότητα καὶ τὴν ἐκ τοσοῦτον συναγω-
γήν καὶ τὸ 3 τῆς φίλαγγος βάθος εὐθὺς τοῖς πόρρωθεν προσιοῦσιν ὁ ψόφος βροντῇ προσπίπ-
τει παραπλῆσιος· διεκβαίνων δὲ τὰ ὀργ τοσαύτην κατάγει χοῦν ἐπὶ θάλατταν, τὴν μὲν ἐκ τῆς
Κατανίας, τὴν δὲ ἐκ τῶν Κιλίκων πεδίων, ὡστε ἐν' αὐτῷ καὶ χρησμὸς ἐκπέπτωκὼς φέρεται
tοιοῦτος·

"Εσσεται ἐσσομένοις, ὢτε Πύραμος ἄργυροδύνης, 4
ἡμώνα προχόων, 5 ἱερὴν ἐς Κύπρον ἵκηται.

1 ἀπλέτω, corr. in C, for ἀπλάτω; but Corais, from conj. of
Tyrwhitt, writes αὐτὸ τῷ.
2 ὀχέτω, Corais, for ὀχέτου; so the later editors, though
Kramer conj. οὗ after ὀχέτῳ.
3 διὰ, after τῷ, Meineke, from conj. of Kramer, deletes;
others exchange the positions of the two words.

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although it flows in great volume because of its immense depth and breadth, yet, when it reaches the Taurus, it undergoes a remarkable contraction; and remarkable also is the cleft of the mountain through which the stream is carried; for, as in the case of rocks which have been broken and split into two parts, the projections on either side correspond so exactly to the cavities on the other that they could be fitted together, so it was in the case of the rocks I saw there, which, lying above the river on either side and reaching almost to the summit of the mountain at a distance of two or three plethra from each other, had cavities corresponding with the opposite projections. The whole intervening bed is rock, and it has a cleft through the middle which is deep and so extremely narrow that a dog or hare could leap across it. This cleft is the channel of the river, is full to the brim, and in breadth resembles a canal; but on account of the crookedness of its course and its great contraction in width and the depth of the gorge, a noise like thunder strikes the ears of travellers long before they reach it. In passing out through the mountains it brings down so much silt to the sea, partly from Cataonia and partly from the Cilician plains, that even an oracle is reported as having been given out in reference to it, as follows: “Men that are yet to be shall experience this at the time when the Pyramus of the silver eddies shall silt up its sacred sea-beach and come to Cyprus.”¹ Indeed,

¹ Cf. quotation of the same oracle in 1. 3. 7.

¹ ἄγυροδίνης, Meineke, following Epitome and Oracula Sibyll. p. 515, for εὐρυδίνης.

² προχέων, for προχέων, as read in this text in 1. 3. 8.
παραπλήσιον γάρ τι κάκει υμβαίνει καὶ εἰν Αἰγύπτῳ, τοῦ Νείλου προσεξηπεροῦντος ἀεὶ τὴν θάλατταν τῇ προσχώσει· καθὸ καὶ Ἡρόδοτος μὲν δῶρον τοῦ ποταμοῦ τὴν Αἰγύπτον εἶπεν, Ὺ ποιητὴς δὲ τὴν Φάρον πειθαγίαν ὑπάρξαι, πρότερον οὐχ’ ὃς ἔνυπποι πρόσγειον οὖσαν τῇ Αἰγύπτῳ.

5. Τρίτῃ δ’ ἐστὶν ἱερωσύνη Διὸς Δακιήνου,3 λειπομένη ταύτης, ἄξιολογος δ’ ὅμως. ἐνταῦθα δ’ ἐστὶ λάκκος ἄλμυροῦ ὕδατος, ἄξιολόγον λίμνης ἡχον περίμετρον, ὀφρύσι κλειόμενος ύψηλαίς τε καὶ ὅρθιαίς, ὡστ’ ἔχειν κατάβασιν κλιμακιώδη τ’ ὁ ὑδωρ οὗτ’ αὐξέσθαι φασίν, οὗτ’ ἀπόρρυσιν ἔχειν οὐδαμοῦ φανεράν.

6. Πόλιν δ’ οὔτε τὸ τῶν Κατάωνων ἔχει πεδίον οὖθ’ ἡ Μελιτηνή, φρούρια δ’ ἐρυμαν’ ἐπὶ τῶν ὄρων, τά τε ‘Αξάμωρα καὶ τὸ Δάσταρκον, δ’ περισσεῖται τῷ Καρμάλα ποταμῷ. ἔχει δὲ καὶ ἱερὸν τὸ τοῦ Κατάωνος Ὁπόλλωνος, καθ’ ὅλον τιμῶμενον τὴν Καππαδοκίαν, ποιησαμένων ἀφιδρύματα ἀπ’ αὐτοῦ. οὖδὲ αἱ ἄλλαι στρατηγίαι πόλεις ἔχουσιν πλῆν δυείν’ τῶν δὲ λοιπῶν στρατηγιῶν ἐν μεν τῇ Σαργαρασσηνή ἐπετειλέον ἤρρῃσα καὶ ποταμὸς Καρμάλας,5 ὡς καὶ αὐτός εἰς τὴν Κυλκίαν ἐκδίδοσιν εὖ δὲ ταῖς ἄλλαις ὃ τ’ Αργος, ἐρυμα ύψηλον πρὸς τὸ Ταῦρο, καὶ τὰ Ἡώρα, δ

1 οὐχ’ ὃς, Corais, for οὐπώ; so Meineke.
2 § 5 seems to belong after § 6, as Kramer points out. Meineke transposes it in his text.
3 Δακίηνου, Jones, from conj. of C. Müller, for Δακίη οὗ. Tyrwhitt conj. Δακιήνου. Meineke, citing Marcellinus 23. 6, and Philostratus Vit. Apollinii, emends to Ἀσβαραίον.
4 Σαργαρασσηνή, Tzschucke, for Σαργαρασσηνή.
5 Καρμάλας, Corais, for Κάρμαλος.
something similar to this takes place also in Egypt, since the Nile is always turning the sea into dry land by throwing out silt. Accordingly, Herodotus\textsuperscript{1} calls Egypt "the gift of the Nile," while Homer\textsuperscript{2} speaks of Pharos as "being out in the open sea," since in earlier times it was not, as now, connected with the mainland of Egypt.\textsuperscript{3}

5.\textsuperscript{4} The third in rank is the priesthood of Zeus Daciëus,\textsuperscript{5} which, though inferior to that of Enyo, is noteworthy. At this place there is a reservoir of salt water which has the circumference of a considerable lake; it is shut in by brows of hills so high and steep that people go down to it by ladder-like steps. The water, they say, neither increases nor anywhere has a visible outflow.

6. Neither the plain of the Cataonians nor the country Melitenē has a city, but they have strong-holds on the mountains, I mean Azamora and Dastarcum; and round the latter flows the Carmalas River. It contains also a temple, that of the Cataonian Apollo, which is held in honour thoughout the whole of Cappadocia, the Cappadocians having made it the model of temples of their own. Neither do the other prefectures, except two, contain cities; and of the remaining prefectures, Sargarausenē contains a small town Herpa, and also the Carmalas River, this too\textsuperscript{6} emptying into the Cilician Sea. In the other prefectures are Argos, a lofty stronghold near the Taurus, and Nora, now called Neroassus, in which

\textsuperscript{1} 2. 5. \textsuperscript{2} Od. 4. 354. \textsuperscript{3} i.e. "has become, in a sense, a peninsula" (1. 3. 17). \textsuperscript{4} See critical note. \textsuperscript{5} At Morimenes (see next paragraph). \textsuperscript{6} Like the Sarus (12. 2. 3).
νῦν καλεῖται Νηροασσός, ἐν ὁ Ἐυμένης πολιορκούμενος ἀντέσχε πολύν χρόνον· καθ' ἡμᾶς δὲ Σισίνου υπήρξε χρηματοφυλάκιον τοῦ ἐπιθεμέουν τῇ Καππαδόκων ἄρχῃ. τούτου δ' ἦν καὶ τὰ Κάδηνα, βασιλείου καὶ πόλεως κατασκευὴν ἔχον· ἔστι δὲ καὶ ἐπὶ τῶν ὄρων ὁρῶν τῶν Ἀρκαδικῶν τὰ Γαρσαύρα 2 κομόπολις· λέγεται 3 υπάρξαι ποτὲ καὶ αὐτὴ μητρόπολις τῆς χώρας. ἐν δὲ τῇ Μοριμηνῇ τὸ ἱερὸν τοῦ ἐν Οὐνήσσοις Δίος, ἱεροδοῦλων κατοικίαν ἔχον τρισχίλιων σχεδὸν τι καὶ χώραν ἵεραν εὐκαρπον, παρέχουσαν πρόσοδον ἐνιαύσιον ταλάντων πεντεκαίδεκα τῷ ἱερεί· καὶ οὖτος 4 ἐστὶ διὰ βίου, καθάπερ καὶ ὁ ἐν Κομάνοις, καὶ δευτερεύει κατὰ τιμὴν μετ' ἐκείνων.

7. Τῶν δὲ ἔχουσι μόνον στρατηγίαι πόλεις, ἡ μὲν Τυανίτις τὰ Τύανα, ὑποπεπτοκυίαν τῷ Ταύρῳ τῷ κατὰ τὰς Κηλικίας πύλας, καθ' ἕς εὔπετέσταται καὶ κοινόταται πᾶσιν εἰσὶν αἱ εἰς τὴν Κηλικίαν καὶ τὴν Συρίαν ὑπερβολαῖ· καλεῖται δὲ Εὐσέβεια ἡ πρὸς τῷ Ταύρῳ ἀγαθῇ δὲ καὶ πεδίᾳ ἡ πλείστῃ. τὰ δὲ Τύανα ἐπίκειται χῶματε Σεμιράμιδος τετειχισμένω καλῶς. οὐ πολύ δ' ἀπωθεῖν ταῦτας ἐστὶ πάντα τὰ Καστάβαλα καὶ τὰ Κυβιστρα, ἔτει μᾶλλον τῷ όρει πιλησίαζοντα πολύσματα· ὠν ἐν τοῖς Καστάβαλοις ἐστὶ τὸ τῆς Περασίας Αρτέμιδος ἱερόν, ὅπου φασὶ τὰς ἱερείας γυμνοῖς τοῖς ποσί δι' ἀνθρακίας βαδίζειν ἀπαθεῖς· κάνταυθα δὲ τινες τὴν αὐτὴν θρυλοῦσιν ἱστορίαν τὴν περὶ τοῦ Ὀρέστου καὶ τῆς Ταυροπόλου, Περασίαν κεκλησι·

1 ὁρῶν, Corais, for ὁρῶν.
2 CDhilitw read τὰ γὰρ Σαβερᾶ (ep. Γαρσαύρα in 12. 2. 10).
3 After λέγεται Meineke inserts δ'.

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Eumenes held out against a siege for a long time. In my time it served as the treasury of Sisines, who made an attack upon the empire of the Cappadocians. To him belonged also Cadena, which had the royal palace and had the aspect of a city. Situated on the borders of Lycaonia is also a town called Garsauira. This too is said once to have been the metropolis of the country. In Morimenē, at Venasa, is the temple of the Venasian Zeus, which has a settlement of almost three thousand temple-servants and also a sacred territory that is very productive, affording the priest a yearly revenue of fifteen talents. He, too, is priest for life, as is the priest at Comana, and is second in rank after him.

7. Only two prefectures have cities, Tyanitis the city Tyana, which lies below the Taurus at the Cilician Gates, where for all is the easiest and most commonly used pass into Cilicia and Syria. It is called "Eusebeia near the Taurus"; and its territory is for the most part fertile and level. Tyana is situated upon a mound of Semiramis,¹ which is beautifully fortified. Not far from this city are Castabala and Cybistra, towns still nearer to the mountain. At Castabala is the temple of the Persalian Artemis, where the priestesses, it is said, walk with naked feet over hot embers without pain. And here, too, some tell us over and over the same story of Orestes and Tauropolus,² asserting that she was

¹ Numerous mounds were ascribed to Semiramis (see 16. 1. 3).
² i.e. Artemis Tauropolus (see 12. 2. 3).

⁴ After oivos Meineke inserts δ'.

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θαι φάσκοντες διὰ τοῦ πέραθεν κομισθήναι. εὖ μὲν δὴ τῆς Τυανιτίδι στρατηγίας τῶν λεχθεισῶν δέκα ἐστὶν πόλις τὰς τῇ Τύνας (τὰς δ’ ἐπικτήτους οὐ συναριθμῶν ταῦτας, τὰ Καστάβαλα καὶ τὰ Κύβιστρα καὶ τὰ ἐν τῇ πραγμάτη Κιλικία, ἐν ητί τῆς Ελαιούσασας νησίου εὐκαρπον συνέκτισεν Ἀρχέλαος ἀξιολόγως, καὶ τὸ πλέον ἐνταῦθα διέτριβεν), ἐν δὲ τῇ Κιλικίᾳ καλομενὴ τὰ Μάζακα, ἡ μητρόπολις τοῦ ἔθνος· καλεῖται δ’ Ἐνσέβεια καὶ αὐτῇ, ἐπικλησιν ἡ πρός τῷ Ἀργαίω κεῖται γὰρ ὑπὸ τῷ Ἀργαίῳ ὅρει παῦτων ψηλοτρίτω καὶ ἀνέκλειπτον χώνι τὴν ἀκρώρειαν ἐχοντι, ἀθὴν χαίρειν οἱ ἀναβαίνοντες (οὕτω δ’ εἰσίν ὀλίγοι) κατοπτεύοντος ταῖς αἰθρίαις ἀμφὶ τὰ πελάγη, τὸ τε Ποτικὸν καὶ τὸ Ἰσσικόν. τὰ μὲν οὖν ἄλλα ἀφυ ἐπὶ συνοικισμὸν ἦχεν πόλεως, ἀνυδρὸς τε γὰρ ἐστὶ καὶ ἀνόχυρος διὰ τὴν ὀλυνορίαν τῶν ἡγεμόνων καὶ ἀτείχιστος (τὰχα δὲ καὶ ἐπίτηδες, ἵνα μή, ὡς ἐρύματι πεποιθότες τῷ τείχει σφόδρα, ληστεύοιεν πεδίον  οἰκοῦντες λόφους ὑπερδεξίους ἐχοντες καὶ ἀνεμβάλεις). καὶ τὰ κύκλῳ δὲ χωρία ἦχε τελέως ἀφορα καὶ ἀγεώργητα, καίπερ ὅντα πεδινά ἀλλ’ ἐστιν ἀμμώδη καὶ ὑπόπτερα. μικρὸν δ’ ἐτὶ προϊόνσι καὶ πυρὶμπτα πεδία καὶ μεστὰ βόθρων πυρὸς ἐπὶ στάδιοι πολλοὺς, ὥστε πόρρωθεν ἦ κομιδὴ

1 πόλις, Jones, for πόλισμά.
2 Instead of εὐκαρπον Ε has εὐκαρπον.
3 ληστεύοιεν, Xylander, for πιστεύοιεν; so the later editors.
4 ἀνεμβάλεις, L. Kayser (Neue Jahrbücher 69, 262), for ἐμβάλεις. Meineke follows MSS.; Kramer suggests emending καὶ to ὁβ.; Müller-Dübner insert ὁβ. after καὶ. x, however, omits καὶ ἐμβάλεις.

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called "Perasian" because she was brought "from the other side."  

1 So then, in the prefecture Tyanitis, one of the ten above mentioned is Tyana (I am not enumerating along with these prefectures those that were acquired later, I mean Castabala and Cybistra and the places in Cilicia Tracheia,\(^2\) where is Elaeussa, a very fertile island, which was settled in a noteworthy manner by Archeläus, who spent the greater part of his time there), whereas Mazaca, the metropolis of the tribe, is in the Cilician prefecture, as it is called. This city, too, is called "Eusebeia," with the additional words "near the Argaeus," for it is situated below the Argaeus, the highest mountain of all, whose summit never fails to have snow upon it; and those who ascend it (those are few) say that in clear weather both seas, both the Pontus and the Issian Sea, are visible from it. Now in general Mazaca is not naturally a suitable place for the founding of a city, for it is without water and unfortified by nature; and, because of the neglect of the prefects, it is also without walls (perhaps intentionally so, in order that people inhabiting a plain, with hills above it that were advantageous and beyond range of missiles, might not, through too much reliance upon the wall as a fortification, engage in plundering). Further, the districts all round are utterly barren and untilled, although they are level; but they are sandy and are rocky underneath. And, proceeding a little farther on, one comes to plains extending over many stadia that are volcanic and full of fire-pits; and therefore the necessaries of life must be

\(^{1}\) "perathen."  

\(^{2}\) Cf. 12. 1. 4.

\(^{5}\) βάθρων, Xylander, for βάθρων (βάφαθρα ἢ, and D man. sec.); so the later editors.

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των ἐπιτηδείων. καὶ τὸ δοκοῦν δὲ πλεονέκτημα παρακείμενον ἐχει κίνδυνον ἄξυλον ὡμὴ ὑπαρχούσης σχεδὸν τι ὑσ συμπάσης Καππαδοκίας, ο Ἀργαῖος ἐχει περικείμενον δρυμόν, ὡστε ἐγγύθεν ὁ ἤκυλισμὸς πάρεστιν, ἀλλ' οἱ ὑποκείμενοι τῷ δρυμῷ τόποι καὶ αὐτοὶ πολλαχοῦ πυρὰ ἔχουσιν, ἀμα δὲ καὶ ὑπνόροι εἰσὶ ψυχρῷ ὕδατι, οὔτε τοῦ πυρὸς οὔτε τοῦ ὕδατος εἰς τὴν ἐπιφάνειαν ἐκκύπτουσι. ὡστε καὶ πούζειν τὴν πλείστην ἐστι δ' ὅπου καὶ ἔλθον ἐστι τὸ ἔδαφος, καὶ νῦκτωρ ἐξάπτουσι διόλους ὑπ' αὐτοῦ. οἱ μὲν οὐν ἐμπειροὶ φυλαττόμενοι τὸν ἤκυλισμὸν ποιοῦνται, τοῖς δὲ πολλοῖς κίνδυνοις ἐστι, καὶ μάλιστα τοῖς κτίμεσιν, ἐμπίπτουσιν εἰς ὁδήγους βόθρους πυρὸς.

8. Ἐστι δὲ καὶ ποταμὸς ἐν τῷ πεδίῳ τῷ πρὸ τῆς πόλεως, Μέλας καλούμενος, ὅσον τεταράκοντα σταδίους διέχων τῆς πόλεως, ἐν ταπεινοτέρῳ τῆς πόλεως χωρίῳ τὰς πηγὰς ἐχον. ταύτη μὲν οὐν ἄρχηστος αὐτοῖς ἑστιν, οὐχ ὑπερδεξίων ἐχων τὸ ρεύμα, εἰς ἐλη δὲ καὶ λίμνας διαχεύμενος κακοῖ τὸν ἀέρα τοῦ θέρους τὸν περὶ τὴν πόλιν, καὶ τὸ λατομεῖον δὲ ποιεῖ δύσχρηστον, καίπερ εὐχρηστὸν ον πλαταμώνες γὰρ εἰσίν, ὡφ' ὅν τὴν λιθίαν ἐχειν ἄφθονον συμβαίνει τοῖς Μακακηνοῖς πρὸς τὰς οἰκοδομίας, καλυπτόμειαι δ' ὑπὸ τῶν ὕδατον αἱ πλάκες ἀντιπράττουσι. καὶ ταύτα δ' ἐστὶ τὰ ἐλη πανταχοῦ πυρίληπτα. Ἀριαράθης δ' ὁ βασιλεὺς, τοῦ Μέλανος κατὰ τινα στενὰ ἐχοντος τὴν εἰς τὸν Εὐφράτην ἑδέσθου, ἐμφράξας ταύτα λίμυνην πελαγίαν ὑπέ-

1 Εὐφράτην is an error for Ἀλυν.
brought from a distance. And further, that which seems to be an advantage is attended with peril, for although almost the whole of Cappadocia is without timber, the Argaeus has forests all round it, and therefore the working of timber is close at hand; but the region which lies below the forests also contains fires in many places and at the same time has an underground supply of cold water, although neither the fire nor the water emerges to the surface; and therefore most of the country is covered with grass. In some places, also, the ground is marshy, and at night flames rise therefrom. Now those who are acquainted with the country can work the timber, since they are on their guard, but the country is perilous for most people, and especially for cattle, since they fall into the hidden fire-pits.

8. There is also a river in the plain before the city; it is called Melas, is about forty stadia distant from the city, and has its sources in a district that is below the level of the city. For this reason, therefore, it is useless to the inhabitants, since its stream is not in a favourable position higher up, but spreads abroad into marshes and lakes, and in the summer-time vitiates the air round the city, and also makes the stone-quarry hard to work, though otherwise easy to work; for there are ledges of flat stones from which the Mazaceni obtain an abundant supply of stone for their buildings, but when the slabs are concealed by the waters they are hard to obtain. And these marshes, also, are everywhere volcanic. Ariarathes the king, since the Melas had an outlet into the Euphrates¹ by a certain narrow defile, dammed this and converted the neighbouring plain

¹ "Euphrates" is obviously an error for "Halys."
δείξε το πλησίον πεδίου, ἑνταῦθα δὲ νησιδάς τινας, ὡς τὰς Κυκλάδας, ἀπολαβόμενος διατριβάς ἐν αὐταῖς ἐποιεῖτο μειρακιώδεις· ἐκραγεῖν δ’ ἀθρόως το ἐμφραγμα, ἐξεκλυσε πάλιν τὸ ὕδωρ, πληρωθεὶς δ’ ὁ Εὐφράτης τῆς τε τῶν Καππαδόκων πολλὴν παρέσυρε καὶ κατοικίας καὶ φυτείας ἰχνίσα πολλᾶς, τῆς τε τῶν Ῥαλατῶν τῶν τῆς Φρυγίαν ἐχώντων οὐκ ὑλίγην ἐλυμήνατο, ἀντὶ δὲ τῆς βλάβης ἐπράξαντο ἡμῖν αὐτοῦ τάλαντα τριακόσια, Ῥωμαίοις ἐπιτρέψαντες τὴν κρίσιν. τὸ δ’ αὐτὸ συνέβη καὶ περὶ Ἡρπας καὶ γὰρ ἐκεῖ τοῦ Καρμίλαρα ῥέμα ἐνέφραξεν, εἰτ’ ἐκραγεῖτο τοῦ στομίου καὶ τῶν Κελίκων τινὰ χωρία τὰ περὶ Μαλλών διαφθείραντο τοῦ ὕδατος, δίκας ἐτίσεν τοῖς ἀδικηθείσιν.

9. 'Αφεῖς δ’ οὖν κατὰ πολλὰ τὸ τῶν Μαζακηνῶν χωρίον ὅν 2 πρὸς κατοικίαν μάλιστα οἱ βασιλεῖς ἐλέσθαι δοκοῦσιν, ὅτι τῆς χώρας ἀπάσιςς τόπος ἦν μεσαίτατος οὗτος τῶν ξύλα ἐχώντων ἁμα καὶ λίθον πρὸς τὰς οἰκοδομίας καὶ χόρτων, οὗ πλεῖστον ἐδεόντο κτηνοτροφοῦντες τρόπον γὰρ τινὰ στρατόπεδον ἦν αὐτοῖς ἡ πόλις. τὴν δ’ ἀλλην ὑσφάλειαν τὴν αὐτῶν τε καὶ σωμάτων ἐκ τῶν έρυμάτων 3 εἴχον τῶν ἐν τοῖς φρουρίοις, ἀ πολλὰ ὑπάρχει, τὰ μὲν βασιλικά, τὰ δὲ τῶν φίλων. ἄφεστηκε δὲ τὰ Μάζακα τοὺ μὲν Πάντου περὶ ὀκτακοσίους στάδιους πρὸς νότου, τοῦ δ’ Εὐφράτου μικρὸν ἐλάττους ἦ

1 Εὐφράτης is an error for Ἀλν. 2 οὖν, Corais, for δ. 3 Corais emends αὐτῶν to αὑτῶν and inserts τῶν before σωμάτων; and he emends ἐκ τῶν ἐρυμάτων to καὶ τῶν χρημάτων (so Meineke). Kramer proposes merely to emend σωμάτων to χρημάτων.

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into a sea-like lake, and there, shutting off certain isles—like the Cyclades—from the outside world, passed his time there in boyish diversions. But the barrier broke all at once, the water streamed out again, and the Euphrates,\(^1\) thus filled, swept away much of the soil of Cappadocia, and obliterated numerous settlements and plantations, and also damaged no little of the country of the Galatians who held Phrygia. In return for the damage the inhabitants, who gave over the decision of the matter to the Romans, exacted of him a fine of three hundred talents. The same was the case also in regard to Herpa; for there too he dammed the stream of the Carmalas River; and then, the mouth having broken open and the water having ruined certain districts in Cilicia in the neighbourhood of Mallus, he paid damages to those who had been wronged.

9. However, although the district of the Mazaceni is in many respects not naturally suitable for habitation, the kings seem to have preferred it, because of all places in the country this was nearest to the centre of the region which contained timber and stone for buildings, and at the same time provender, of which, being cattle-breeders, they needed a very large quantity, for in a way the city was for them a camp. And as for their security in general, both that of themselves and of their slaves, they got it from the defences in their strongholds, of which there are many, some belonging to the king and others to their friends. Mazaca is distant from Pontus\(^2\) about eight hundred stadia to the south, from the Euphrates slightly less

\(^1\) Again an error for "Halys."
\(^2\) *i.e.* the country, not the sea.
διπλασίους, τῶν Κιλικίων δὲ πυλῶν ὁδὸν ἠμερῶν ἐξ καὶ τοῦ Κυρίνου στρατοπέδου διὰ Τυάνων κατὰ μέσην δὲ τὴν ὁδὸν κεῖται τὰ Τύανα, διέχει δὲ Κυβίστρων τριακοσίους στάδίους. χρώνυται δὲ οἱ Μαζακηνοὶ τοῖς Χαρώνδῃ νόμοις, αἱ ρούμενοι καὶ νομφόδοι, ὃς ἐστιν αὐτοῖς ἐξηγητὴς τῶν νόμων, καθάπερ οἱ παρὰ Ῥωμαίοις νομίκοι. διέθηκε δὲ φαύλως αὐτοὺς Τιγράνης ὁ Ὄρμενιος, ἦνικα τὴν Καππαδοκίαν κατέδραμεν ἀπαντάς γὰρ ἀναστάτους ἐποίησεν εἰς τὴν Μεσοποταμίαν καὶ τὰ Τιγρανόκερτα ἐκ τούτων συνάκισε τὸ πλέον ὕστερον δ' ἀπανῆλθον οἱ δυνάμενοι μετὰ τὴν τῶν Τιγρανόκερτων ἀλωσιν.

10. Μέγεθος δὲ τῆς χώρας κατὰ πλάτος μὲν τὸ ἀπὸ τοῦ Πόντου πρὸς τὸν Ταύρον ὅσον χύλιοι καὶ ὀκτακόσιοι στάδιοι, μήκος δὲ ἀπὸ τῆς Λυκαονίας καὶ Φρυγίας μέχρι Εὐφράτου πρὸς τὴν ἔω καὶ τὴν Ἀρμενίαν περὶ τρισχιλίων. ἀγαθὴ δὲ καὶ καρποῖς, μάλιστα δὲ σῖτῳ καὶ βοσκήμασι παντοδαποῖς, νοτιωτέρα δ' οὖσα τοῦ Πόντου ψυχρότερα ἐστίν· ἢ δὲ Βαγαδανία,2 καίπερ πεδίας οὐσα καὶ νοτιωτάτη πασῶν (ὑποπέπτωκε γὰρ τῷ Ταύρῳ), μόλις τῶν καρπίμων τι φέρει δένδρων, ὄναγρόβοτος 3 δ' ἐστὶ καὶ αὐτῇ καὶ ἡ πολλῇ τῆς ἄλλης, καὶ μάλιστα ἡ περὶ Γαρσαύρα 4 καὶ Λυκαονίαν καὶ Μοριμηνήν. ἐν δὲ τῇ Καππαδοκίᾳ γίνεται καὶ ἡ λεγομένη Σινωπική μίλτος, ἀρίστη τῶν πασῶν ἐνάμιλλος

1 Κυρίνου, Meineke emends to Κύρου.
2 Βαγαδανία, Meineke, for Γαβαδανία E, Γαβαδανία other MSS.; Βαγαδανία, Tzschucke, Corais, Kramer.

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than double that distance, and from the Cilician Gates and the camp of Cyrus a journey of six days by way of Tyana. Tyana is situated at the middle of the journey and is three hundred stadia distant from Cybistra. The Mazaeeni use the laws of Charondas, choosing also a Nomodus,¹ who, like the jurisconsults among the Romans, is the expounder of the laws. But Tigranes, the Armenian, put the people in bad plight when he overran Cappadocia, for he forced them, one and all, to migrate into Mesopotamia; and it was mostly with these that he settled Tigranocerta.² But later, after the capture of Tigranocerta, those who could returned home.

10. The size of the country is as follows: In breadth, from Pontus to the Taurus, about one thousand eight hundred stadia, and in length, from Lycaonia and Phrygia to the Euphrates towards the east and Armenia, about three thousand. It is an excellent country, not only in respect to fruits, but particularly in respect to grain and all kinds of cattle. Although it lies farther south than Pontus, it is colder. Bagadania, though level and farthest south of all (for it lies at the foot of the Taurus), produces hardly any fruit-bearing trees, although it is grazed by wild asses, both it and the greater part of the rest of the country, and particularly that round Garsauira and Lycaonia and Morimenê. In Cappadocia is produced also the ruddle called “Sinopean,” the best in the

¹ “Law-chanter.”
² Cf. 11. 14. 15.

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³ ὀναγράβοτος (ὀναγράβωτος, Casaubon and later editors), Jones, for ἀγράβοτος.
⁴ Γαρσάυιρα Δήιος. For variants see C. Müller, Ind. Var. Lect. p. 1020 and cp. Γαρσάυιρα in 12. 2. 6.
δ’ ἐστὶν αὐτῇ καὶ ἡ Ἰβηρική· ὀνομάσθη δὲ Σινωπική, διότι κατάγειν ἐκεῖσε εἰώθεσαν ὁ ἐμποροῖ, πρὶν ἢ τὸ τῶν Ἐφεσίων ἐμπόριον μέχρι τῶν ἐνθάδε ἀνθρώπων διίχθαι. λέγεται δὲ καὶ κρυστάλλου πλάκας καὶ ὄνυχτον λίθου πλησίον τῆς τῶν Γαλατῶν ὑπὸ τῶν Ἀρχελάου μεταλλευτῶν εὐρήσθαι.2 ὲν δέ τις τόπος καὶ λίθον λευκού, τῷ ἐλέφαντι κατὰ τὴν χρóαν ἐμφεροῖ, ὥσπερ ἀκόνας τινὰς οὐ μεγάλας ἐκφέροι, ἐξ ὧν τὰ λαβία τοῖς μαχαίριοις κατεσκέυαζον ἄλλος3 δ’ εἰς τάς4 διοπτρας βωλοὺς μεγάλας ἐκδιδοὺς, ὡστε καὶ ἐξως κομίζεσθαι. ὄριον δ’ ἐστὶ τοῦ Πόντου καὶ τῆς Καππαδοκίας ὀρεινή τις παράλληλος τῷ Ταύρῳ, τῇ ἁρχήν ἔχουσα ἀπὸ τῶν ἐσπερίων ἄκρων τῆς Χαμαμανηῆς, ἐφ’ ἣς ἱδρυται φρούριον ἀπότομον Δασμένδα,5 μέχρι τῶν ἐοιθινῶν τῆς Λαουιανσηής.6 στρατηγικά δ’ εἰσὶ τῆς Καππαδοκίας ἢ τε Χαμαμανηῆ7 καὶ ἡ Λαουιανσηή.8

11. Συνέβη δὲ, ἣνίκα πρῶτον Ὀρμαίοι τὰ κατὰ τὴν Ἀσίαν διώκουν, νικήσαντες Ἀντίοχον, καὶ φιλίας καὶ συμμαχίας ἐποιοῦντο πρὸς τε τὰ ἔθνη καὶ τοὺς βασιλείας, τοῖς μὲν ἄλλοις βασιλεύσιν αὐτοῖς καθ’ ἐαυτοὺς δοθῆναι τὴν τιμὴν ταύτην, τῷ δὲ Καππαδοκί καὶ αὐτῷ δὲ τῷ ἔθνει κοινῇ. ἐκλιπόντος δὲ τοῦ βασιλικοῦ γένους, οἱ μὲν

1 εἰώθεσαν, Groskurd, for εἰώθασιν; so the later editors.
2 εὐρήσθαι, Corais, for εὐφέσθαι; so the later editors.
3 CDhilru read ἄλλως.
4 δ’ εἰς τάς, Corais, for δὲ τάς; so the later editors.
5 For the variant spellings of this name, see C. Müller (l.c.).

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world, although the Iberian rivals it. It was named "Sinopean"\textsuperscript{1} because the merchants were wont to bring it down thence to Sinopē before the traffic of the Ephesians had penetrated as far as the people of Cappadocia. It is said that also slabs of crystal and of onyx stone were found by the miners of Archelāus near the country of the Galatians. There was a certain place, also, which had white stone that was like ivory in colour and yielded pieces of the size of small whetstones; and from these pieces they made handles for their small swords. And there was another place which yielded such large lumps of transparent stone\textsuperscript{2} that they were exported. The boundary of Pontus and Cappadocia is a mountain tract parallel to the Taurus, which has its beginning at the western extremities of Chammanenē, where is situated Dasmenda, a stronghold with sheer ascent, and extends to the eastern extremities of Laviansenē. Both Chammanenē and Laviansenē are prefectures in Cappadocia.

11. It came to pass, as soon as the Romans, after conquering Antiochus, began to administer the affairs of Asia and were forming friendships and alliances both with the tribes and with the kings, that in all other cases they gave this honour to the kings individually, but gave it to the king of Cappadocia and the tribe jointly. And when the royal family died out, the Romans, in accordance

\textsuperscript{1} See 3. 2. 6.
\textsuperscript{2} Apparently the \textit{lapis specularis}, or a variety of mica, or isinglass, used for making window-panes.
Ρωμαίοι συνεχώρων αὐτοῖς αὐτονομεῖσθαι κατὰ τὴν συγκεμένην φιλίαν τε καὶ συμμαχίαν πρὸς τὸ ἱθνος, οἱ δὲ πρεσβευσάμενοι τὴν μὲν ἐλευθερίαν παρητοῦντο (οὐ γὰρ δύνασθαι φέρειν αὐτὴν ἑφασαν), βασιλέα δὴ ἥξιον αὐτοῖς ἀποδειχθῆναι. οἱ δὲ, θαυμάσαντες εἰ τινες οὗτοι εἰσε ἀπειρηκότες πρὸς τὴν ἐλευθερίαν, ἔπέτρεψαν δὲ οὖν αὐτοῖς εἰς ἐαυτῶν ἑλέσθαι κατὰ χειροτονίαν, ὅν ἄν βούλωνται, καὶ εἴλοντο Ἀρισταρχίνην, εἰς τριγονίων δὲ προελθόντος τοῦ γένους ἐξελιπεῖσκετεστάθη δὸ ὁ Ἀρχέλαος, οὐδὲν προσήκον αὐτοῖς, Ἀντωνίου καταστήσαντος. ταῦτα καὶ περὶ τῆς μεγάλης Καππαδοκίας, περὶ δὲ τῆς τραχείας Κιλίκιας, τῆς προστεθείσης αὐτῆς, βέλτιων ἐστὶν ἐν τῷ περὶ τῆς ὅλης Κιλίκιας λόγῳ διελθεῖν.

III

1. Τοῦ δὲ Πόντου καθίστατο μὲν Μιθριδάτης ὁ Ἐυπάτωρ βασιλεὺς. εἰς ἐδὲ τὴν ἀφοριζομένην τῷ Ἀλνὶ μέχρι Τιμαρανῶν καὶ Ἀρμενίων καὶ τῆς ἐντὸς Ἀλνός τὰ μέχρι Ἀμάστρεως καὶ τῶν τῆς Παφλαγονίας μερῶν. προσεκτήσατο δ' οὖτος καὶ τὴν μέχρι Ἦρακλείας παραλίαν ἐπὶ τὰ ἀναμικὰ μέρη, τῆς Ἦρακλείδου τοῦ Πλατωνικοῦ πατρίδος, ἐπὶ δὲ τὰναντία μέχρι Κολχίδος καὶ τῆς μικρᾶς Ἀρμενίας, ἀ δὴ καὶ προσῆθηκε τῷ Πόντῳ. καὶ δὴ καὶ Πομπήιος καταλύσας ἐκεῖνον

1 Meineke, following conj. of Kramer, indicates a lacuna before ἐπέτρεψαν.
2 δ' οὖν omitted by editors before Kramer.
3 Βούλωνται, restored by Kramer, instead of Βούλωνται.
with their compact of friendship and alliance with the tribe, conceded to them the right to live under their own laws; but those who came on the embassy not only begged off from the freedom (for they said that they were unable to bear it), but requested that a king be appointed for them. The Romans, amazed that any people should be so tired of freedom,¹—at any rate, they permitted them to choose by vote from their own number whomever they wished. And they chose Ariobarzanes; but in the course of the third generation his family died out; and Archelaüs was appointed king, though not related to the people, being appointed by Antony. So much for Greater Cappadocia. As for Cilicia Tracheia, which was added to Greater Cappadocia, it is better for me to describe it in my account of the whole of Cilicia.²

III

1. As for Pontus, Mithridates Eupator established himself as king of it; and he held the country bounded by the Halys River as far as the Tibarani and Armenia, and held also, of the country this side the Halys, the region extending to Amastris and to certain parts of Paphlagonia. And he acquired, not only the sea-coast towards the west as far as Heracleia, the native land of Heracleides the Platonic philosopher, but also, in the opposite direction, the sea-coast extending to Colchis and Lesser Armenia; and this, as we know, he added to Pontus. And in fact this country was comprised within these

¹ Something seems to have fallen out of the text here.
² 14. 5. 1.
2. Εἰς δὴ τὸν Εὐξείνου πόντου εἰσπλέονσιν ἐκ τῆς Προποντίδος ἐν ἀριστερὰ μὲν τὰ προσεχῇ τῷ Βυζαντίῳ κεῖται, Ὀρακὼν δὲ ἔστι, καλεῖται δὲ τὰ Ἀριστερὰ τοῦ Πόντου· ἐν δεξίᾳ δὲ τὰ προσεχῇ Χαλκηδώνι, Βιθυνῶν δὲ ἔστι τὰ πρώτα, εἰτα Μαριαιδύνων (τινὲς δὲ καὶ Καυκώνων φασίν), εἰτα Παφλαγόνων μέχρι Ἀλνος, εἰτα Καππα- δόκων τῶν πρὸς τῷ Πόντῳ καὶ τῶν ἔξω μέχρι Κολχίδος· ταῦτα δὲ πάντα καλεῖται τὰ Δεξιὰ τοῦ Εὐξείνου πόντου. ταύτης δὲ τῆς παραλίας ἀπάσης ἐπηρέξεν Εὐπάτωρ, ἀρξάμενος ἀπὸ τῆς

1 Between Pontus and Bithynia.
boundaries when Pompey took it over, upon his overthrow of Mithridates. The parts towards Armenia and those round Colchis he distributed to the potentates who had fought on his side, but the remaining parts he divided into eleven states and added them to Bithynia, so that out of both there was formed a single province. And he gave over to the descendants of Pylaemenes the office of king over certain of the Paphlagonians situated in the interior between them, just as he gave over the Galatians to the hereditary tetrarchs. But later the Roman prefects made different divisions from time to time, not only establishing kings and potentates, but also, in the case of cities, liberating some and putting others in the hands of potentates and leaving others subject to the Roman people. As I proceed I must speak of things in detail as they now are, but I shall touch slightly upon things as they were in earlier times whenever this is useful. I shall begin at Heracleia, which is the most westerly place in this region.

2. Now as one sails into the Euxine Sea from the Propontis, one has on his left the parts which adjoin Byzantium (these belong to the Thracians, and are called "the Left-hand Parts" of the Pontus), and on his right the parts which adjoin Chalcedon. The first of these latter belong to the Bithynians, the next to the Mariandyni (by some also called Caucones), the next to the Paphlygonians as far as the Halys River, and the next to the Pontic Cappadocians and to the people next in order after them as far as Colchis. All these are called the "Right-hand Parts" of the Pontus. Now Eupator reigned over the whole of this sea-coast, beginning at Colchis
Κολχίδος μέχρι Ἦρακλείας, τὰ δ’ ἐπέκεινα τὰ μέχρι τοῦ στόματος καὶ τῆς Χαλκηδόνος τῷ Βιθυνῶν βασιλείς συνέμενε. καταλυθέντων δὲ τῶν βασιλέων, ἐφύλαξαν οἱ Ῥωμαῖοι τοὺς αὐτοὺς ὄρους, ὅστε τὴν Ἦράκλειαν προσκείσθαι τῷ Πόντῳ, τὰ δ’ ἐπέκεινα Βιθυνῶν προσχωρεῖν.

3. Οἱ μὲν οὖν Βιθυνῶν διότι πρότερον Μυσοὶ ὄντες μετωνομάσθησαν οὔτως ἀπὸ τῶν Ὁρακῶν τῶν ἐποικισάντων, Βιθυνῶν τε καὶ Ὀνυῶν, ὀμολογεῖται παρὰ τῶν πλείστων, καὶ σημεῖα τίθενται τοῦ μὲν τῶν Βιθυνῶν ἔθνους τὸ μέχρι νῦν ἐν τῇ Ὁράκῃ λέγεσθαί τινας Βιθυνῶν, τοῦ δὲ τῶν Οὐνών τὴν Οὐνιάδα ἀκτὴν τὴν πρὸς Ἀπολλωνία καὶ Σαλμυδήσσῳ καὶ οἱ Βέβρυκες δὲ οἱ τούτων προσποιήσαντες τὴν Μυσίαν Ὁράκες, ὡς εἰκάζω ἐγώ. εἴρηται δ’, ὅτι καὶ αὐτοὶ οἱ Μυσοὶ Ὁρακῶν ἀποικοὶ εἰσὶ τῶν νῦν λεγομένων Μοισῶν. ταῦτα μὲν οὔτω λέγεται.

4. Τοὺς δὲ Μαριανδυνους καὶ τοὺς Καύκωνας οὗχ ὁμοίως ἀπαντεῖ λέγοντι τὴν γὰρ δὴ Ἦρακλείαν ἐν τοῖς Μαριανδυνοῖς ἱδρύσθαι φασὶ, Μιλησίων κτίσμα, τῖνες δὲ καὶ πόθεν, οὔδὲν εἴρηται, οὔδὲ διάλεκτος, οὔδ’ ἄλλη διαφορὰ ἐθνικὴ περὶ τοὺς ἀνθρώπους φαίνεται, παραπλήσιοι δ’ εἰσὶ τοῖς Βιθυνῶν· έοικεν οὖν καὶ τοῦτο Ὁράκιον υπάρξαι τὸ φύλον. Θεόπομπος δὲ Μαριανδυνόν φησι μέρους τῆς Παφλαγονίας ἄρξαντα ὑπὸ πολλῶν δυναστευμένης, ἐπελθόντα τὴν τῶν

1 οὔδεν, Meineke emends to οὔδενι.
and extending as far as Heracleia, but the parts farther on, extending as far as the mouth of the Pontus and Chalcedon, remained under the rule of the king of Bithynia. But when the kings had been overthrown, the Romans preserved the same boundaries, so that Heracleia was added to Pontus and the parts farther on went to the Bithynians.

3. Now as for the Bithynians, it is agreed by most writers that, though formerly Mysians, they received this new name from the Thracians—the Thracian Bithynians and Thynians—who settled the country in question, and they put down as evidences of the tribe of the Bithynians that in Thrace certain people are to this day called Bithynians, and of that of the Thynians, that the coast near Apollonia and Salmynessus is called Thynias. And the Bebryces, who took up their abode in Mysia before these people, were also Thracians, as I suppose. It is stated that even the Mysians themselves are colonists of those Thracians who are now called Moesians. Such is the account given of these people.

4. But all do not give the same account of the Mariandyni and the Caucones; for Heracleia, they say, is situated in the country of the Mariandyni, and was founded by the Milesians; but nothing has been said as to who they are or whence they came, nor yet do the people appear characterised by any ethnic difference, either in dialect or otherwise, although they are similar to the Bithynians. Accordingly, it is reasonable to suppose that this tribe also was at first Thracian. Theopompus says that Mariandynus ruled over a part of Paphlagonia, which was under the rule of many potentates, and then invaded and took possession of the country of the
Βεβρύχων κατασχεῖν, ἢν δ' ἔξελιπεν, ἐπώνυμον ἑαυτοῦ καταληπεῖν. εἰρηταὶ δὲ καὶ τοῦτο, ὅτι πρῶτοι τὴν Ἡράκλειαν κτίσαντες Μιλήσιοι τοὺς Μαριανδύνους εἰλωτεύειν ἦν ἀλήκασαν τοὺς προ-
κατέχονται τὸν τόπον, ὡστε καὶ πιπρᾶσκεσθαι ὑπ' αὐτῶν, μὴ εἰς τὴν υπεροχὴν δὲ (συμβῆναι γὰρ ἐπὶ τοῦτοι), καθάπερ Κρήσι μὲν ἐθίτευεν ή Ἡμῖνον ¹ καλομεμένη σύνοδος, Θετταλώς δὲ οἱ Πενήσται.

5. Τοὺς δὲ Καύκωνας, οὓς ἱστοροῦσι τὴν ἔφεξής οἰκῆσαι παραλίαν τοῖς Μαριανδύνοις μέχρι τοῦ Παρθενίου ποταμοῦ, πόλιν ἐχοντας τὸ Τίειον,² οἱ μὲν Σκύθαι φασίν, οἱ δὲ τῶν Μακεδόνων τινάς, οἱ δὲ τῶν Πελασγῶν εἰρηταὶ δὲ πον καὶ περὶ τούτων πρότερον. Καλλισθένης δὲ καὶ ἐγραφὲ τὰ ἐπὶ ταῦτα εἰς τὸν Διάκοσμον, μετὰ τὸ
Κρομμιάν τ' Ἀἰγιαλόν τε καὶ ὡσποδοὺς 'Ερυθίνους τιθεῖς

Καύκωνας δ' ἀυτ' ἥγει Πολυκλέες υἱὸς ἀμύμων,
οἳ περὶ Παρθενίων ποταμὸν κλυτὰ δῶματ' ἐναιοῦν

παρῆκειν γὰρ ἄφ' Ἡρακλείας καὶ Μαριανδύνων
μέχρι Λευκοσύρων, οὓς καὶ ἡμεῖς Καππάδοκας
προσαγορεύομεν, τὸ τε τῶν Καυκώνων γένος τὸ
περὶ τὸ Τίειον ³ μέχρι Παρθενίου καὶ τὸ τῶν
Ἐνετῶν τὸ συνεχὲς μετὰ τὸν Παρθενίου τῶν
ἐχοντων τὸ Κύτωρον, καὶ νῦν δ' ἐτὶ Καυκώνιτας
ἐναι τινάς περὶ τὸν Παρθενίου.

¹ Μυμα, the editors, for Μυμα and Μυμα.
² Τίειον, the editors, for Τίειον.
³ Τίειον, the editors, for Τίειον.

¹ Literally, "synod." ² 8. 3. 17.
GEOGRAPHY, 12. 3. 4-5

Bebrices, but left the country which he had abandoned named after himself. This, too, has been said, that the Milesians who were first to found Heracleia forced the Mariandyne, who held the place before them, to serve as Helots, so that they sold them, but not beyond the boundaries of their country (for the two peoples came to an agreement on this), just as the Mnoan class,¹ as it is called, were serfs of the Cretans and the Penestae of the Thessalians.

5. As for the Cauconians, who, according to report, took up their abode on the sea-coast next to the Mariandyne and extended as far as the Parthenius River, with Tieium as their city, some say that they were Scythians, others that they were a certain people of the Macedonians, and others that they were a certain people of the Pelasgians. But I have already spoken of these people in another place.² Callisthenes in his treatise on The Marshalling of the Ships was for inserting³ after the words “Cromna, Aegialus, and lofty Erythini”⁴ the words “the Cauconians were led by the noble son of Polyclees—they who lived in glorious dwellings in the neighbourhood of the Parthenius River,” for, he adds, the Cauconians extended from Heracleia and the Mariandyne to the White Syrians, whom we call Cappadocians, and the tribe of the Cauconians round Tieium extended to the Parthenius River, whereas that of the Heneti, who held Cytorum, were situated next to them after the Parthenius River, and still to-day certain “Cauconitae”⁵ live in the neighbourhood of the Parthenius River.

³ i.e. in the Homeric text.
⁴ Iliad 2. 855. On the site of the Erythini (“reddish cliffs”), see Leaf, Troy, p. 282.
⁵ Called “Cauconitae” in S. 3. 17.
6. Ἡ μὲν οὖν Ἡράκλεια πόλις ἔστιν εὐλήμενος καὶ ἄλλως ἀξιόλογος, ἢ γε καὶ ἀποικίας ἐστελλεν· ἐκείνης γὰρ ἢ τε Ὑπερρύθνης ἀποικίας καὶ ἡ Κάλλατις· ἢν τε αὐτόνομοι, εἰτ᾽ ἐτυραννήθη χρόνους τινὰς, εἰτ᾽ ἠλευθέρωσεν ἑαυτὴν πάλιν· ὕστερον δ᾽ ἐβασιλεύθη, γενομένη ὑπὸ τοὺς 'Ῥωμαίοις· ἐδέξατο δ᾽ ἀποικίαν Ἦρωμαίων ἐπὶ μέρει τῆς πόλεως καὶ τῆς χώρας. λαβὼν δὲ παρ᾽ Ἀυτωνίου C 513 τὸ μέρος τούτο τῆς πόλεως Ἀδιατορίξ ὁ Δομνε- κλείου, τετράρχου Γαλατῶν, τός, δὸ κατεἰχον οἱ Ἡρακλείωται, μικρὸν πρὸ τῶν Ἁκτιακῶν ἐπέθετο νῦκτορ τοῖς Ἡρωμαῖοι καὶ ἀπέσφαξεν αὐτούς, ἐπιτρέψαντος, ὡς ἐφασκεν ἐκεῖνος, Ἀυτωνίου· θριαμβευθεὶς δὲ μετὰ τὴν ἐν Ἀκτίῳ νίκην, ἐσφάγη μεθ᾽ υἱοῦ. ἦ δὲ πόλις ἐστὶ τῆς Ποντικῆς ἐπαρχίας τῆς συντεταγμένης τῇ Βιθυνίᾳ.

7. Μετὰ τὲ Ἀλκηνόδων καὶ Ἡρακλείας ῥέουσι ποταμοὶ πλείους, δόν εἰσίν ὁ τε Ψίλλως καὶ ὁ Κάλπας καὶ ὁ Σαγγάριος, οὐ μέμνηται καὶ ὁ ποιητής. ἔχει δὲ ταῖς πηγαῖς κατὰ Σαγγάριαν κόμην ἀφ’ ἐκατῶν καὶ πεντηκοντά που σταδίων οὗτος Πεσσινοῦντος;¹ διέξεσι δὲ τὸ ἐπικτήτου Φρυγίας τῷ πλείῳ, μέρος δὲ τι καὶ τῆς Βιθυνίας, ὡστε καὶ τῆς Νικομηδείας ἀπέχειν ² μικρὸν πλείους ἡ τριακοσίων σταδίων, καθὸ ὁ συμβάλλει ποτα- μὸς αὐτῷ Γάλλος, ἐκ Μόδρων τὰς ἀρχὰς ἔχων τῆς ἐφ’ Ἑλλησπόντῳ Φρυγίας. αὐτὴ δ’ ἐστὶν ἡ αὐτὴ τῇ ἐπικτήτῳ, καὶ ἔχουν αὐτὴν οἱ Βιθυνοὶ πρότερον. αὐξηθεὶς δὲ καὶ γενομένοις πλωτός,

1 CEhοξ: read Πεσσινοῦντος.
2 ἀπέχειν, Corais, for ἀποσχείν; so the later editors.

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6. Now Heracleia is a city that has good harbours and is otherwise worthy of note, since, among other things, it has also sent forth colonies; for both Chersonesus¹ and Callatis are colonies from it. It was at first an autonomous city, and then for some time was ruled by tyrants, and then recovered its freedom, but later was ruled by kings, when it became subject to the Romans. The people received a colony of Romans, sharing with them a part of their city and territory. But Adiatorix, the son of Domnecleius, tetrarch of the Galatians, received from Antony that part of the city which was occupied by the Heracleiotae; and a little before the Battle of Actium he attacked the Romans by night and slaughtered them, by permission of Antony, as he alleged. But after the victory at Actium he was led in triumph and slain together with his son. The city belongs to the Pontic Province which was united with Bithynia.

7. Between Chalcedon and Heracleia flow several rivers, among which are the Psillis and the Calpas and the Sangarius, which last is mentioned by the poet.² The Sangarius has its sources near the village Sangia, about one hundred and fifty stadia from Pessinus. It flows through the greater part of Phrygia Epictetus, and also through a part of Bithynia, so that it is distant from Nicomedeia a little more than three hundred stadia, reckoning from the place where it is joined by the Gallus River, which has its beginnings at Modra in Phrygia on the Hellespont. This is the same country as Phrygia Epictetus, and it was formerly occupied by the Bithynians. Thus increased, and now having

¹ See 7. 4. 2. ² Iliad 3. 187, 16. 719.
καίπερ πάλαι ἀπλωτος ὤν, τὴν Βιθυνίαν ὁρίζει πρὸς ταῖς ἐκβολαίς. πρόκειται δὲ τῆς παραλίας ταύτης καὶ ἡ Θυνία νῆσος. ἐν δὲ τῇ Ἡρακλεῖωτιδί γίνεται τὸ ἀκόνιτον διέχει δὲ ἡ πόλις αὐτῇ τοῦ ἱεροῦ τοῦ Χαλκηδόνιον σταδίους χιλίους ποὺ καὶ πεντακοσίους, τοῦ δὲ Σαγγαρίου πεντακοσίους.

8. Τὸ δὲ Τλείων ἔστι πολύχωνοι οὐδὲν ἔχον μνήμης ᾃξιον, πλὴν ὁτι Φιλέταιρος ἐντεύθεν ἦν, ὁ ἀρχηγέτης τοῦ τῶν Ἀτταλίκων βασιλέων γένους: εἰδ' ὁ Παρθένος ποταμὸς διὰ χωρίων ἀνθρώπων φερόμενος καὶ διὰ τούτου τοῦ ὄνοματος τούτου τετυχκῶς, ἐν αὐτῇ τῇ Παφλαγονίᾳ τὰς πηγὰς ἔχων ἐπείτα ἡ Παφλαγονία καὶ οἱ Ἐνετοὶ. ξητοῦσι δὲ, τίνας λέγει τοὺς Ἐνετοὺς ὁ ποιητής, ὅταν φῇ:

Παφλαγόνων δ' ἡγεῖτό Πυλαιμένεος λᾶσιον κήρ ἐξ Ἐνετῶν, θεοῦ ἵμιόνων γένος ἀγροτέραν.

οὐ γὰρ δείκνυσθαι φασὶ νῦν Ἐνετοὺς ἐν τῇ Παφλαγονίᾳ: οἱ δὲ κώμην ἐν τῷ Αἰγιαλῶ φασὶ δέκα σχοίνους ἀπὸ Ἀμάστρεως διέχουσιν. Ζηνόδοτος δὲ ἐξ Ἐνετῆς γράφει, καὶ φησί δηλούσθαι τὴν νῦν Ἀμισόν· ἄλλοι δὲ φύλων τι τοῖς Καππανιδοῖς ὁμορον στρατεύσαι μετὰ Κυμμερίων, εἰτ' ἐκπεσεῖν εἰς τὸν Ἀδριαν. τὸ δὲ μάλιστ' ὀμολογούμενον ἐστιν, ὅτι ἄξιολογώτατον ἦν τῶν Παφλαγόνων φύλων οἱ Ἐνετοὶ, ἐξ οὗ ὁ Πυλαιμένης ἦν.

1 "parthenius" (lit. "maidenly") was the name of a flower used in making garlands.
2 Iliad 2. 851.
3 See "called Eneti," or Enetē.
become navigable, though of old not navigable, the river forms a boundary of Bithynia at its outlets. Off this coast lies also the island Thynia. The plant called aconite grows in the territory of Heraclea. This city is about one thousand five hundred stadia from the Chalcedonian temple and five hundred from the Sangarius River.

8. Tieium is a town that has nothing worthy of mention except that Philetaerus, the founder of the family of Attalic Kings, was from there. Then comes the Parthenius River, which flows through flowery districts and on this account came by its name; ¹ it has its sources in Paphlagonia itself. And then comes Paphlagonia and the Eneti. Writers question whom the poet means by “the Eneti,” when he says, “And the rugged heart of Pylaemenes led the Paphlagonians, from the land of the Eneti, whence the breed of wild mules” ; ² for at the present time, they say, there are no Eneti to be seen in Paphlagonia, though some say that there is a village ³ on the Aegialus ⁴ ten schoeni ⁵ distant from Amastris. But Zenodotus writes “from Enetē,” ⁶ and says that Homer clearly indicates the Amisus of to-day. And others say that a tribe called Eneti, bordering on the Cappadocians, made an expedition with the Cimmerians and then were driven out to the Adriatic Sea.⁷ But the thing upon which there is general agreement is, that the Eneti, to whom Pylaemenes belonged, were the most notable tribe of the Paphlagonians, and that,

² i.e. Shore. ⁵ A variable measure (see 17. 1. 24).
⁶ i.e. instead of “from the Eneti” (cf. 12. 3. 25).
⁷ For a discussion of the Eneti, see Leaf, Troy, pp. 285 ff. (cf. 1. 3. 21, 3, 2. 13, and 12. 3. 25).
καὶ δὴ καὶ συνεστράτευσαν οὕτωι αὐτῷ πλεῖστοι, ἀποβαλόντες δὲ τὸν ἄγριονα διέβησαν εἰς τὴν Ὑπαρχήν μετὰ τὴν Τροίας ἀλώσιν, πλανώμενοι δὲ εἰς τὴν νῦν Ἐνετικὴν ἀφίκοντο. τινὲς δὲ καὶ Ἀντιπόρα καὶ τοὺς παῖδας αὐτοῦ κοινωνῆσαι τοῦ στόλου τοῦτον φασὶ καὶ ἰδρυθήμα ταῦτα ὑπὸ τῶν μυχῶν τοῦ Ἀδρίου, καθάπερ ἐμνήσθημεν ἐν τοῖς Ἰταλικοῖς. τοὺς μὲν οὖν Ἐνετοὺς διὰ τούτῳ ἐκλιπτεῖν εἰκός καὶ μὴ δείκνυσθαι ἐν τῇ Παφλαγονίᾳ.

9. Τοὺς δὲ Παφλαγόνας πρὸς ἐω μὲν ὅριζεν ὁ Ἀλυς ποταμός, ὃς ἐν ἐπὶ μεσημβρίας μεταξὺ Σύρων τε καὶ Παφλαγόνων ἐξήσιος κατὰ τὸν Ἡρόδοτον εἰς τὸν Ἐὔξεινον καλεόμενον πόντου, Σύρους λέγοντα τοὺς Καππαδόκας καὶ γὰρ ἔτι καὶ νῦν Λευκόσυροι καλοῦνται, Σύρων καὶ τῶν ἔξω τοῦ Ταῦρου λεγομένων κατὰ δὲ τὴν πρὸς τοὺς ἐντὸς τοῦ Ταῦρου σύγκρισιν, ἐκείνων ἐπικεκαυμένων τῇ χρώαν, τοῦτον δὲ μὴ, τοιαύτῃ την ἐπωνυμίαν γενέσθαι συνέβη καὶ Πίνδαρος φησιν, ὅτι αἱ Ἀμαζόνες Σύριον εὐρυναίχμαν διέσπασαν στρατοῦ, τὴν ἐν τῇ Θεμισκύρᾳ κατοικίαν οὕτω δῆλων. ἢ δὲ Θεμισκύρα ἐστὶ τῶν Ἀμαζώνων, αὕτη δὲ Λευκόσυροι τῶν μετὰ τῶν Ἀλυν. πρὸς ἐω μὲν τῶν ὁ Ἀλυς ὁρίον τῶν Παφλαγόνων, πρὸς νῦν δὲ Φρύγες καὶ οἱ ἐποικίσαντες Γαλάται, πρὸς δὲ τοῦτον Ἐδυνοί καὶ Μαριανδυνοί (τὸ γὰρ τῶν Καυκώνων γένος ἐξεφθαρταὶ τελέως πάντοθεν),

1 ὃς, Corais inserts (see Herod. 1, 6); so the later editors.
2 καὶ, before ἐξῆσιν. Meineke ejects.
3 But Herodotus reads ἐξει.
4 διέσπασον αὐτὸ and Meineke, for διέσπασον C, διήσπασον Lw, διείσπασον other MSS. and editors.

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furthermore, these made the expedition with him in very great numbers, but, losing their leader, crossed over to Thrace after the capture of Troy, and on their wanderings went to the Enetian country, 1 as it is now called. According to some writers, Antenor and his children took part in this expedition and settled at the recess of the Adriatic, as mentioned by me in my account of Italy. 2 It is therefore reasonable to suppose that it was on this account that the Eneti disappeared and are not to be seen in Paphlagonia.

9. As for the Paphlagonians, they are bounded on the east by the Halys River, “which,” according to Herodotus, 3 “flows from the south between the Syrians and the Paphlagonians and empties into the Euxine Sea, as it is called”; by “Syrians,” however, he means the “Cappadocians,” and in fact they are still to-day called “White Syrians,” while those outside the Taurus are called “Syrians.” As compared with those this side the Taurus, those outside have a tanned complexion, while those this side do not, and for this reason received the appellation “white.” And Pindar says that the Amazons “swayed a ‘Syrian’ army that reached afar with their spears,” thus clearly indicating that their abode was in Themiscyra. Themiscyra is in the territory of the Amiseni; and this territory belongs to the White Syrians, who live in the country next after the Halys River. On the east, then, the Paphlagonians are bounded by the Halys River; on the south by Phrygians and the Galatians who settled among them; on the west by the Bithynians and the Mariandyni (for the race of the Cauconians has

1 See 3. 2. 13 and 5. 1. 4.  2 5. 1. 4.  3 1. 6.
πρὸς ἄρκτον δὲ ὁ Ἐὔξεινὸς ἐστὶ. τῆς δὲ χώρας ταύτης δημημένης εἰς τὴν μεσόγαιαν καὶ τὴν ἐπὶ θαλάττῃ, διατείνουσαν ἀπὸ τοῦ Ἀλνος μέχρι Βιθυνίας ἐκατέρων, τὴν μὲν παραλίαν ἔως τῆς Ἦρακλείας εἴχεν ὁ Ἐὐπάτωρ, τῆς δὲ μεσογαίας τὴν μὲν ἐγγύτατο ἐσχεν, ἦς τινὰ καὶ πέραν τοῦ Ἀλνος διέτεινε καὶ μέχρι δευρο τοῖς Ῥωμαῖοις ἢ Ποντικὴ ἑπαρχία ἀφώρισται τὰ λοιπὰ δ’ ἦν ὑπὸ δυνάσταις καὶ μετὰ τὴν Μιθριδάτου κατάλυσιν. περὶ μὲν δὴ τῶν ἐν τῇ μεσογαίᾳ Παφλαγόνων ἔροῦμεν ὑστερον τῶν μὴ ὑπὸ τῷ Μιθριδάτῃ, νῦν δὲ πρὸκειται τὴν ὑπ’ ἐκείνῳ χώραν, κληθέσαν δὲ Πόντων, διελθείν.

10. Μετὰ δὴ τοῦ Παρθενίου ποταμοῦ ἐστιν Ἀμαστρίς, ὁμόνυμος τῆς συνοικισίας πόλις· ἱδρυται δ’ ἐπὶ χερσονήσου λιμένας ἔχουσα τοῦ ἱσθμοῦ ἐκατέρωθεν· ἤν δ’ ἡ Ἀμαστρὶς γυνὴ μὲν Διονυσίου, τοῦ Ἦρακλείας τυράννου, θυγάτηρ· δὲ Ὀξυάθρου, τοῦ Δαρείου ἀδελφοῦ τοῦ κατὰ Ἀλέξανδρον· ἐκείνη μὲν οὐν ἐκ τεττάρων κατοίκων συνόψις1 τὴν πόλιν, ἐκ τῆς Σησάμου καὶ Κυτώρου καὶ Κρόμπης (ὁν καὶ Ὀμήρος μέμνηται εἰν τῷ Παφλαγονικῷ διακόσμῳ), τετάρτης δὲ τῆς Τιείου2 ἀλλ’ αὐτη μὲν ταχὺ ἀπέστη τῆς κοινωνίας, αἱ δὲ ἄλλαι συνέμειναν, ὅν ἡ Σησάμος ἀκρόπολις τῆς Ἀμάστρεως λέγεται. τὸ δὲ Κύτωρον ἐμπόριον ὑπὲρ τῆς Σινώπεως, ὁνόμασται δ’ ἀπὸ Κυ-

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1 E reads συνέστησε.
2 Τιείου, Tzschucke, Corais, and Müller-Dübner, for Τιείου; the Epitome, Kramer, and Meineke read Τιείου.

1 i.e. interior of Paphlagonia.
everywhere been destroyed), and on the north by the Euxine. Now this country was divided into two parts, the interior and the part on the sea, each stretching from the Halys River to Bithynia; and Eupator not only held the coast as far as Heracleia, but also took the nearest part of the interior,1 certain portions of which extended across the Halys (and the boundary of the Pontic Province has been marked off by the Romans as far as this).2 The remaining parts of the interior, however, were subject to potentates, even after the overthrow of Mithridates. Now as for the Paphlagonians in the interior, I mean those not subject to Mithridates, I shall discuss them later,3 but at present I propose to describe the country which was subject to him, called the Pontus.

10. After the Parthenius River, then, one comes to Amastris, a city bearing the same name as the woman who founded it. It is situated on a peninsula and has harbours on either side of the isthmus. Amastris was the wife of Dionysius the tyrant of Heracleia and the daughter of Oxyathres, the brother of the Dareius whom Alexander fought. Now she formed the city out of four settlements, Sesamus and Cytorum and Cromna (which Homer mentions in his marshalling of the Paphlagonian ships)4 and, fourth, Tieium. This last, however, soon revolted from the united city, but the other three remained together; and, of these three, Sesamus is called the acropolis of Amastris. Cytorum was once the emporium of the Sinopeans; it was named after

3 12. 3 41—42.
4 2. 853—885.
τώρον, τού Φρίξου παιδός, ὡς Ἐφορός φησι.

C 545 πλείστη δὲ καὶ ἀρίστη πύξος φύεται κατὰ τὴν Ἀμαστριανῆν, καὶ μᾶλιστα περὶ τὸ Κύτωρον.

ό δὲ Λιγιαλὸς ἔστι μὲν ἦδον μακρὰ πλειόνων ἦ ἐκατὸν σταδίων ἔχει δὲ καὶ κόμην ὁμόνυμον, ἢς μέμνηται ὁ ποιήτης, ὅταν φη,

Κρῶμαν τ' Λιγιαλόν τε καὶ ύψηλοις Ἐρυθίνους.

γράφουσι δὲ tίνες,

Κρῶμαν Κωβίλαν τε.

Ἐρυθίνους δὲ λέγεσθαι φασὶ τοὺς νῦν Ἐρυθρίνους, ἀπὸ τῆς χροᾶς. δύο δ' εἰσὶ σκόπελοι. μετὰ δὲ Λιγιαλὸν Κάραμβις, ἀκρα μεγάλη πρὸς τὰς ἀρκτους ἀνατεταμένη καὶ τὴν Σκυθικὴν χερρονήσου. ἐμνήσθημεν δ' αὐτῆς πολλάκις καὶ τοῦ ἀντικειμένου αὐτῆς Κριοῦ μετώπου, διθάλαττον ποιοῦντος τὸν Εὐξεινόν πόλεμον. μετὰ δὲ Κάραμβιν Κίνωλις καὶ Ἀντικύωλως καὶ Ἀβώνου τείχος, πολίχνιον, καὶ Ἀρμένη, ἐφ' ἢ παροιμιαζοῦνται,

όστις ἔργον οὐδὲν εἶχεν Ἀρμένην ἐτείχισεν.

ἔστι δὲ κόμη τῶν Σιωπέων ἔχουσα λυμένα.

11. Εἶτ' αὐτὴ Σιωπῆ, σταδίους πεντήκοντα τῆς Ἀρμένης διέχουσα, ἀξιολογωτάτη τῶν ταύτη πόλεων. ἐκτισαν μὲν οὖν αὐτὴν Μιλήσιοι κατασκευασμένη δὲ ναυτικὸν ἐπίρροχε τῆς ἐντὸς Κυνέων θαλάττης, καὶ ἔξω δὲ πολλῶν ἀγώνων μετείχε τοῖς Ἐλλήσιν αὐτονομθέεισα δὲ πολὺν χρόνου οὖδ' διὰ τέλους ἐφύλαξε τὴν ἔλευθερίαν,

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Cytorus, the son of Phryxus, as Ephorus says. The most and the best box-wood grows in the territory of Amastris, and particularly round Cytorum. The Aegialus is a long shore of more than a hundred stadia, and it has also a village bearing the same name, which the poet mentions when he says, "Cromna and Aegialus and the lofty Erythini," though some write, "Cromna and Cobialus." They say that the Erythrini of to-day, from their colour, used to be called Erythini; they are two lofty rocks. After Aegialus one comes to Carambis, a great cape extending towards the north and the Scythian Chersonese. I have often mentioned it, as also Criumetopon which lies opposite it, by which the Euxine Pontus is divided into two seas. After Carambis one comes to Cinolis, and to Anticinolos, and to Abonuteichus, a small town, and to Armenè, to which pertains the proverb, "whoever had no work to do walled Armenè." It is a village of the Sinopeans and has a harbour.

11. Then one comes to Sinope itself, which is fifty stadia distant from Armenè; it is the most noteworthy of the cities in that part of the world. This city was founded by the Milesians; and, having built a naval station, it reigned over the sea inside the Cyaneae, and shared with the Greeks in many struggles even outside the Cyaneae; and, although it was independent for a long time, it could not eventually preserve its freedom, but was captured by

1 Iliad 2. 855.  
2 i.e. "Red."  
3 2. 5. 22, 7. 4. 3, 11. 2. 14.  
4 Literally, Wall of Abonus.
ἀλλ' ἐκ πολιορκίας ἐίλω καὶ ἐδούλευσε Φαρνάκη πρώτον, ἔπειτα τοῖς διαδεξαμένοις ἐκείνων μέχρι τοῦ Ἑυπάτορος καὶ τῶν καταλυσάντων Ρωμαίων ἐκείνων. οὗ δὲ Ἑυπάτωρ καὶ ἐγεννήθη ἐκεί καὶ ἐτράφη διαφερόντως δὲ ἔτιμησεν αὐτὴν μητρό-πολιν τε τῆς βασιλείας ὑπέλαβεν. ἔστι δὲ καὶ φύσει καὶ 1 προνοίᾳ κατεσκευασμένη καλῶς: ἱδρυται γὰρ ἐπὶ αὐχένι χερρονήσου τινός, ἐκατέ-ρωθεν δὲ τοῦ ἱσθμοῦ λιμένες καὶ ναύσταθμα καὶ πηλαμυδεία θαναμαστά, περὶ δὲν εἰρήκαμεν, ὅτι δευτέραν θύραν οἱ Σινωπεῖς ἔχουσι, τρίτην δὲ Βυζάντιοι. καὶ κύκλῳ δ' ἡ χερρόνησος προ-βεβληται ῥαχιώδεις ἁκτάς, ἔχούσας 2 καὶ κοιλιά-δας τινάς, ὡσαει βόθρους πετρίνους, οὕς καλοῦσι χοινικέας: πληροῦνται δὲ οὔτοι μετεωρισθείσης τῆς θαλάττης, ὡς καὶ διὰ τούτο οὔκ εὑπρόσιτον τὸ 3 χωρίον, καὶ διὰ τὸ πᾶσαν τὴν τῆς πέτρας ἐπιφάνειαν ἐχυνώδη καὶ ἀνεπίβατον εἶναι γυμνῷ ποδί: ἀνωθὲν μέντοι καὶ ύπὲρ τῆς πόλεως εὐγενῶν ἐστὶ τὸ ἐδαφὸς καὶ ἀγροκηπίως κεκόσμηται πυκ-νοῖς, 4 πολὺ δὲ μᾶλλον τὰ προάστεα. αὐτὴ δ' ἡ πόλις τετείχισται καλῶς, καὶ γυμνασίῳ δὲ καὶ ἀγορῇ καὶ στοὰῖς κεκόσμηται λαμπρῶς. τοιαύτη δὲ οὕσα δῖς ὄμως ἐίλω, πρότερον μὲν

1 φύσει καὶ, Kramer, from conj. of Casaubon, for φυσικῇ.
2 ἔχούσας, Corais, for ἔχουσα.
3 τὸ, the editors insert from E.
4 E reads πολλοῖς instead of πυκνοῖς.

1 183 B.C.
2 Mithridates the Great.
3 7. 6. 2 and 12. 3. 19.
4 "Crossing the town to the north I passed through a sally-port, and descended to the beach, where the wall was
GEOGRAPHY, 12. 3. 11

siege, and was first enslaved by Pharnaces and afterwards by his successors down to Eupator and to the Romans who overthrew Eupator. Eupator was both born and reared at Sinopé; and he accorded it especial honour and treated it as the metropolis of his kingdom. Sinopé is beautifully equipped both by nature and by human foresight, for it is situated on the neck of a peninsula, and has on either side of the isthmus harbours and roadsteads and wonderful pelanydes-fisheries, of which I have already made mention, saying that the Sinopeans get the second catch and the Byzantians the third. Furthermore, the peninsula is protected all round by ridgy shores, which have hollowed-out places in them, rock-cavities, as it were, which the people call "choenicides"; these are filled with water when the sea rises, and therefore the place is hard to approach, not only because of this, but also because the whole surface of the rock is prickly and impassable for bare feet. Higher up, however, and above the city, the ground is fertile and adorned with diversified market-gardens; and especially the suburbs of the city. The city itself is beautifully walled, and is also splendidly adorned with gymnasium and market-place and colonnades. But although it was such a city, still it was twice captured, first by Pharnaces, who

built upon a sharp decomposing shelly limestone which I was surprised to find full of small circular holes, apparently resembling those described by Strabo, under the name of 'choenicides'; but those which I saw were not above nine inches in diameter, and from one to two feet deep. There can, however, be no doubt that such cavities would, if larger, render it almost impossible for a body of men to wade on shore." (Hamilton's Researches in Asia Minor, 1. p. 310, quoted by Tozer.)
STRABO

tοῦ Φαρνάκου παρὰ δόξαν αἰφνιδίως ἐπιπεσόντος, ὑστερον δὲ ὑπὸ Δευκόλλου καὶ τοῦ ἐγκαθημένου τυράννου, καὶ ἐντὸς ἁμα καὶ ἑκτὸς πολιορκομένη· ὁ γὰρ ἐγκατασταθείς ὑπὸ τοῦ βασιλέως φρουράρχος Βακχίδης, ὑπονόων αἰεὶ τίνα προδοσίαν ἐκ τῶν ἐνδοθεν, καὶ πολλάς αἰκίας καὶ σφαγὰς ποιῶν, ἀπαγορεύσαι τοὺς ἀνδρώπους ἐποίησε πρὸς ἄμφω, μήτ' ἀμύνασθαι δυναμένους γενναίως μήτε προσθέσθαι κατὰ συμβάσεις. ἐάλωσαν δ' οὖν καὶ τὸν μὲν ἄλλον κόσμον τῆς πόλεως διεφύλαξεν ὁ Δευκόλλος, τὴν δὲ τοῦ Βιλλάρου σφαίραν ἤρε καὶ τὸν Αὐτόλυκον, Ἐθένιδως ἔργον, ὅν ἐκεῖνοι οἰκιστὴν ἐνόμιζον καὶ ἐτίμων ὡς θεόν· ἦν δὲ καὶ μαντεῖον αὐτοῦ· δοκεῖ δὲ τῶν Ἰάσων συμπλευσάντων εἶναι καὶ κατασχεῖν τοῦτον τὸν τόπον. εἰδ' υστερον Μιλήσιοι τὴν εὐφυίαν ἱδόντες καὶ τὴν ἀσθένειαν τῶν ἐνοικούντων ἐξιδιάσαντο καὶ ἐποίκους ἐστειλαν νυνὶ δὲ καὶ Ρωμαίοις ἀποικίαιαν δέδεκται καὶ μέρος τῆς πόλεως καὶ τῆς χώρας ἐκείνων ἐστὶ. διέχει δὲ τοῦ μὲν Ἰεροῦ τρισχίλιους καὶ πεντακοσίους, ἀφ' Ηρακλείας δὲ δισχίλιους, Καράμβεως δὲ ἐπτακοσίους σταδίους. ἀνδράς δὲ ἐξήνεγκεν ἄγαθοὺς, τῶν μὲν φιλοσόφων Διογένη τοῦ Κυνικοῦ καὶ Τιμόθεου τοῦ Πατρίων, τῶν δὲ ποιητῶν Δίφιλου τῶν κωμικῶν, τῶν δὲ συγγραφέων Βάτωνα τῶν πραγματευθέντα τὰ Περσικά.

12. Ἐνεῦθεν δ' ἐφεξῆς ἡ τοῦ "Ἀλνος ἐκβολὴ

1 Αὐτόλυκον, Xylander, for Αὐτόλυτον.

1 See Plutarch, Lucullus, 23.
unexpectedly attacked it all of a sudden, and later by Leucullus and by the tyrant who was garrisoned within it, being besieged both inside and outside at the same time; for, since Bacchides, who had been set up by the king as commander of the garrison, was always suspecting treason from the people inside, and was causing many outrages and murders, he made the people, who were unable either nobly to defend themselves or to submit by compromise, lose all heart for either course. At any rate, the city was captured; and though Leucullus kept intact the rest of the city's adornments, he took away the globe of Billarus and the work of Sthenis, the statue of Autolycus, whom they regarded as founder of their city and honoured as god. The city had also an oracle of Autolycus. He is thought to have been one of those who went on the voyage with Jason and to have taken possession of this place. Then later the Milesians, seeing the natural advantages of the place and the weakness of its inhabitants, appropriated it to themselves and sent forth colonists to it. But at present it has received also a colony of Romans; and a part of the city and the territory belong to these. It is three thousand five hundred stadia distant from the Hieron, two thousand from Heracleia, and seven hundred from Carambis. It has produced excellent men: among the philosophers, Diogenes the Cynic and Timotheus Patrion; among the poets, Diphilus the comic poet; and, among the historians, Baton, who wrote the work entitled The Persica.

12. Thence, next, one comes to the outlet of the

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2 *i.e.* the [Chalcedonian] "Temple" on the "Sacred Cape" (see 12. 4. 2) in Chalcedonia, now called Cape Khelidini.
ποταμοῦ ὠνόμασται δ' ἀπὸ τῶν ἀλών, ἃς παραρρέει· ἔχει δὲ τὰς πηγάς ἐν τῇ μεγάλῃ Καππαδοκίᾳ τῆς Ποντικῆς πλησίον κατὰ τὴν Καμισινήν, ἐνεχθείς δ' ἔπι δύσιν πολύς, εἰτ' ἐπιστρέφει πρὸς τὴν ἀρκτον διὰ ταῖς Γαλατῶν καὶ Παφλαγῶνων ὀρίζει τούτους τε καὶ τοὺς Λευκοσυνος. ἔχει δὲ καὶ ἡ Σιουσπίτις καὶ πᾶσα ἡ μέχρι Βιθυνίας ὀρεινῇ ὑπερκειμένη τῆς λεχθείσης παραλίας ναυπηγήσιμων ὠλην ἀγαθήν καὶ εὐκατακόμμοστον. ἢ δὲ Σιουσπίτις καὶ σφένδαμιν φύει καὶ ὀροκάρυν, ἐξ ὦν τὰς τραπέζας τέμνουσιν ἀπάσα δὲ καὶ ἐλαιόφυτός ἐστιν η μικρον ὑπὲρ τῆς θαλάττης γεωργουμένη.

13. Μετὰ δὲ τὴν ἐκβολήν του Ἡ' Ἀλυσ  ἡ Γάζηλωνίτις ἡ Ἐλυσίων Καππαδοκίας, ἡ μέχρι τῆς Σαραμνῆς, εὐδαίμων χώρα καὶ πεδίασ πάσα καὶ πάμφορος· ἔχει δὲ καὶ προβατείαν ὑποδιφθέρου καὶ μαλακῆς ἐρέας, ἡς καθ' ὅλην τὴν Καππαδοκίαν καὶ τὸν Πόντον σφόδρα πολλή σπάνις ἐστὶ γίνονται δὲ καὶ ξώρκες, ὃν ἀλλαχοὐ σπάνις ἐστὶ. ταύτης δὲ τῆς χώρας τὴν μὲν ἐχοσιν Ἀμισινοὺς, τὴν δ' ἐδοκεῖ Δημοτάρῳ Πομπήιος, καθάπερ καὶ τὰ περὶ Φαισικίαν καὶ τὴν Τραπζουσιάν μέχρι Κολχίδος καὶ τῆς μικρᾶς Αρμενίας καὶ τοῦτων ὀπεδείξειν αὐτῶν βασιλέα, ἔχοντα καὶ τὴν πατρῴαν τετραρχίαν τῶν Γαλατῶν, τοὺς Τολιστοβωγίους, ὀποθανόντος δ' ἐκείνου, πολλαὶ διάδοχαι τῶν ἐκείνου γεγόνασι.

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1 Γάζηλωνίτις, Meineke for Γάζηλωνίτις; for other spellings see C. Müller (i.e.) and Kramer.
2 CDhiloz read Ἀραμηνῆς.

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1 "salt-works." 2 i.e. "Pontus" (see 12. 1. 4).
Halys River. It was named from the "halae," past which it flows. It has its sources in Greater Cappadocia in Camisenê near the Pontic country; and, flowing in great volume towards the west, and then turning towards the north through Galatia and Paphlagonia, it forms the boundary between these two countries and the country of the White Syrians. Both Sinopitis and all the mountainous country extending as far as Bithynia and lying above the aforesaid seaboarid have shipbuilding timber that is excellent and easy to transport. Sinopitis produces also the maple and the mountain-nut, the trees from which they cut the wood used for tables. And the whole of the tilled country situated a little above the sea is planted with olive trees.

13. After the outlet of the Halys comes Gazelonitis, which extends to Saramenê; it is a fertile country and is everywhere level and productive of everything. It has also a sheep-industry, that of raising flocks clothed in skins and yielding soft wool, of which there is a very great scarcity throughout the whole of Cappadocia and Pontus. The country also produces gazelles, of which there is a scarcity elsewhere. One part of this country is occupied by the Amiseni, but the other was given to Deiotarus by Pompey, as also the regions of Pharmacia and Trapezusia as far as Colchis and Lesser Armenia. Pompey appointed him king of all these, when he was already in possession of his ancestral Galatian tetrarchy, the country of the Tolistobogii. But since his death there have been many successors to his territories.

3 i.e. Cappadocians (see 12. 3. 9).
5 See 12. 5. 1.
14. Μετὰ δὲ τὴν Γαξηλῶνα ἡ Σαραμηνή καὶ Ἀμισὸς, πόλις ἀξίωλογος, διέχουσα τῆς Σινώπης περὶ ἐννακοσίους σταδίους. φησὶ δ' αὐτὴν Θεόπομπος πρῶτος Μιλησίους κτίσαι,2 . . . Καππαδόκων ἄρχοντα, τρίτον δ' ὑπ' Ἀθηνοκλέους καὶ Ἀθηναίων ἐποικισθέοντα, Πειραιᾶ μετονομασθήναι. καὶ ταύτην δὲ κατέσχον οἱ βασιλεῖς, ὁ δ' Εὐπάτωρ ἐκόσμησεν ἵεροῖς καὶ προσέκτισε μέρος. Λεύκολλος δὲ καὶ ταύτην ἐποικισθέον, εἰθ' ὑστερον Φαρνάκης, ἐκ Βοσπόρου διαβάς· ἐλευθερωθεῖταν δ' ὑπὸ Καίσαρος τοῦ θεοῦ παρέδωκεν 'Ἀντώνιοι βασιλεύσιν' εἰθ' ὁ τύραννος Στράτων κακῶς αὐτὴν διεθηκεν· εἰτ' ἡλευθερώθη πάλιν μετὰ τὰ Ἀκτιακὰ ὑπὸ Καίσαρος τοῦ Σεβαστοῦ, καὶ νῦν εὐ συνέστεκεν. ἔχει δὲ τὴν τε ἄλλην χώραν καλὴν καὶ τὴν Θεμίσκυραν, τὸ τῶν 'Ἀμαξῶνων οἰκητήριον, καὶ τὴν Σιδηνήν.

15. "Εστι δὲ ἡ Θεμίσκυρα πεδίον, τῇ μὲν ὑπὸ τοῦ πελάγους κλυζομένου, ὅσον ἐξήκοντα σταδίους τῆς πόλεως διέχον, τῇ δ’ ὑπὸ τῆς ὅρεως εὐδενδρον καὶ διαρρυτοῦ ποταμοὶ, αὐτόθεν τὰς πηγὰς ἔχουσιν. ἐκ μὲν οὖν τούτων πληροῦμενος ὕπαντων εἰς ποταμὸς διέξεισι τὸ πεδίον, Θερμωδων καλούμενος· ἄλλος δὲ τούτω πάρισος, ἥνων ἐκ τῆς καλομενής Φαναρίας, τὸ αὐτὸ διέξεισι πεδίον, καλεῖται δὲ Ἰρις. ἔχει δὲ τὰς πηγὰς ἐν αὐτῷ τῷ Πόντῳ, ῥυέσθαι δὲ διὰ πόλεως μέσης Κομάνων

1 Γαξηλῶνα, Meineke, for Γαδιλῶνα (Γαλιδώνα D).
2 Certainly one or more words have fallen out here. i inserts καὶ, and οὐ καὶ εἶτα.

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14. After Gazelon one comes to Saramenê, and to a notable city, Amisus, which is about nine hundred stadia from Sinopê. Theopompos says that it was first founded by the Milesians, ... 1 by a leader of the Cappadocians, and thirdly was colonised by Athenocles and Athenians and changed its name to Peiræus. The kings also took possession of this city; and Eupator adorned it with temples and founded an addition to it. This city too was besieged by Leucullus, and then by Pharnaces, when he crossed over from the Bosporus. After it had been set free by the deified Caesar, 2 it was given over to kings by Antony. Then Straton the tyrant put it in bad plight. And then, after the Battle of Actium, 3 it was again set free by Caesar Augustus; and at the present time it is well organised. Besides the rest of its beautiful country, it possesses also Themisæyra, the abode of the Amazons, and Sidenê.

15. Themisæyra is a plain; on one side it is washed by the sea and is about sixty stadia distant from the city, and on the other side it lies at the foot of the mountainous country, which is well-wooded and coursed by streams that have their sources therein. So one river, called the Thermodon, being supplied by all these streams, flows out through the plain; and another river similar to this, which flows out of Phanaroæa, as it is called, flows out through the same plain, and is called the Iris. It has its sources in Pontus itself, and, after flowing through the middle of the city Comana in

1 See critical note.
2 It was in reference to his battle with Pharnaces near Zela that Julius Caesar informed the Senate of his victory by the words, "I came, I saw, I conquered."
3 31 B.C.
τῶν Ποντικῶν καὶ διὰ τῆς Δαξιμωνίτιδος, εὐδαιμονος πεδίου, πρὸς δύσιν, εἰτ᾽ ἐπιστρέψει πρὸς τὰς ἄρκτους παρ᾽ αὐτὰ τὰ Γαξίουρα, παλαιὸν βασιλείαν, νῦν δ᾽ ἔρημον, εἰτὰ ἀνακάμπτει πάλιν πρὸς ἔως, παραλαβὼν τὸν τε Σκύλακα καὶ ἄλλους ποταμοὺς, καὶ παρ᾽ αὐτῷ τὸ τῆς Ἀμασείας ἐνεχθεὶς τεῖχος, τῆς ἥμετέρας πατρίδος, πόλεως ἐρυμνοτάτης, εἰς τὴν Φανάροιαν πρόεισιν εὐταύθα δὲ συμβαλὼν ὁ Δύκος αὐτῷ, τὰς ἄρχας ἐς Ἀρμενίας ἔχων, γίνεται καὶ αὐτὸς Ἰρίς ἐνθε Ἁθεμίσκυρα ὑποδέχεται τὸ ῥεῖμα καὶ τὸ Ποντικὸν πέλαγος. διὰ δὲ τοῦτο ἐνδροσὸν ἐστὶ καὶ πόαζον οἷς καὶ τὸ πεδίον τούτο τρέφειν ἀγέλας βοῶν τοὺς ὄμοιος καὶ ἵππων δυνάμειν, σπόρου δὲ πλεῖστον δέχεται τὸν ἐκ τῆς ἐλύμου καὶ κέγχρου, μᾶλλον δὲ ἀνέκλειπτον.  

C 548 αὐχμοῦ γὰρ ἐστὶ κρείττων ἡ εὐνοῦσα παντός, ὡστ᾽ οὐδὲ λιμῷς καθικνεῖται πάντων ἀνθρώπων τοῖς οὐδ᾽ ἀπαξείς τοσαύτην δ᾽ ὀπώραν ἐκδίδοσιν ἡ παρόρειος τὴν αὐτοφυῆ καὶ ἀγρίαν σταφυλῆς τε καὶ ὄχυρης καὶ μίλου καὶ τῶν καρυώδων, ὡστε κατὰ πᾶσαν τοῦ ἐτους ὀραν ἀφθόνως εὐπορεῖν τοὺς ἐξιόντας ἐπὶ τὴν ὑλήν τοτε μὲν ἐπὶ κρεμαμένων τῶν καρπῶν ἐν τοῖς δένδρεσι, τοτε δ᾽ ἐν τῇ πεπτωκυῖᾳ φυλλάδι καὶ ὑπ᾽ αὐτῆς κειμένων βαθεία καὶ πολλῆ κεχυμένη. συχναὶ δὲ καὶ θῷραι παντοῖον ἀγρευμάτων διὰ τὴν εὐφορίαν τῆς τροφῆς.

16. Μετὰ δὲ τὴν Ἁθεμίσκυραν ἐστὶν ἡ Σιδηνῆ, πεδίον εὐδαιμον, οὐχ ὀμοίως δὲ καὶ κατάρρυτον, ἔχουν χωρία ἐρυμνὰ ἐπὶ τῇ παραλίᾳ, τὴν τε Σιδην, ἀφ᾽ ἡς ὀνομάσθη Σιδηνῆ, καὶ Χάβακα 396
Pontus and through Dazimonitis, a fertile plain, towards the west, then turns towards the north past Gaziura itself, an ancient royal residence, though now deserted, and then bends back again towards the east, after receiving the waters of the Scylax and other rivers, and after flowing past the very wall of Amaseia, my fatherland, a very strongly fortified city, flows on into Phanaroea. Here the Lycus River, which has its beginnings in Armenia, joins it, and itself also becomes the Iris. Then the stream is received by Themiscyra and by the Pontic Sea. On this account the plain in question is always moist and covered with grass and can support herds of cattle and horses alike and admits of the sowing of millet-seeds and sorghum-seeds in very great, or rather unlimited, quantities. Indeed, their plenty of water offsets any drought, so that no famine comes down on these people, never once; and the country along the mountain yields so much fruit, self-grown and wild, I mean grapes and pears and apples and nuts, that those who go out to the forest at any time in the year get an abundant supply—the fruits at one time still hanging on the trees and at another lying on the fallen leaves or beneath them, which are shed deep and in great quantities. And numerous, also, are the catches of all kinds of wild animals, because of the good yield of food.

16. After Themiscyra one comes to Sidené, which is a fertile plain, though it is not well-watered like Themiscyra. It has strongholds on the seaboard: Sidê, after which Sidené was named, and Chabaea

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1 Ευφόρια, Corais emends to Εὑφόρια, Meineke following.
καὶ Φάβδα: μέχρι μὲν δὴ δεύρο Ἀμισηνῆ. ἄνδρες δὲ γεγόνασιν ἄξιοι μνήμης κατὰ παιδείαν ἐνταύθα, μαθηματικοὶ μὲν Δημήτριος ὁ τοῦ Ῥαθηνοῦ καὶ Διονυσίδωρος,2 ὁμώνυμος τῷ Μηλίῳ γεωμέτρη, γραμματικὸς δὲ Τυραννίων, οὐ ἡμεῖς ἥκροσιμέθα.

17. Μετὰ δὲ τὴν Σιδηνῆν ἡ Φαρνακία ἐστίν, ἐρυμφὸν πόλισμα, καὶ μετὰ ταῦτα ἡ Τραπεζοῦς, πόλις Ἕλληνίς, εἰς ἣν ἀπὸ τῆς Ἀμισοῦ περὶ δισχιλίους καὶ διακοσίους σταδίους ἐστὶν ὁ πλοῦς: εἰτ' ἐνθεν εἰς Φάσιν χίλιοι ποὺ καὶ τετρακόσιοι, ὡστε οἱ σύμπαντες ἀπὸ τοῦ Ἰεροῦ μέχρι Φάσιδος περὶ ὀκτακισχίλιους σταδίους εἰς ὅ μικρῷ πλείους ἢ ἐλάττους. ἐν δὲ τῇ παραλίᾳ ταύτῃ ἀπὸ Ἀμισοῦ πλέονσιν ἡ Ἴριάκλειος ἀκρα πρῶτον ἐστίν, εἰτ' ἄλλη ἅκρα Ἰασόνιον καὶ ὁ Γενίτης,3 εἰτα Κύτωρος4 πολίχνη, ἐξ ἣς συνωκίσθη ἡ Φαρνακία, εἰτ' Ἱσχοπολίς κατερησίμην, εἰτα κόλπος, ἐν ὑ Κερασοῦ τε καὶ Ἑρμώνασσα, κατοικίαι μέτριαι, εἰτα τῆς Ἔρμονᾶσσης πλησίον ἡ Τραπεζοῦς, εἰθ' ἡ Κολχίς: ἐνταύθα δὲ ποὺ ἐστὶ καὶ Ζυγόπολίς τις λεγομένη κατοικία. περὶ μὲν οὖν τῆς Κολχίδος εἰρηται καὶ τῆς ὑπερκειμένης παραλίας.

18. Τῆς δὲ Τραπεζοῦντος ὑπέρκειται καὶ τῆς Φαρνακίας Τιβαρανοῦ τε καὶ Χαλδαῖοι καὶ Σάννοι, οὐς πρότερον ἐκάλουν Μάκρωνας, καὶ

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1 Διονυσίδωρος, the editors, for Διονυσίδωρος.
2 Μηλίω, Tyrwhitt, for "Ικενί; so Meineke.
3 Γενίτης, Casaubon, for γειέτης; so the later editors.
4 Κύτωρος, an error for Κοτύωρα, Κοτύωρον, or Κοτύωρος (see C. Müller, l.c.).
and Phabda. Now the territory of Amisus extends to this point; and the city has produced men noteworthy for their learning, Demetrius, the son of Rhatenus, and Dionysodorus, the mathematicians, the latter bearing the same name as the Melian geometer, and Tyrannion the grammarian, of whom I was a pupil.

17. After Sidenē one comes to Pharmacia, a fortified town; and afterwards to Trapezus, a Greek city, to which the voyage from Amisus is about two thousand two hundred stadia. Then from here the voyage to Phasis is approximately one thousand four hundred stadia, so that the distance from Hieron\(^1\) to Phasis is, all told, about eight thousand stadia, or slightly more or less. As one sails along this seaboard from Amisus, one comes first to the Heracleian Cape, and then to another cape called Jasonium, and to Genetes, and then to a town called Cytorus\(^2\) from the inhabitants of which Pharmacia was settled, and then to Ischopolis, now in ruins, and then to a gulf, on which are both Cerasus and Hermonassa, moderate-sized settlements, and then, near Hermonassa, to Trapezus, and then to Colchis. Somewhere in this neighbourhood is also a settlement called Zygopolis. Now I have already described\(^3\) Colchis and the coast which lies above it.

18. Above Trapezus and Pharmacia are situated the Tibarani and Chaldæi and Sauni, in earlier times called Macrones, and Lesser Armenia; and the

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\(^1\) See 12. 3. 11.
\(^2\) Apparently an error for "Cotyora" or "Cotyorum" or "Cotyorus."
\(^3\) 11. 2. 15.
ή μικρά Ἀρμενία, καὶ οἱ Ἀππαῖται δὲ πως πλησιάζουσι τοῖς χωρίοις τούτοις, οἱ πρότεροι Κερκίται. διήκει δὲ διὰ τούτων ὁ τε Σκυδίης, ὁρὸς τραχύτατον, συνάπτον τοὺς Μοσχικοῖς ὀρεσί τοῖς ὑπὲρ τῆς Κολχίδος, οὐ τὰ ἀκρα κατέχουσιν, οἱ Ἐπτακομίται, καὶ ὁ Παρνάδρης ὁ μέχρι τῆς μικρᾶς Ἀρμενίας ἀπὸ τῶν κατὰ Σιδηνήν καὶ Θεμίσκυραν τόπων διατείνων καὶ ποιῶν τὸ ἐσθηνὸν τοῦ Πόντου πλευρῶν. εἰσὶ δ᾽ ἀπαντές μὲν οἱ ὀρειοὶ τούτων ἀγροὶ τελέως, ὑπερβεβληται δὲ τοὺς ἄλλους οἱ Ἐπτακομίται τινὲς δὲ καὶ ἐπὶ δένδρεσιν ἡ πυργίοις οἰκοῦσι, δίοι καὶ Μοσχικοῖς εἰκάλουν οἱ παλαιοὶ, τῶν πύργων μοσύνων λεγομένων. ξώσι δ᾽ ὑπὸ θηρείων σαρκῶν καὶ τῶν ἄκρονυχῶν, ἐπιτίθενται δὲ καὶ τοῖς ὀδουποροῦσιν, καταπνιδήσαντες ἀπὸ τῶν ἱκρίων. οἱ δὲ Ἐπτακομίται τρεῖς Πομπηίου σπείρας κατέκοψαν διεξούσας τὴν ὀρεινήν, κεράσαντες κρατήρας ἐν ταῖς ὁδοῖς τοῦ μαυρομένου μέλιτος, ὁ φέροντιν οἱ ἀκρεμόνες τῶν δένδρων πιοῦσι γάρ καὶ παρακόψασιν ἐπιθέμενοι μαδώς διεχειρίσαντο τοὺς ἀνθρώπους. ἐκαλοῦντο δὲ τούτων τινές τῶν βαρβάρων καὶ Βύζηρες.

19. Οἱ δὲ νῦν Χαλδαῖοι Χάλυβες τὸ παλαίων ἀκούμαζον, καθ᾽ οὓς μάλιστα ἡ Φαρμακίων ἰδρυται, κατὰ θάλατταν μὲν ἐχουσα εὐφυίαν την ἐκ τῆς πηλαμβδείας (πρώτιστα γὰρ ἄλισκεται ἐνταῦθα τὸ ὄψον τούτο), ἐκ δὲ τῆς γῆς τὰ μέταλλα, νῦν μὲν σιδηροῦ, πρότερον δὲ καὶ ἀργυ-

1 i.e. six hundred, unless the Greek word should be translated "cohort," to which it is sometimes equivalent.
Appaïtae, in earlier times called the Cercitae, are fairly close to these regions. Two mountains cross the country of these people, not only the Seydises, a very rugged mountain, which joins the Moschian Mountains above Colchis (its heights are occupied by the Heptacometae), but also the Paryadres, which extends from the region of Sidenē and Themiscyra to Lesser Armenia and forms the eastern side of Pontus. Now all these peoples who live in the mountains are utterly savage, but the Heptacometae are worse than the rest. Some also live in trees or turrets; and it was on this account that the ancients called them "Mosynoei," the turrets being called "mosyni." They live on the flesh of wild animals and on nuts; and they also attack wayfarers, leaping down upon them from their scaffolds. The Heptacometae cut down three maniples\(^1\) of Pompey's army when they were passing through the mountainous country; for they mixed bowls of the crazing honey which is yielded by the tree-twigs, and placed them in the roads, and then, when the soldiers drank the mixture and lost their senses, they attacked them and easily disposed of them. Some of these barbarians were also called Byzeres.

19. The Chaldaei of to-day were in ancient times named Chalybes; and it is just opposite their territory that Pharmacia is situated, which, on the sea, has the natural advantages of \(\textit{pelamydes}\)-fishing (for it is here that this fish is first caught)\(^2\) and, on the land, has the mines, only iron-mines at the present time, though in earlier times it also had silver-mines.\(^3\)

\(^2\) See 7. 6. 2 and 12. 3. 11.
\(^3\) On these mines see Leaf, \textit{Troy}, p. 290.
ροῦ. ὅλως δὲ κατὰ τοὺς τόπους τούτους ἡ παραλία στενή τελέως ἔστιν, ὑπέρκειται γὰρ εὖθὺς τὰ ὅρη μεταλλών πλήρη καὶ δρυμῶν, γεωργεῖται δὲ οὐ πολλά: λείπεται δὲ τοῖς μὲν μεταλλευταῖς ἐκ τῶν μεταλλῶν ὁ βίος, τοῖς δὲ θαλάσσουργοῖς ἐκ τῆς ἀλιείας, καὶ μάλιστα τῶν πηλαμύδων καὶ τῶν δελφίνων ἕπακολουθοῦντες γὰρ ταῖς ἀγέλαις τῶν ἰχθύων, κορδύλης τε καὶ θύνης καὶ αὐτῆς τῆς πηλαμύδος, πιαίνονται τε καὶ εὐάλωτοι γίνονται διὰ τὸ πλησιάζειν τῇ γῇ προαλέστερον· δελεαζομένους μόνοι οὕτωι κατακόπτουσι τοὺς δελφίνας καὶ τῷ στέατι πολλῷ χρώνται πρὸς ἀπαντά.

20. Τούτους οὖν οἶμαι λέγειν τὸν ποιητὴν Ἀλιξώνους ἐν τῷ μετὰ τοὺς Παφλαγόνας καταλόγοι·

αὐτάρ Ἀλιξώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, οἶδεν ἁργύρου ἔστι γενέθλης.

ἡτοι τῆς γραφῆς μετατεθείσης ἀπὸ τοῦ τηλόθεν ἐκ Χαλύβης, ἢ τῶν ἀνθρώπων πρότερον Ἀλύβων λεγομένων ἀντὶ Χαλύβων· οὐ γὰρ νῦν μὲν δυνατὸν γέγονεν ἐκ Χαλύβων Χαλδαίους λεχθῆναι, πρότερον δ᾽ οὐκ ἐνήν ἀντὶ Ἀλύβων Χάλυβας, καὶ ταῦτα τῶν ὀνομάτων μεταπτώσεις πολλὰς δεχομένων, καὶ μάλιστα ἐν τοῖς βαρβάροις: Σίντιες γὰρ ἐκαλούντο τινες τῶν Θρακῶν, εἶτα Σιντοί, εἶτα Σαῖοι, παρ᾽ οἷς φησὶν Ἀρχίλοχος τὴν ἀσπίδα ρίψαι.
Upon the whole, the seaboard in this region is extremely narrow, for the mountains, full of mines and forests, are situated directly above it, and not much of it is tilled. But there remains for the miners their livelihood from the mines, and for those who busy themselves on the sea their livelihood from their fishing, and especially from their catches of pelamides and dolphins; for the dolphins pursue the schools of fish—the cordylē and the tunny-fish and the pelamides themselves; and they not only grow fat on them, but also become easy to catch because they are rather eager to approach the land. These are the only people who cut up the dolphins, which are caught with bait, and use their abundance of fat for all purposes.

20. So it is these people, I think, that the poet calls Halizoni, mentioning them next the after Paphlagonians in his Catalogue. "But the Halizones were led by Odius and Epistrophus, from Alybē far away, where is the birth-place of silver," since the text has been changed from "Chalybē far away" or else the people were in earlier times called "Alybes" instead of "Chalybes"; for at the present time it proves impossible that they should have been called "Chaldæi," deriving their name from "Chalybē," if in earlier times they could not have been called "Chalybes" instead of "Alybes," and that too when names undergo many changes, particularly among the barbarians; for instance, certain of the Thracians were called Sinties, then Sinti and then Saïi, in whose country Archilochus says he flung away his

1 All three are species of tunny-fish.

1 γεωργεῖται, Casaubon, for γεωργεῖ; so the later editors.
σπίδα μὲν Σαῦων τις ἀνείλετο, τὴν παρὰ \(^2\) θάμνῳ ἕντος ἀμώμητον κάλλιτον οὐκ ἰθέλων

C 550 οἱ δ’ αὐτοὶ οὕτω Σαπαῖοι \(^3\) νῦν ὄνομάζονταί πάντες γὰρ οὕτω περὶ Ἀβδηρα τὴν οἰκήσιν εἰχον καὶ τὰς περὶ Δήμουν νήσους ὀμοίως δὲ καὶ Βρύγοι καὶ Βρύγες \(^4\) καὶ Φρύγες οἱ αὐτοὶ, καὶ Μυσόλ καὶ Μαῖνος καὶ Μήνδες. οὐ χρεία δὲ πλεονάζειν. ὑπονοεῖ δὲ καὶ ὁ Σκήψιος τὴν τοῦ ὀνόματος μετάπτωσιν εἰς Ἀλύβων εἰς Χάλυβας, τὰ δ’ ἔξης καὶ τὰ συνώδα οὐ νοῶν, καὶ μᾶλλον ἐκ τίνος Ἀλιξώνων εἰρήκη τοὺς Χάλυβας, ἀποδοκιμάζει τὴν δόξαν ἡμεῖς δ’ αὐτιπαραθέντες τῇ ἡμετέρᾳ τὴν ἐκείνου καὶ τὰς τῶν ἄλλων ὑπολήψεις σκοπῶμεν.

21. Οἱ μὲν μεταγράφουσιν Ἀλαξώνων, \(^6\) οἱ δ’ Ἀμαξώνων ποιοῦντες, τὸ δ’ εἰς Ἀλύβης εἰς Ἀλόπης ἡ \(^7\) εἰς Ἀλόβης, \(^8\) τοὺς μὲν \(^9\) Σκύθας Ἀλαξώνας \(^10\) φάσκοντες ὑπὲρ τὸν Βορυσθένη καὶ Καλλιπίδας καὶ ἄλλα ὀνόματα, ἕπερ Ἐλλανίκος τε καὶ Ἡρόδοτος καὶ Εὐδώξος κατεφλυάρησαν ἡμῶν, τὰς \(^11\) δ’ Ἀμαξώνας \(^12\) μεταξὺ Μυσίας καὶ Καρίας καὶ Λυδίας, καθάπερ Ἐφορος νομίζει, πλησίον Κυμῆς τῆς πατρίδος αὐτοῦ καὶ τοῦτο μὲν ἔχεται

1 ἀνείλετο, omitted by MSS. except E. ἀγάλλεται, editors before Kramer (cp. 10. 2. 17 where same passage is quoted).
2 παρά, Corais for περί; so the later editors.
3 Σαπαῖοι, Groskurth, for Σάπαι; so the later editors.
4 Βρύγες, Epit., Bréges MSS.
5 καὶ Μέρονες, before καὶ Μαῖνος, Corais and later editors eject.
6 Ἀλαξώνων, Tschucke, for Ἀλαξίων; so the later editors.

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shield: "One of the Saull robbed me of my shield, which, a blameless weapon, I left behind me beside a bush, against my will." These same people are now named Sapaei; for all these have their abode round Abdera and the islands round Lemnos. Likewise the Brygi and Bryges and Phryges are the same people; and the Mysi and Maeones and Meiones are the same; but there is no use of enlarging on the subject. The Scepsian doubts the alteration of the name from "Alybes" to "Chalybes"; and, failing to note what follows and what accords with it, and especially why the poet calls the Chalybians Halizoni, he rejects this opinion. As for me, let me place his assumption and those of the other critics side by side with my own and consider them.

21. Some change the text and make it read "Alazones," others "Amazones," and for the words "from Alybê" they read "from Alopê," or "from Alobê," calling the Scythians beyond the Borysthenes River "Alazones," and also "Callipidae" and other names—names which Hellanicus and Herodotus and Eudoxus have foisted on us—and placing the Amazons between Mysia and Caria and Lydia near Cymê, which is the opinion also of Ephorus, who was a native of Cymê. And this opinion might perhaps

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1 Frag. 6 (51), Bergk. Same fragment quoted in 10. 2. 17.
2 Demetrius of Scepsis.

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7 ἥ, Corais inserts; so the later editors.
8 Ἀλόβης, Tzschueke, for Ἀδάνης; so the later editors.
9 μέτωρ, Corais, for δέ; so the later editors.
10 Ἀλαζώνας, Tzschueke, for Ἀλιζώνας; so the later editors.
11 τάσ, Jones restores, instead of τούς CDw and the editors.
12 Ἀμαζώνας C, Ἀμαζώνας other MSS.
τίνος λόγον τυχὼν ἴσως: εἰ ηγὰρ ἄν λέγων τὴν ὑπὸ τῶν Αἰολέων καὶ Ἰώνων οἰκυσθείσαν ύστερον, πρότερον δ᾽ ὑπὸ Ἀμαζώνων καὶ ἐπωνύμους πόλεις τινᾶς εἶναι φασί, καὶ γὰρ Ἐφεσον καὶ Σμύρναν καὶ Κύμην καὶ Μύριναν. ἥ δὲ Ἀλύβη ἦ, ὡς τινες, ᾿Αλόπη ἡ ᾿Αλόβη πῶς ἄν ἐν τοῖς τόποις τούτοις ἐξῆτάζετο; πῶς δὲ τηλόθεν; πῶς δ᾽ ἡ τοῦ ἀργύρου γενέθλη;

22. Ταύτα μὲν ἀπολύεται τῇ μεταγραφῇ γράφει γὰρ οὕτως:

αὐτὰρ ᾿Αμαζώνων ᾿Οδίος καὶ ᾿Επίστροφος ἦρχον,
ἐλθὼν ἐξ ᾿Αλόπης, θ᾽ ᾿Αμαζώνδων γένος ἐστὶ.

ταύτα δ᾽ ἀπολυσάμενος εἰς ἄλλο ἐμπέπτωκε πλάσμα: οὐδαμοῦ γὰρ ἐνθάδε εὐρίσκεται ᾿Αλόπη, καὶ ἡ μεταγραφὴ δὲ παρὰ τὴν τῶν ἀντιγράφων τῶν ἄρχαιων πίστιν καινοτομομυμένη ἐπὶ τοσοῦτον σχεδιασμῷ ἐοίκεν. ὁ δὲ Σκήψιος οὔτε τὴν τούτον δόξαν ἐοίκεν ἀποδεξάμενος οὔτε τῶν περὶ τὴν Πάλλην τούς ᾿Αλιζώνους ὑπολαβόντων, δὲν ἐμνήσθημεν ἐν τοῖς Μακεδονικοῖς: ὀμοίως διαπορεῖ καὶ πῶς ἐκ τῶν ὑπὲρ τῶν Βορυσθέην νομάδων ἀφίχθαι συμμαχίαν τοῖς Τρωσί τις νομίσειεν ἐπαινεῖ δὲ μάλιστα τὴν ᾿Εκαταίου τοῦ Μιλησίου καὶ Μενεκράτους τοῦ ᾿Ελαίτου, τῶν ᾿Ευνοκράτους ἡμωρίμων ἀνδρός, δόξαν καὶ τὴν Παλαιφάτου, δὲν ὁ μὲν ἐν γῆς περιόδῳ φησίν "ἐπὶ δ᾽ ᾿Αλαξία πόλιν 3 ποταμὸς Ὀδρύσσης 4 ῥέων διὰ Μυγδονίης 5 πεδίου

1 Dhilorw read ᾿Αμαζώνων.
2 οὔτε, Corais, for οὖτε; so the later editors.
not be unreasonable, for he may mean the country which was later settled by the Aeolians and the Ionians, but earlier by the Amazons. And there are certain cities, it is said, which got their names from the Amazons, I mean Ephesus, Smyrna, Cyme, and Myrina. But how could Alybê, or, as some call it, "Alopê" or "Alobê," be found in this region, and how about "far away," and how about "the birth-place of silver"?

22. These objections Ephorus solves by his change of the text, for he writes thus: "But the Amazons were led by Odious and Epistrophus, from Alopê far away, where is the race of Amazons." But in solving these objections he has fallen into another fiction; for Alopê is nowhere to be found in this region; and, further, his change of the text, with innovations so contrary to the evidence of the early manuscripts, looks like rashness. But the Scepsian apparently accepts neither the opinion of Ephorus nor of those who suppose them to be the Halizoni near Pallenê, whom I have mentioned in my description of Macedonia. He is also at loss to understand how anyone could think that an allied force came to help the Trojans from the nomads beyond the Borysthenes River; and he especially approves of the opinions of Hecataeus of Miletus, and of Menocrates of Elaea, one of the disciples of Xenocrates, and also of that of Palaephatus. The first of these says in his Circuit of the Earth: "Near the city Alazia is the River Odrysses, which flows out of

1 Cf. 11. 5. 4.  

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3 Σ reads πόλει.
4 Οδύσσης, Tzschucke, for ὃ ἄμος Dhilow, ἄρρητος αὐ.
5 Μυγδώνης, Corais, for Μυγδόνος αὐτ. Μυγδόνης other MSS.
STRABO

C 551 ἀπὸ δύσιος ἐκ τῆς λίμνης τῆς Δασκυλίτιδος ἐς Ὁμίδακον ἐσβάλλειν ἐρημοῦ δὲ εἶναι νῦν τῆν Ἀλαζίαν λέγει, κόμας δὲ πολλὰς τῶν Ἀλαζώνων 1 οἰκεῖσθαι, δι’ ὄν Ὀδρύσσης ῥεῖ, ἐν δὲ ταύταις τῶν Ἀπόλλωνα τιμᾶσθαι διαφέροντος, καὶ μάλιστα κατὰ τὴν ἐφορίαν τῶν Κυζικηνῶν. ὁ δὲ Μενεκράτης ἐν τῇ Ἔλλησποντιακῇ περιόδῳ ὑπερκεῖσθαι λέγει τῶν περὶ 2 τῆν Μύρλειαν 3 τῶν ὀρεινῶν συνεχῆ, ἣν κατὼκε τὸ τῶν Ἀλαζώνων ἔθνος: δεὶ δὲ, φησὶ, γράφειν ἐν τοῖς δύο λάβδα, τὸν δὲ ποιητὴν ἐν τῷ ἐν γράφειν διὰ τὸ μέτρον. ὁ δὲ Παλαίφατος φησιν, ἔξ Ἀμαζώνων τῶν ἐν τῇ Ἀλόπη οἰκονύμων, νῦν δ’ ἐν Ζελείᾳ, 4 τὸν Ὀδίον καὶ τὸν Ἐπίστροφον στρατεύσαι. τι οὖν ἄξιον ἐπιμείναι τάς τούτων δόξας; χωρὶς γὰρ τοῦ τὴν ἀρχαιάν γραφήν καὶ τούτους κινεῖν οὔτε τὰ ἀργυρεῖα δεικνύουσιν, οὔτε ποὺ 5 τῆς Μυρλεάτιδος Ἀλόπη ἐστὶν, οὔτε πῶς οἱ ἐνθένδε ἀφιγμένοι εἰς Ἰλιον τηλόθεν ἤσαν, εἰ καὶ δοθεὶ Ἀλόπης 6 τινὰ γεγονέιαν ἢ Ἀλαζίαν· πολὺ γὰρ δὴ ταῦτα ἐγγυντέρω ἐστὶ τῇ Τροάδι ἢ τὰ περὶ Ἐφεσον. ἀλλ’ ὁμοῦ τοὺς περὶ Πύγελα λέγοντας τοὺς Ἀμαζώνας 7 μεταξί Ἐφεσον καὶ Μαγνησίας καὶ Πριήνης φλυαρεῖν φησιν ὁ Δημήτριος· τὸ γὰρ τηλόθεν οὐκ ἐφαρμοτείν τῷ τόπῳ, ὁπόσω οὖν μᾶλλον οὐκ ἐφαρμότει τῷ περὶ Μυσίαν καὶ Τευθρανίαν;

23. Νὴ Δία, ἀλλὰ φησὶ δεῖν ἐνια καὶ ἀκύρως προστιθέμενα δέχεσθαι, ὡς καὶ:

1 ν reads Ἀλαζώνων, other MSS. Ἀμαζώνων.
2 περὶ, Corais (from Eustathius), for ἐπὶ; so the later editors.
3 Μύρλειαν, Xylander (from Eustathius), for Μυρλίαν.
4 Meineke emends δ’ ἐν Ζελείᾳ τὸ δ’ Ζηλείᾳ (ep. Ζελείαι § 23).
5 οὔτε ποὺ, Kramer, for ὅποὺ; so the later editors.

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Lake Dascylitis from the west through the plain of Mygdonia and empties into the Rhyndacus." But he goes on to say that Alazia is now deserted, and that many villages of the Alazones, through whose country the Odrysses flows, are inhabited, and that in these villages Apollo is accorded exceptional honour, and particularly on the confines of the Cyziceni. Menecrates in his work entitled *The Circuit of the Hellespont* says that above the region of Myrleia there is an adjacent mountainous tract which is occupied by the tribe of the Halizones. One should spell the name with two */'s*, he says, but on account of the metre the poet spells it with only one. But Palaephatus says that it was from the Amazons who then lived in Alopê, but now in Zeleia, that Odius and Epistrophus made their expedition. How, then, can the opinions of these men deserve approval? For, apart from the fact that these men also disturb the early text, they neither show us the silver-mines, nor where in the territory of Myrleia Alopê is, nor how those who went from there to Ilium were "from far away," even if one should grant that there actually was an Alopê or Alazia; for these, of course, are much nearer the Troad than the places round Ephesus. But still those who speak of the Amazons as living in the neighbourhood of Pygela between Ephesus and Magnesia and Priène talk nonsense, Demetrius says, for, he adds, "far away" cannot apply to that region. How much more inapplicable, then, is it to the region of Mysia and Teuthrania?

23. Yes, by Zeus, but he goes on to say that some things are arbitrarily inserted in the text, for

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6 *Ἀλόπη*, Groskurd, for *λίμνη*; so later editors.
7 *Ἀμαξόνας*, Kramer, for *Ἀμαξόνας*; so later editors.
τῆλ' ἐξ Ἀσκανίης.
καὶ
'Αρναῖος δ' ὅνομ' ἐσκε, τὸ γὰρ θέτο πότνια μήτηρ.
καὶ
eἴλετο δὲ κληίδ' εὐκαμπτεὰ χειρὶ παχείη Πηνελόπη.

dedósthō δὴ καὶ τούτο: ἀλλ' ἐκεῖνα οὐ δοτέα, οἷς προσέχον ὁ Δημήτριος οὐδὲ τοῖς ὑπολαβοῦσι δεῖν ἀκούειν τηλόθεν ἐκ Χαλύβης πιθανῶς ἀντείρηκε. συνχωρίσας γὰρ, ὅτι, εἰ καὶ μὴ ἔστὶ νῦν ἐν τοῖς Χαλυπτ. τὰ ἀργυρεῖα, ὑπάρχαι γε ἐνεδέχετο, ἐκεῖνο γε οὐ συνχωρεῖ, ὅτι καὶ ἕνδοξα ἦν καὶ ἄξιοι μνήμης, καθαύπερ τὰ σιδηρεῖα. τί δὲ κωλύει, φαίν τις ἄν, καὶ ἕνδοξα εἶναι, καθαύπερ καὶ τὰ σιδηρεῖα; ἢ σιδήρου μὲν εὗρορία τόπον ἐπιφανῆ δύναται ποιεῖν, ἀργυροῦ δ' οὗ; τί δ' εἰ μή1 κατὰ τοῦς ἦρωας, ἀλλὰ καθ' Ὀμήρου εἰς δόξαν ἀφίκτω τὰ ἀργυρεῖα, ἀρα μέμψατό τις ἄν τὴν ἄποφασιν τοῦ ποιητοῦ; πῶς οὖν εἰς τὸν ποιητὴν ἡ δόξα ἀφίκετο; πῶς δ' ἡ τοῦ Ἕβερος ἡ Ῥεμέση χαλκοῦ τῇ Ἰταλιώτειδι; πῶς δ' ἡ τοῦ Ἐθναίκου πλούτου τοῦ κατ' Ἀχιλλέαν; καίτου διπλάσιον σχεδόν τι διέχουσα τῶν Ἀχιλλείων Ἐθνβῶν ἡ τῶν Χαλδαίων.

C 552 ἀλλ' οὐδ'2 οἷς συννηγορεῖ, τούτως ὁμολογεῖ τὰ γὰρ περὶ τὴν Σκῆτων τοποθετῶν,3 τὴν έαυτοῦ πατρίδα, πλησίον τῆς Σκῆσιος καὶ τοῦ Ἀισίτου Νέαν4 κόμην καὶ 'Αργυρίαν λέγει καὶ 'Αλαξονίαν.

1 τί δ' εἰ μή, Corais, for οὕτι εἰ μή; so the later editors.
2 οὐδ', Corais, for οὕτ'; so Meineke.
example, "from Ascania far away," and "Arnaeus was his name, for his revered mother had given him this name at his birth," and "Penelope took the bent key in her strong hand." Now let this be granted, but those other things are not to be granted to which Demetrius assents without even making a plausible reply to those who have assumed that we ought to read "from Chalybê far away"; for although he concedes that, even if the silver-mines are not now in the country of the Chalybians, they could have been there in earlier times, he does not concede that other point, that they were both famous and worthy of note, like the iron-mines. But, one might ask, what is there to prevent them from being famous like the iron-mines? Or can an abundance of iron make a place famous but an abundance of silver not do so? And if the silver-mines had reached fame, not in the time of the heroes, but in the time of Homer, could any person find fault with the assertion of the poet? How, pray, could their fame have reached the poet? How, pray, could the fame of the copper-mine at Temesa in Italy have reached him? How the fame of the wealth of Thebes in Egypt, although he was about twice as far from Thebes as from the Chaldaeans? But Demetrius is not even in agreement with those for whose opinions he pleads; for in fixing the sites round Scepsis, his birth-place, he speaks of Nea, a village, and of Argyria and Alazonia as near Scepsis.

1 Iliad 2. 863. 2 Odyssey 18. 5. 3 Odyssey 21. 6. 4 Iliad 9. 381.

τοποθετῶν, Casaubon, for νομοθετῶν; so the later editors. Nēar, Meineke, for 'Evēar.
ταύτα μὲν οὖν εἰ καὶ ἐστὶ, πρὸς ταῖς πηγαῖς ἀν εἰς τοῦ Αἰσιπτοῦ. οὐ δὲ Ἐκαταῖος λέγει ἐπέκειναι τῶν ἐκβολῶν αὐτοῦ, ὃ τε Παλαίφατος πρότερον μὲν Ἀλόπην οἰκεῖν φήσας, νῦν δὲ Ζέλειαν, οὔδὲν ὁμοίων λέγει τούτοις. εἰ δὲ ἄρα ὁ Μενεκράτης, καὶ οὐδὲ οὕτως τήν Ἀλόπην ἢ Ἀλόβην ἢ ὁπως ποτὲ βούλονται γράφειν φράζει, ἦτις ἐστίν, οὐδ' ἕντος ὁ Δημήτριος.

24. Πρὸς Ἀπολλόδωρῳ δὲ περί τῶν αὐτῶν ἐν τῷ Τρωικῷ διακόσμῳ διαλεγόμενον πολλὰ μὲν εἰρηται πρότερον, καὶ νῦν δὲ λεκτέον. οὐ γὰρ οἶται δεῖν δέχεσθαι τοὺς Ἀλιξώνους ἐκτὸς τοῦ Ἀλνος· μηδεμίαν γὰρ συμμαχίαν ἀφιχθαί τοῖς Τρωαῖν ἐκ τῆς περαιάς τοῦ Ἀλνος. πρῶτον τοῖς ἀπαιτήσομεν αὐτῶν, τίνες εἰσίν οἱ ἐντὸς τοῦ Ἀλνος Ἀλῖξωνοι, οἱ καὶ τηλόθεν ἐξ Ἀλύβης, ὁδειν ἀργύρου ἐστὶ γενέθλην.

οὐ γὰρ ἔξει λέγειν' ἔπειτα τὴν αἰτίαν, δι' ἣν οὐ συγχωρεῖ καὶ ἐκ τῆς περαιάς ἀφίχθαί τινά συμμαχίαν καὶ γὰρ εἰ τάς ἄλλας ἐντος εἰναι τοῦ ποταμοῦ πᾶσας συμβαίνει πλῆν τῶν Θρακῶν, μίαν γε ταύτην οὔδεν ἐκώλυνε πέραθεν ἀφίχθαί ἐκ τῆς ἐπέκεινα τῶν Λευκοσύρων. ἡ πολεμήσαντας μὲν ἢν δυνατὸν διαβαίνειν ἐκ τῶν τόπων τούτων καὶ τῶν ἐπέκεινα, καθάπερ τὰς Ἀμαξάνας καὶ Τρῆρας καὶ Κιμμερίους φασί, συμμαχήσαντας.

1 οὐδ', Jones, for οὐτ'.
2 οἱ, Corais inserts; so the later editors.
3 πολεμήσαντας, Corais and Meineke, following z, emend to πολεμήσοντας; "idque sane arridet," says Kramer.
4 συμμαχήσαντας, Corais and Meineke, following z, emend to συμμαχήσοντας.

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and the Aesepus River. These places, then, if they really exist, would be near the sources of the Aesepus; but Hecataeus speaks of them as beyond the outlets of it; and Palaephatus, although he says that they\(^1\) formerly lived in Alopê, but now in Zeleia, says nothing like what these men say. But if Menecrates does so, not even he tells us what kind of a place "Alopê" is or "Alobe," or however they wish to write the name, and neither does Demetrius himself.

24. As regards Apollodorus, who discusses the same subject in his *Marshalling of the Trojan Forces*, I have already said much in answer to him;\(^2\) but I must now speak again; for he does not think that we should take the Halizoni as living outside the Halys River; for, he says, no allied force came to the Trojans from beyond the Halys. First, therefore, we shall ask of him who are the Halizoni this side the Halys and "from Alybê far away, where is the birthplace of silver." For he will be unable to tell us. And we shall next ask him the reason why he does not concede that an allied force came also from the country on the far side of the river; for, if it is the case that all the rest of the allied forces except the Thracians lived this side the river, there was nothing to prevent this one allied force from coming from the far side of the Halys, from the country beyond the White Syrians.\(^3\) Or was it possible for peoples who fought the Trojans to cross over from these regions and from the regions beyond, as they say the Amazons and Treres and Cimmerians did, and yet impossible for people who fought as allies with them

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\(^1\) The Amazons (12. 3. 22).
\(^2\) *e.g.* 7. 3. 6.
\(^3\) *i.e.* Cappadocians.
σ' ἀδύνατον; αἱ μὲν οὖν Ἀμαξόνες οὐ συνεμάχουν, διὰ τὸ τῶν Πρίαμον πολεμήσαι πρὸς αὐτὰς συμμαχοῦντα τοῖς Φρυξίνου,¹

οἱ ρα τὸν ἱλθον Ἀμαξόνες ἀντιάνειραι

(φησὶν ὁ Πρίαμος),

καὶ γὰρ ἐγὼν ἐπίκουρος ἔοι μετὰ τοῖσιν ἑλέγμην. οἱ δ’ ὀμοροῦντες αὐταῖς, οὔδ’ οὔτως ἀπώθεν ὄντες, ὡστε χαλεπὴν εἶναι τὴν ἐκεῖθεν μετάπεμψιν, οὔδ’ ἐχθρας ὑποκειμένης, οὔδεν ἐκβλύντο, οἴμαι, συμμαχεῖν.

25. Ἀλλ’ οὐδέ δόξαι ἔξει τοιαῦτην τῶν παλαιῶν εἰπεῖν, ὡς συμφωνοῦντοι ἀπάντων, μηδένας ἐκ τῆς περαιάς τοῦ Ἁλνος κοινωνήσαι τοῦ Ἱτρωκοῦ πολέμου. πρὸς τοιοῦτον δὲ μᾶλλον εὕροι τις ἀν μαρτυρίας. Μαίανδρος γοῦν ἐκ τῶν Λευκοσύρων φησὶ τοὺς Ἑνετοὺς ὀρμηθέντας συμμαχήσαι τοῖς Ἰτρωσίν, ἐκεῖθεν δὲ μετὰ τῶν Ἰτρωκῶν ἀπάραι καὶ οἰκῆσαι περὶ τοῦ τοῦ Ἀδριόν μυχῶν, τοὺς δὲ μὴ μετασχόντας τῆς στρατείας Ἑνετοῦς

553 Καππάδοκας γένεσθαι. συνηγορεῖν δ’ ἄν δόξῃς τῶν λόγων τοῦτω, διότι πᾶσα ἡ πλησίον τοῦ Ἁλνος Καππαδοκία, όση παρατείνει τῇ Παφλαγονίᾳ, ταῖς δυσὶ χρήται διαλέκτοις καὶ τοῖς ὁμόμασι πλεονάζει τοῖς Παφλαγονικοῖς, Βάγας καὶ Βιάς καὶ Αἰνιάτης καὶ Ῥατώτης καὶ Ζαρδώκης καὶ Τίβιος καὶ Γάσυς καὶ Ὀλύμπους καὶ Μάνης ταῦτα γὰρ ἐν τῇ Βαμωνίτιδι ² καὶ τῇ Πι-

¹ Φρυξίνου, Kramer (see Iliad 3. 184), for ἧνοι οἱ, Ἱτρωσίν other MSS.; so the later editors.
² Βαμωνίτιδι MSS.; Φαξιμίλιτιδι. Meineke.
to do so? Now the Amazons would not fight on
Priam's side because of the fact that he had fought
against them as an ally of the Phrygians, against the
"Amazons, peers of men, who came at that time,"¹ as
Priam says, "for I too, being their ally, was
numbered among them"; but since the peoples
whose countries bordered on that of the Amazons
were not even far enough away to make difficult the
Trojan summons for help from their countries, and
since, too, there was no underlying cause for hatred,
there was nothing to prevent them, I think, from
being allies of the Trojans.

25. Neither can Apollodorus impute such an
opinion to the early writers, as though they, one and
all, voiced the opinion that no peoples from the far
side of the Halys River took part in the Trojan war.
One might rather find evidence to the contrary; at
any rate, Maeandrius says that the Eneti first set
forth from the country of the White Syrians and
allied themselves with the Trojans, and that they
sailed away from Troy with the Thracians and took
up their abode round the recess of the Adrias,² but
that the Eneti who did not have a part in the
expedition had become Cappadocians. The following
might seem to agree with this account, I mean the
fact that the whole of that part of Cappadocia near
the Halys River which extends along Paphlagonia
uses two languages which abound in Paphlagonian
names, as "Bagas," "Biasas," "Aeniates," "Rha-
and "Manes," for these names are prevalent in

¹ Iliad 3, 189; but the text of Homer reads "on that day
when the Amazons came, the peers of men."
² i.e. the Adriatic Gulf.
μολίτιδι καὶ τὴν Γαζηλωνίτιδι καὶ Γαζακηνή καὶ ἄλλαις πλείσταις χώραις ἐπιπολάζει τὰ ὀνόματα. αὐτὸς δὲ ὁ Ἀπολλόδωρος παρατίθησι τὸ τοῦ Ζηνοδότου, ὅτι γράφει·

ἐξ Ἐνετῆς, ὅθεν ἠμιόνων γένος ἀγροτεράων.

ταύτῃ δὲ φησιν Ἐκαταίον τῶν Μιλήσιων δὲ-χεσθαί τὴν Ἀμισόν· ὡς ἡ Ἀμισὸς εἰρηται, διότι τῶν Λευκοσύρων ἐστὶ καὶ ἐκτὸς τοῦ Ἀλνος.

26. Εἰρηται δ' αὐτῷ ποιεῖν, καὶ διότι ὁ ποιητὴς ἱστοριάν εἰχε τῶν Παφλαγώνων τῶν ἐν τῇ μέσο-γαίᾳ παρὰ τῶν πεζῆ ἀ νελθόντων τὴν χώραν, τὴν παραλίαν δ' ἡγνώει, καθάπερ καὶ τὴν ἄλλην τὴν Ποντικὴν ὀνόμαξε γὰρ ἄν αὐτὴν. τούταντον δ' ἔστω ἀναστρέψαντα εἴπειν, ἐκ τῆς περιοδείας ὁμηθέντα τῆς ἀποδοθείσης μυνεί, ὡς τὴν μὲν παραλίαν πᾶσαν ἐπελήλυθε καὶ οὐδὲν τῶν ὀντῶν τότε ἄξιων μνήμης παραλέλοιπεν, εἰ δ' Ἡράκλειαν καὶ Ἀμαστριν καὶ Σινώπην οὐ λέγει, τὰς μῆτρον συνωκισμένας, οὐδὲν θαυμαστόν, τῆς δὲ μεσογαίας οὐδὲν ἄτοπον εἰ μὴ εἴρηκε. καὶ τὸ μὴ ὀνομάζειν δὲ πολλά τῶν γνωρίμων οὐκ ἀγνοοῖς ἐστὶ σημείον, ὅπερ καὶ ἐν τοῖς ἐμπροσθέν ἐπεσημανόμεθα· ἀγνοεῖν γὰρ αὐτὸν πολλὰ τῶν ἐνδοξῶν

1 Πιμολίτιδι MSS., except DCony, which read Πιμολίτιδι, the i being changed to η in D; Meineke emends to Πιμολίτιδι (see C. Müller, l.c. p. 1021).
2 Γαζηλωνίτιδι, Meineke, following conj. of Groskurd, for Ζαγηλωνίτιδις, Γαζηλωνίτιδι ω, Γαζηλωνίτιδι other MSS.
3 καθάπερ, Xylander, for καίπερ; so the later editors, except Kramer, who strangely proposes ἄσπερ.
4 ἄν, the editors insert.
5 ἄξιων ἄξιον other MSS.
6 τῆς δὲ μεσογαίας, Jones restores, for τὴν δὲ μεσογαίαν Kramer and later editors).
Bamonitis,\(^1\) Pimolitis,\(^2\) Gazelonitis, Gazacene and most of the other districts. Apollodorus himself quotes the Homeric verse as written by Zenodotus, stating that he writes it as follows: "from Enetê,\(^3\) whence the breed of the wild mules"; \(^4\) and he says that Hecataeus of Miletus takes Enetê to be Amisus. But, as I have already stated,\(^5\) Amisus belongs to the White Syrians and is outside the Halys River.

26. Apollodorus somewhere states, also, that the poet got an account of those Paphlagonians who lived in the interior from men who had passed through the country on foot, but that he was ignorant of the Paphlagonian coast, just as he was ignorant of the rest of the Pontic coast; for otherwise he would have named them. On the contrary, one can retort and say, on the basis of the description which I have now given, that Homer traverses the whole of the coast and omits nothing of the things that were then worth recording, and that it is not at all remarkable if he does not mention Heracleia and Amastris and Sinope, cities which had not yet been founded, and that it is not at all strange if he has mentioned no part of the interior. And further, the fact that Homer does not name many of the known places is no sign of ignorance, as I have already demonstrated in the foregoing part of my work; \(^6\) for he says that Homer

\(^1\) "Bamonitis" is doubtful; Meineke emends to "Phazemonitis."

\(^2\) "Pimolitis" is doubtful; Meineke emends to "Pimolitis."

\(^3\) i.e. "Enetê" instead of "Heneti," or "Eneti" (the reading accepted by Strabo and modern scholars). See Vol. II, p. 298, foot-note 4, and also pp. 308 and 309.

\(^4\) Iliad 2. 852.

\(^5\) I. 2. 14, 19; 7. 3. 6-7; and 8. 3. 8.

\(^6\) 12. 3. 9.
έφη περὶ τὸν Πόντον, οἷον ποταμούς καὶ ἔθνη
όνομάσαι γὰρ ἀν. τούτω δὲ ἐπὶ μὲν τινῶν σφόδρα
σημειώδων δοῦν τις ἂν, οἷον Σκύθας καὶ Μαιώτων
καὶ Ἰστρον. οὐ γὰρ ἀν ἔδα σημείων μὲν τοὺς
νομάδας εὐρηκε Γαλακτοφάγους Ἀβίους τε δικαιο-
tάτους τ’ ἁνθρώπους, καὶ ἐτὶ ἄγανον Ἰππημολ-
γούς, Σκύθας δὲ οὐκ ἂν εἴπεν ἡ Σαυρομάτας ἡ
Σαρμάτας, εἰ δὴ οὕτως ὄνομαξοντο ύπὸ τῶν
Ἔλληνων, οὐδὲ ἂν Ἐρακῶν τε καὶ Μυσῶν μνη-
θείς τῶν πρὸς τῷ Ἰστρῳ αὐτῶν παρεσύγχησε,
μέγιστον τῶν ποταμῶν οὕτα, καὶ ἄλλως ἐπιφύρως
ἐχών πρὸς τὸ τοῖς ποταμοῖς ὄφορίζεσθαι τοὺς
tόπους, οὐδὲ ἂν Κιμμερίους λέγων παρῆκε τοῖς
Βόσπορον ἢ τὴν Μαιώτην.

27. Ἐπὶ δὲ τῶν μὴ οὕτω σημειώδων ἢ μὴ τότε
ἡ μὴ πρὸς τὴν ὑπόθεσιν, τί ἂν τις μέμφοιτο; οἶον
tὸν Τάναιν, δι’ οὐδέν άλλο γνωριζόμενον ἢ διότι
C 554 τῆς Ἀσίας καὶ τῆς Εὐρώπης ὁρίων ἑστιτ· ἀλλ’
οὕτε τὴν Ἀσίαν οὕτε τὴν Εὐρώπην ὀνόμαζόν πω
οἱ τότε, οὐδὲ διήρητο οὕτως εἰς τρεῖς ἥπειρους ἢ
οἰκουμένῃ ὀνομαζε γὰρ ἀν ποὺ διὰ τὸ λίαν
ςημειώδες, ὡς καὶ τὴν Διβύην καὶ τὸν Λίβα τὸν
ἀπὸ τῶν ἐσπερίων τῆς Διβύης πνεύματα: τῶν δ’
ἡπείρων μῆποι διωρισμένων, οὐδὲ τοῦ Τανάίδος
ἐδει καὶ τῆς μνήμης αὐτοῦ. πολλὰ δὲ καὶ ἄξιο-
μημόνευτα μὲν, οὖν ὑπέδραμε δὲ πολὺ γὰρ δὴ

1 áv, before διά, Groskurd inserts; so Kramer and Müller-
Diibner.

1 See 7. 3. 6-7.
was ignorant of many of the famous things round the Pontus, for example, rivers and tribes, for otherwise, he says, Homer would have named them. This one might grant in the case of certain very significant things, for example, the Scythians and Lake Maeotis and the Ister River, for otherwise Homer would not have described the nomads by significant characteristics as “Galactophagi” and “Abii” and as “men most just,” and also as “proud Hippemolgi,” and yet fail to call the Scythians either Sauromatae or Sarmatae, if indeed they were so named by the Greeks, nor yet, when he mentions the Thracians and Mysians near the Ister, pass by the Ister in silence, greatest of the rivers, and especially when he is inclined to mark the boundaries of places by rivers, nor yet, when he mentions the Cimmerians, omit any mention of the Bosporus or Lake Maeotis.

27. But in the case of things not so significant, either not at that time or for the purposes of his work, how could anyone find fault with Homer for omitting them? For example, for omitting the Tanaïs River, which is well known for no other reason than that it is the boundary between Asia and Europe. But the people of that time were not yet using either the name “Asia” or “Europe,” nor yet had the inhabited world been divided into three continents as now, for otherwise he would have named them somewhere because of their very great significance, just as he mentions Libya and also the Lips, the wind that blows from the western parts of Libya. But since the continents had not yet been distinguished, there was no need of mentioning the Tanaïs either. Many things were indeed worthy of mention, but they did not occur to him; for of course
καὶ τὸ ἐπελευστικὸν εἴδος ἐν τε τοῖς λόγοις καὶ ἐν ταῖς πράξειν ἐστίν. ἐκ πάντων δὲ τῶν τοιούτων δῆλον ἐστίν, ὅτι μοχθηρῷ σημεῖῳ χρῆται πᾶς ὁ ἐκ τοῦ μὴ λέγεσθαι τι ὑπὸ τοῦ ποιήτου τὸ ἀγνοεῖσθαι ἐκεῖνο ὑπ’ αὐτοῦ τεκμαίρομενος. καὶ δεῖ διὰ πλευρῶν παραδειγμάτων ἐξελέγχειν αὐτὸ μοχθηρὸν ὧν, πολλῷ γὰρ αὐτῷ κέχρηται πολλοὶ. ἀνακρουστέον οὖν αὐτοὺς προφέροντας τὰ τοιαῦτα, εἰ καὶ ταυτολογίσομεν τὸν λόγον· ὁ οὖν ἐπὶ τῶν ποταμῶν εἰ τις λέγει, τὸ μὴ ὀνομάσθαι ἀγνοεῖσθαί, εὐήθεια φήσομεν τὸν λόγον· ὅπου γε οὐδὲ Μέλητα τὸν παρὰ τὴν Σμύρναν ἰώντα ὀνόμακε ποταμὸν, τὴν ὑπὸ τῶν πλείστων λεγομένην αὐτοῦ πατρίδα, Ἕρμων ποταμὸν καὶ Ἡλλον ὀνομάζων, οὐδὲ Πακτωλόν τὸν εἰς ταῦτο τούτοις ἰείθρον ἐμβάλλοντα, τὴν δὲ ἀργήν ἀπὸ τοῦ Τμώλου ἰχοντα, οὐ̂ μέμνηται; οὐ̂ αὐτὴν Σμύρναν λέγει, οὐ̂ δὲ τὰς ἄλλας τῶν ἱώνων πόλεις καὶ τῶν Διολέων τὰς πλείστας, Μέλητον λέγων καὶ Σάμου καὶ Λέσβου καὶ Τένεδου, οὐ̂ δὲ Ἀρείαν τὸν παρὰ Μαγνησίαν ἰώντα, οὐ̂ δὲ Ἡ Μαρσύαν, τοὺς εἰς τὸν Μαίανδρον ἐκδιδόντας, ἐκεῖνον ὀνομάζων καὶ πρὸς τούτοις

Ῥήσον θ’ Ἐπτάπορον τε Κάρησὸν τε Ῥοδίων τε,
καὶ τοὺς ἄλλους, ὅν οἱ πλείους ὀχετῶν οὐκ εἰσὶ μείζους. πολλάς τε χώρας ὀνομάζων καὶ πόλεις

1 Before τῶν τοιούτων Meineke inserts τοῖς καὶ!
2 τῶν λόγον seems to be an interpolation; Meineke ejects.
3 οὖ, the editors, for οὐ.
4 καὶ Σάμου, ejected by Corais and later editors on the
adventitiousness is much in evidence both in one's discourse and in one's actions. From all these facts it is clear that every man who judges from the poet's failure to mention anything that he is ignorant of that thing uses faulty evidence. And it is necessary to set forth several examples to prove that it is faulty, for many use such evidence to a great extent. We must therefore rebuke them when they bring forward such evidences, even though in so doing I shall be repeating previous argument.¹ For example, in the case of rivers, if anyone should say that the poet is ignorant of some river because he does not name it, I shall say that his argument is silly, because the poet does not even name the Meles River, which flows past Smyrna, the city which by most writers is called his birth-place, although he names the Hermus and Hyllus Rivers; neither does he name the Pactolus River, which flows into the same channel as these two rivers and rises in Tmolus, a mountain which he mentions;² neither does he mention Smyrna itself, nor the rest of the Ionian cities; nor the most of the Aeolian cities, though he mentions Miletus and Samos and Lesbos and Tenedos; nor yet the Lethaeus River, which flows past Magnesia, nor the Marsyas River, which rivers empty into the Maeander, which last he mentions by name, as also "the Rhesus and Heptaporus and Caresus and Rhodius,"³ and the rest, most of which are no more than small streams. And when he names both many

¹ 12. 3. 26. ² Iliad 2. 866 and 21. 835. ³ Iliad 12. 20

ground that the Ionian Samos is nowhere specifically mentioned by Homer (see 10. 2. 17).
τοτὲ μὲν καὶ τοὺς ποταμοὺς καὶ ὅρη συγκαταλέγει, τοτὲ δὲ οὐ· τοὺς γοῦν κατὰ τὴν Λιτωλίαν καὶ τὴν Ἀττικὴν ὃν λέγει, οὐδὲ ἄλλοις πλέοισι· ἔτι¹ καὶ τῶν πόρρω μεμνημένοι τῶν ἐγγὺς σφόδρα οὐ μέμνηται, οὐ δὴπον ἄγνων αὐτούς, γνωρίμους τοῖς ἄλλοις ὄντας· οὐδὲ δὴ τοὺς ἐγγὺς ἐπίσης, ὡν τοὺς μὲν ὅνομαξει, τοὺς δὲ οὐ, οἶνον Δυκίον μὲν καὶ Σολύμοις, Μιλύας δ' οὗ, οὐδὲ Παμφύλους οὐδὲ Πισίδας· καὶ Παφλαγόνας μὲν καὶ Φρύγας καὶ Μυσαῖς, Μαριανδύνους δ' οὗ, οὐδὲ Θυνοὺς οὐδὲ Βιθυνοὺς οὐδὲ Βέβρυκας· Ἀμαξώνων τε μέμνηται, Λευκοσύρων δ' οὗ, οὐδὲ Σύρων οὐδὲ Καππαδόκων οὐδὲ Λυκαόνων, Φοι- 555 νικας καὶ Αἰγυπτίους καὶ Αἰθίοπας θρυλῶν· καὶ Ἀλήιον μὲν πεδίον λέγει καὶ Ἀρίμους, τὸ δὲ ἔθνος, ἐν δ' ταύτα, σιγὰ. ο μὲν δὴ τοιοῦτος ἑλεγχός ψευδής ἐστιν, ὁ δ' ἀληθῆς, ὅταν δείκνυται ψεύδος λεγόμενον τι. ἀλλ' οὐδ' ἐν τῷ τοιοῦτῳ κατορθῶν ἐδείχθη, οτὲ² γε ἐθάρρησε πλάσματα λέγειν τοὺς ἁγανοὺς Ἰππημορίγους καὶ³ Γαλκτοφάγους. τοσαίτα καὶ πρὸς Ἀπολλόδωρον· ἐπάνειμι δὲ ἐπὶ τὴν ἐξής περιήγησιν.

28. Ἄπερ μὲν δὴ τῶν περὶ Φαρνακίαν καὶ Τραπεζούντα τῶν οἱ Ἐβαρηνοὶ καὶ Χαλδαῖοι μέχρι τῆς μικρᾶς Ἀρμενίας εἰσίν. αὐτὴ δ' ἐστὶν εὐδαίμων ικανῶς χώρα· δυνάσται δ' αὐτὴν κατείχον ἀεί, καθάπερ τὴν Σωφηνήν, τοτε μὲν φίλοι

¹ ἔτι, the later editors, for ἔπει MSS., except ln, which omit the word.
² οτέ, Groskurd, for οὔτε; so the later editors.
³ καὶ, added by i; so the editors.

¹ Iliad 2. 783.
countries and cities, he sometimes names with them the rivers and mountains, but sometimes he does not. At any rate, he does not mention the rivers in Aetolia or Attica, nor in several other countries. Besides, if he mentions rivers far away and yet does not mention those that are very near, it is surely not because he was ignorant of them, since they were known to all others. Nor yet, surely, was he ignorant of peoples that were equally near, some of which he names and some not; for example he names the Lycians and the Solymi, but not the Milyae; nor yet the Pamphylians or Pisidians; and though he names the Paphlagonians, Phrygians, and Mysians, he does not name Mariandynians or Thynians or Bithynians or Bebryces; and he mentions the Amazons, but not the White Syrians or Syrians, or Cappadocians, or Lycaonians, though he repeatedly mentions the Phoenicians and the Egyptians and the Ethiopians. And although he mentions the Alêian plain and the Arimi,¹ he is silent as to the tribe to which both belong. Such a test of the poet, therefore, is false; but the test is true only when it is shown that some false statement is made by him. But Apollodorus has not been proved correct in this case either, I mean when he was bold enough to say that the “proud Hippemolgi” and “Galactophagi” were fabrications of the poet. So much for Apollodorus. I now return to the part of my description that comes next in order.

28. Above the region of Pharmacia and Trapezus are the Tibareni and the Chaldæi, whose country extends to Lesser Armenia. This country is fairly fertile. Lesser Armenia, like Sophenê, was always in the possession of potentates, who at times were
τοὺς ἀλλοις Ἄρμενιοις ὡντες, τοτὲ δὲ ἱδιοπραγοῦντες· υπηκόους δὲ εἴχον καὶ τοὺς Χαλδαίους καὶ Τιβαρημούς, ὡστε μέχρι Τραπεζούντους καὶ Φαρνακίας διατείνει τὴν ἀρχὴν αὐτῶν. αὐξηθεὶς δὲ Μιθριδάτης ὁ Ἕλητωρ καὶ τῆς Κολχίδος κατέστη κύριος καὶ τούτων ἀπάντων, Ἀντιπάτρον τοῦ Σίσιδος παραχωρήσαντος αὐτῷ. ἐπεμελήθη δὲ οὕτω τῶν τόπων τούτων, ὡστε πέντε καὶ ἐβδομήκοντα φρουρία ἐν αὐτοῖς κατεσκευάσατο, οὗσπερ τὴν πλείστην γάζαν ἐνεχείρισε τούτων δ᾽ ἦν ἀξιολογώτατα ταύτα: "Τδάρα καὶ Βασγοιδάριζα καὶ Σινορία, ἐπιπεφυκὸς τοῖς ὅριοις τῆς μεγάλης Ἄρμενιας χωρίοι, διόπερ Θεοφάνης Σινορίαν παρονόμασεν. ἡ γὰρ τοῦ Παρνάδρου πάσα ὅρειν ποιμάτας ἐπιτηδειότητας ἔχει πολλάς, εὐνύδρος τε ὅσα καὶ ἐλεοῦς καὶ ἀποτόμοις φαραγξί καὶ κρημνοῖς διειλημμένη πολλαχόθεν ἐτετείχιστο γοῦν ἐνταῦθα τὰ πλείστα τῶν γαζομυχακίων, καὶ δὴ καὶ τὸ τελευταῖον εἰς ταύτας κατέφυγε τὰς ἐσχατίας τῆς Ποντικῆς βασιλείας ὁ Μιθριδάτης, ἐπίοντος Πομπηίου, καὶ τῆς Ἀκιλισηνῆς κατὰ Δάστειρα εὐνύδρον ὅρος καταλαβόμενος (πλησίον δ᾽ ἦν καὶ ὁ Ἑυφράτης ὁ διορίζω τὴν Ἀκιλισηνῆν ἀπὸ τῆς μικρᾶς Ἄρμενιας) διέτριψε τέως, ἐως πολιορκούμενος ἡμαγκάσθη φυγεῖν διὰ τῶν ὅρων εἰς Κολχίδα, κύκειθεν εἰς Βόσπορον. Πομπηίους δὲ περὶ τὸν τόπον τούτον πόλιν ἐκτίσεν ἐν τῇ μικρᾷ Ἄρμενίᾳ Νικόπολιν, ἦ καὶ νῦν συμμένει καὶ οἰκεῖται καλῶς.

1 Ἀκιλισηνῆς αὐτῇ Ἀγγολισηνῆς other MSS.
2 τε, before τέως, omitted by χ; so Corais and Meineke.
friendly to the other Armenians and at times minded their own affairs. They held as subjects the Chaldaei and the Tibareni, and therefore their empire extended to Trapezus and Pharmacia. But when Mithridates Eupator had increased in power, he established himself as master, not only of Colchis, but also of all these places, these having been ceded to him by Antipater, the son of Sisis. And he cared so much for these places that he built seventy-five strongholds in them and therein deposited most of his treasures. The most notable of these strongholds were these: Hydara and Basgoedariza and Sinoria; Sinoria was close to the borders of Greater Armenia, and this is why Theophanes changed its spelling to Synoria. For as a whole the mountainous range of the Paryadres has numerous suitable places for such strongholds, since it is well-watered and woody, and is in many places marked by sheer ravines and cliffs; at any rate, it was here that most of his fortified treasuries were built; and at last, in fact, Mithridates fled for refuge into these farthestmost parts of the kingdom of Pontus, when Pompey invaded the country, and having seized a well-watered mountain near Dasteira in Acilisenê (near by, also, was the Euphrates, which separates Acilisenê from Lesser Armenia), he stayed there until he was besieged and forced to flee across the mountains into Colchis and from there to the Bosporus. Near this place, in Lesser Armenia, Pompey built a city, Nicopolis, which endures even to this day and is well peopled.

1 "Synoria" means "border-land."
2 "Victory-city."
3 %, Kramer inserts; so the later editors.
29. Τὴν μὲν οὖν μικρὰν Ἀρμενίαν ἄλλην ἄλλων ἑχόντων, ὡς ἐβούλοντο Ὁσμαῖοι, τὸ τελευταῖον ἔχειν ὑ Ἀρχέλαος. τοὺς δὲ Τιβαρηνοὺς καὶ Χαλδαίους μέχρι Κολχίδος καὶ Φαρνακίας καὶ Τραπεζοῦντος ἔχειν Πυθοδώρις, γυνὴ σώφρων καὶ δυνατή προϊστασθαι πραγμάτων. ἐστὶ δὲ θυγά-

tηρ Πυθοδώρου τοῦ Τραλλιανοῦ, γυνὴ δ' ἐγένετο Πολέμωνος καὶ συνεβασίλευσεν ἐκείνῳ χρόνον τινά, εἶτα διεδέξατο τὴν ἄρχην, τελευτάσαντος ἐν τοῖς Ἀσπουργιανοῖς 1 καλουμένοις τῶν περὶ τὴν Σιδερίαν βαβυλῶν· δυνεῖν δ' ἐκ τοῦ Πολέ-
μωνος ὄντων νῦν καὶ θυγατρός, ἢ μὲν ἔδοθη Κόττι τῷ Σαπαίῳ, δολοφονηθέντος δὲ ἐξερευνεῖ, παῖδας ἔχουσα ἐξ αὐτοῦ· ἐνυπατεῖ δ' ὁ πρεσβύ-
tατος αὐτῶν τῶν δὲ τῆς Πυθοδώρίδος νῦν ὁ μὲν ἰδιώτης συνδιώκει τῇ μητρί τῆς ἄρχην, ὁ δὲ νεωστὶ καθέσταται 2 τῆς μεγάλης Ἀρμενίας βασιλείας. αὐτὴ δὲ συνώφησεν Ἀρχελάῳ καὶ συνεμεινεν ἐκείνῳ μέχρι τέλους, νῦν δὲ χηρεύει, τὰ τε λεχθέντα ἔχουσα χωρία καὶ ἄλλα ἐκείνων χαρίστερα, περὶ ὧν ἐφεξῆς ἐρωμέν.

30. Τῇ γὰρ Φαρνακία συνεχῆς ἐστὶν ἡ Σιδηνή καὶ ἡ Θερίσκυρα. τοῦτων δ' ἡ Φανάρια ὑπέρκει-
tαι, μέρος ἔχουσα τοῦ Πόντου τὸ κράτιστον καὶ γὰρ ἐλαιόφυτος ἐστὶ καὶ εὐοἰνος καὶ τὰς ἄλλας ἔχει πάσας ἀρετάς. ἐκ μὲν τῶν ἑώρων μερῶν

1 Ἀσπουργιανοῖς, Xylander, for Ἀπουργιαῖοις; so the later editors.

2 καθέσταται, Corais, for καθίσταται; so the later editors.

1 Cf. 14. 1. 42. 2 King of Odrysaes (Book VII, Frag. 47).

3 In A.D. 19 by his uncle, Rhescuporis, king of the Bosporus.
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Now as for Lesser Armenia, it was ruled by different persons at different times, according to the will of the Romans, and finally by Archeläus. But the Tibareni and Chaldæi, extending as far as Colchis, and Pharmacia and Trapezus are ruled by Pythodoris, a woman who is wise and qualified to preside over affairs of state. She is the daughter of Pythodorus of Tralles. She became the wife of Polemon and reigned along with him for a time, and then, when he died in the country of the Aspurgiani, as they are called, one of the barbarian tribes round Sindicē, she succeeded to the rulership. She had two sons and a daughter by Polemon. Her daughter was married to Cotys the Sapææan, but he was treacherously slain, and she lived in widowhood, because she had children by him; and the eldest of these is now in power. As for the sons of Pythodoris, one of them as a private citizen is assisting his mother in the administration of her empire, whereas the other has recently been established as king of Greater Armenia. She herself married Archelaüs and remained with him to the end; but she is living in widowhood now, and is in possession not only of the places above mentioned, but also of others still more charming, which I shall describe next.

Sidene and Themisēyra are contiguous to Pharmacia. And above these lies Phanaroea, which has the best portion of Pontus, for it is planted with olive trees, abounds in wine, and has all the other goodly attributes a country can have. On its eastern

4 The king of Thrace. 5 Polemon II. 6 Zenon. 7 He died in A.D. 17.
Strabo

προβεβλημένη τῶν Παρνάδρην, παράλληλον αὐτῇ κατὰ μῆκος, ἐκ δὲ τῶν πρὸς δύσιν τῶν Λίθρων καὶ τῶν "Οφλιμον. ἔστι δ’ αὐλῶν καὶ μῆκος ἐχων ἀξιόλογον καὶ πλάτος, διαρρέει δ’ αυτὴν ἐκ μὲν τῆς Ἀρμενίας ο Λύκος, ἐκ δὲ τῶν περὶ Ἀμάσειαν στενῶν ὁ Ἰρίς συμβάλλουσι δ’ ἀμφότεροι κατὰ μέσον ποτιν ἀν οὐ ποτῶν ὑποβεβλημένος Ἐνπατορίων ἀφ’ αὐτοῦ προσηγόρευσε, Πομπήιος δ’ ἡμιτελὴ κατάλαβον, προσθέεις χώραν, καὶ οἰκιστάρας, Μαγνόπολιν προσείπεν. αὐτῇ μὲν οὖν ἐν μέσῳ κεῖται τῷ πεδίῳ, πρὸς αὐτῇ δὲ τῇ παρωρείᾳ τοῦ Παρνάδρου Κάβειρα ἵδρυται, σταδίως ἑκατόν 1 καὶ πεντήκοντά πον νοτιώτερα τῆς Μαγνόπολεως, ὅσον καὶ Ἀμάσεια δυσμικωτέρα αὐτῆς ἐστὶν: ἐν δὲ τοῖς Καβείρων τὰ βασίλεια Μιθριδάτου κατεσκευάστο καὶ ὁ ὑδραλέτης, καὶ τὰ ζωγρεία καὶ αἱ πλησίων θῆραι καὶ τὰ μεταλλαι.

31. Ἐνταύθα δὲ καὶ τὸ Καυνὸν χωρίον προσαγορεύθηκε, ἐρυμνὴ καὶ ἀπότομος πέτρα, διέχωσα τῶν Καβείρων ἔλαττον ἡ διακοσίους σταδίους: ἔχει δ’ ἐπὶ τῇ κορυφῇ πηγήν ἀναβάλλουσαν πολὺ ύδωρ, περὶ 2 τε τῇ ρίζῃ ποταμῶν καὶ φάραγγα βαθεῖαν. τὸ δ’ ύψος ἐξαίσιον τῆς πέτρας ἐστὶ ἀνω 3 τοῦ αὐχένος, ὡστ’ ἀπολιόρκητος ἐστὶ, τετείχισται δὲ θαυμαστῶς, πλὴν ὅσον οἱ 'Ρωμαίοι κατέσπασαν οὐτώ δ’ ἐστίν ἀπασα ἡ κύκλω

1 For ἑκατόν (ρ’), C. Müller (Ind. Var. Lect., p. 1021) conj. σ’ (200).
2 περὶ. Meineke emends to πρὸς.
3 ἀνω, Jones inserts, from proposals of Groskurd.

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side it is protected by the Paryadres Mountain, in its length lying parallel to that mountain; and on its western side by the Lithrus and Ophlimus Mountains. It forms a valley of considerable breadth as well as length; and it is traversed by the Lycus River, which flows from Armenia, and by the Iris, which flows from the narrow passes near Amaseia. The two rivers meet at about the middle of the valley; and at their junction is situated a city which the first man who subjugated it called Eupatoria after his own name, but Pompey found it only half-finished and added to it territory and settlers, and called it Magnopolis. Now this city is situated in the middle of the plain, but Cabeira is situated close to the very foothills of the Paryadres Mountains about one hundred and fifty stadia farther south than Magnopolis, the same distance that Amaseia is farther west than Magnopolis. It was at Cabeira that the palace of Mithridates was built, and also the water-mill; and here were the zoological gardens, and, near by, the hunting grounds, and the mines.

31. Here, also, is Kainon Chorion, as it is called, a rock that is sheer and fortified by nature, being less than two hundred stadia distant from Cabeira. It has on its summit a spring that sends forth much water, and at its foot a river and a deep ravine. The height of the rock above the neck is immense, so that it is impregnable; and it is enclosed by remarkable walls, except the part where they have been pulled down by the Romans. And the whole country around is so overgrown with forests, and so

1 i.e. Mithridates Eupator. 2 "New Place." 3 i.e. the "neck," or ridge, which forms the approach to rock (cp. the use of the word in § 39 following).
κατάδρυμος καὶ ὅρεινη καὶ ἄνυδρος, ὦστ' ἐντὸς ἐκατόν καὶ εἴκοσι σταδίων μή εἰναι δυνατὸν στρατοπεδεύσασθαι. ἐνταῦθα μὲν ἦν τῷ Μιθριδάτῃ τὰ τιμίωτα τῶν κειμάλων, ἡ γὰρ ἐν τῷ Καπητωλίῳ κεῖται, Πομπηίου ἀναδέντος. ταύτην δὴ τὴν χώραν ἔχει πᾶσαν ἡ Πυθοδωρίς, προσεχῇ οὕσαν τῇ βαρβάρῳ τῇ ὑπ' αὐτῆς κατεχομένη, καὶ τὴν Ζηλιτῶν καὶ Μεγαλοπολίτων. τὰ δὲ Κάβειρα, Πομπηίου σκευάσαντος εἰς πόλιν καὶ καλέσαντος Διόσπολιν, ἕκεινη προσκατεσκέυασε καὶ Σεβαστὴν μετωνόμασε, βασιλεῖς τε τῇ πόλει χρήται. ἔχει δὲ καὶ τὸ ἱερὸν Μηνὸς Φαρνάκου καλοῦμενον,2 τῇ Ἀμερίαν κωμόπολιν πολλοὺς ἵπποδουλοὺς ἔχουσαν καὶ χώραν ἱεράν, ὅπερ ἵππομενος ἀεὶ καρπούται. ἔτιμησαν δ' οἱ βασιλεῖς τὸ ἱερὸν τούτο ὑπάρχον εἰς ὑπερβολὴν, ὡστε τῶν βασιλικῶν καλοῦμενον ὀρκον τούτον3 ἀπέφηναν Τύχην βασιλείως καὶ Μήνα Φαρνάκου· ἔστι δὲ καὶ τούτῳ τῆς Σελήνης τὸ ἱερὸν, καθάπερ τὸ ἐν Ἀλβανίῳ καὶ τὰ ἐν Φρυγίᾳ, τὸ τε τοῦ Μηνὸς ἐν τῷ ὀμοιόμοιῳ τόπῳ καὶ τοῦ Ἀσκαίου τὸ

1 Διόσπολιν ἢ, Διόσπολιν other MSS.
2 In Latin, “Augusta.”
3 ἢν and Corais insert καὶ before τῇ Ἀμερίαν.
4 i.e. established by Pharnaces.
5 Professor David M. Robinson says (in a private communication): “I think that Μῆν Φαρνάκου equals Τύχη βασιλέως, since Μῆν equals Τύχη on coins of Antioch.”
6 Goddess of the “Moon.”
7 Sir William Ramsay (Journal of Hellenic Studies 1918,
mountainous and waterless, that it is impossible for an enemy to encamp within one hundred and twenty stadia. Here it was that the most precious of the treasures of Mithridates were kept, which are now stored in the Capitolium, where they were dedicated by Pompey. Pythodoris possesses the whole of this country, which is adjacent to the barbarian country occupied by her, and also Zelitis and Megalopolitis. As for Cabeira, which by Pompey had been built into a city and called Diospolis, Pythodoris further adorned it and changed its name to Sebastē; and she uses the city as a royal residence. It has also the temple of Mēn of Pharñas, as it is called,—the village-city Ameria, which has many temple-servants, and also a sacred territory, the fruit of which is always reaped by the ordained priest. And the kings revered this temple so exceedingly that they proclaimed the “royal” oath as follows: “By the Fortune of the king and by Mēn of Pharñas.” And this is also the temple of Selênê, like that among the Albanians and those in Phrygia, I mean that of Mēn in the place of the same name and that of Mēn  Ascaeus near the Antiocheia that is near

vol. 38, pp. 148 ff.) argues that “Mēn” is a grecized form for the Anatolian “Manes,” the native god of the land of Ouramna; and “Manes Ourammoas was Hellenized as Zeus Ouruda-menos or Euruda-menos.” See also M. Rostovtzeff, Social and Economic History of the Roman Empire, p. 238, and DAREMBERG ET SAGLIO, Dict. Antiq., s.v. “Lunus.”

6  “Ascaenus” (‘Askaeus) is the regular spelling of the word, the spelling found in hundreds of inscriptions, whereas Ascaeus (‘Askaios) has been found in only two inscriptions, according to Professor David M. Robinson. On this temple, see Sir W. M. Ramsay’s “Excavations at Pisidian Antioch in 1912,” The Athenaeum, London, March 8, Aug. 31, and Sept. 7, 1913.
πρὸς Ἀντιοχεία τῇ πρὸς Πισιδία 1 καὶ τὸ ἐν τῇ χώρᾳ τῶν Ἀντιοχέων.

32. Ἡπέρ δὲ τῆς Φαναροίας ἔστι τὰ 2 Κόμανα τὰ ἐν τῷ Πόντῳ, ὁμώνυμα τοῖς ἐν τῇ μεγάλῃ Καππαδοκίᾳ καὶ τῇ αὐτῇ θεῷ καθιερωμένα, ἀφι- δρυθέντα ἐκεῖθεν, σχεδὸν δὲ τι καὶ τῇ ἁγιωτί παραπλησία κεχρημένα τῶν τε ἱερουργιῶν καὶ τῶν θεοφορίων καὶ τῆς περὶ τοὺς ἱερέας τιμῆς, καὶ μάλιστα ἐπὶ τῶν πρὸ τοῦ βασιλέων ἡμίκα δίς τοῦ ἐτούς κατὰ τὰς ἐξόδους λεγομένας τῆς θεοῦ διάδημα φορῶν ἐνυχχανεν ὁ ἱερεύς, καὶ ἤν δευτερος κατὰ τιμὴν μετὰ τῶν βασιλέα.

33. Ἐμνήσθημεν δὲ πρότερον Δορυλάου τε τοῦ τακτικοῦ, ὃς ἦν πρόπαππος τῆς μητρὸς ἡμῶν, καὶ ἄλλου Δορυλάου, ὃς ἦν ἐκείνου ἀδελφιδοὺς, νῦν δὲ Φιλεταῖρον, καὶ διότι ἐκείνος τῶν ἄλλων τιμῶν παρὰ τοῦ Εὐπάτορος τῶν μεγίστων τυχῶν καὶ δὴ καὶ τῆς ἐν Κομάνως ἱερωσύνης ἐφω- ράθη τὴν βασιλείαν ἀφιστάς Ἐρωμαῖος: κατα- λυθέντος δὲ ἐκείνου, συνδιεβλήθη καὶ τὸ γένος. ὅψε δὲ Μοαφέρνης, ὁ θείος τῆς μητρὸς ἡμῶν, εἰς ἐπιφάνειαν ἠλθεν ἡδὴ πρὸς καταλύσει τῆς βασι-  

1 Πισίδια (as in 12. 8. 14) ἦ, instead of Πισίδιαν; so Corais and Meineke.
2 τὰ after τά, omitted by x and later editors.

1 Note that Strabo, both here and in 12. 8. 14, refers to this Antioch as "the Antioch near Pisidia," not as "Pisidian Antioch," the appellation now in common use. Neither does Artemidorus (lived about 100 B.C.), as quoted by Strabo (12. 7. 2), name Antioch in his list of Pisidian cities.

2 i.e. in the territory of which Antiocheia was capital. At this "remote old Anatolian Sanctuary" (not to be con-
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Pisidia and that of Mên in the country of the Antiocheians.

32. Above Phanaroea is the Pontic Comana, which bears the same name as the city in Greater Cappadocia, having been consecrated to the same goddess and copied after that city; and I might almost say that the courses which they have followed in their sacrifices, in their divine obsessions, and in their reverence for their priests, are about the same, and particularly in the times of the kings who reigned before this, I mean in the times when twice a year, during the "exoduses" of the goddess, as they are called, the priest wore a diadem and ranked second in honour after the king.

33. Heretofore I have mentioned Dorylaüs the tactician, who was my mother’s great grandfather, and also a second Dorylaüs, who was the nephew of the former and the son of Philetaerus, saying that, although he had received all the greatest honours from Eupator and in particular the priest hood of Comana, he was caught trying to cause the kingdom to revolt to the Romans; and when he was overthrown, the family was cast into disrepute along with him. But long afterwards Moaphernes, my mother’s uncle, came into distinction just before fused with that of Mên Ascaeus near Antiocheia), "Strabo does not say what epithet Mên bore" (Ramsay in first article above cited). That of Mên Ascaeus on Mt. Kara Kuyu has been excavated by Ramsay and Calder (J.H.S. 1912, pp. 111-150, British School Annual 1911-12, XVIII, 37 ff., J.R.S. 1918, pp. 107-145). The other, not yet found, "may have been," according to Professor Robinson, "at Saghir."

As a symbol of regal dignity. 

3 i.e. "solemn processions."

4 10. 4. 10.
λείας, καὶ πάλιν τῷ βασιλεῖ συνητύχησαν καὶ 
αὐτῶς καὶ οἱ ἐκείνου φίλοι, πλὴν εἰ τινὲς ἐφθησαν 
προαποστάντες αὐτοῦ, καθάπερ ὁ πάππος ἤμων ὁ 
πρὸς ¹ αὐτῆς, ὃς ἵδων τὰ τοῦ βασιλέως κακῶς 
φερόμενα ἐν τῷ πρὸς Λεύκολλον πολέμῳ, καὶ ἀμα 
γλοττορμωμένος αὐτοῦ δὲ ὀργήν, ὅτι ἄνεψιον 
αὐτοῦ Τίβιον καὶ νῦν ἐκείνου Θεόφιλον ἔτυγχα 
νευ ἀπεκτονώς νεωστὶ, ὀρμήσε τιμωρεῖν ἐκείνοις 
τε καὶ ἑαυτῷ, καὶ λαβὼν παρὰ τοῦ Λευκόλλου 
C 558 πίστεις ἀφίστησιν αὐτῷ πεντεκαίδεκα φρούρια, 
καὶ ἐπαγγελθεῖται μὲν ἐγένοντο ἀντὶ τοῦτων μεγάλαι, 
ἐπελθὼν δὲ Πομπῆιος ὃ διαδεξάμενος τῶν πόλεμον 
πάντας τοὺς ἐκεῖνοι τὰ χιρισμένους ἐχθροὺς 
ὑπέλαβε διὰ τὴν γενομένην αὐτῷ πρὸς ἐκείνου 
ὑπέχθειαν, διαπολεμήσας δὲ καὶ ἐπανελθὼν 
οὐκαδὲ ἐξενίκησεν, ὡστε τὰς τιμὰς, ὃς ὑπέσχετο ὁ 
Λεύκολλος τῶν Ποντικῶν τις, μὴ κυρώσαι τὴν 
σύγκλητον ἀδικον γὰρ εἶναι, κατορθώσαντος 
ἐτέρου τῶν πόλεμον, τὰ βραβεῖα ἐπ' ἄλλῳ γενέσθαι 
καὶ τὴν τῶν ἀριστείων διανομῆς.

34. Ἐπὶ μὲν οὖν τῶν βασιλεῶν ² οὗτο τὰ Κόμανα 
διοικεῖτο, ὡς εἰρηται, παραλαβὼν δὲ Πομπῆιος 
τὴν ἐξουσίαν ἀρχέλαυν ἐπέστησεν ιερέα καὶ 
προσώρισεν αὐτῷ χώραν δίσχοιον κύκλῳ (τοῦτο 
ὁ ἐστὶν ἐξῆκοντα στάδιοι) πρὸς τῇ ἱερᾷ, προσ- 
τάξας τοῖς ἐνοικοῦσι πειθαρχεῖν αὐτῷ· τοῦτων 
μὲν οὖν ἡγεμόν ἦν καὶ τῶν τὴν πόλιν οἰκούντων 
ἰεροδούλων κύριος πλὴν τοῦ πιπρᾶσκευν στησάν 
ησαν δὲ

¹ παρός, after πρός, omitted by editors.
² βασιλεῶν, Casaubon, for βασιλεῶν; so the later editors.
the dissolution of the kingdom, and again they were unfortunate along with the king, both Moaphernes and his relatives, except some who revolted from the king beforehand, as did my maternal grandfather, who, seeing that the cause of the king was going badly in the war with Leucullus, and at the same time being alienated from him out of wrath at his recently having put to death his cousin Tibius and Tibius' son Theophilus, set out to avenge both them and himself; and, taking pledges from Leucullus, he caused fifteen garrisons to revolt to him; and although great promises were made in return for these services, yet, when Pompey, who succeeded Leucullus in the conduct of the war, went over, he took for enemies all who had in any way favoured Leucullus, because of the hatred which had arisen between himself and Leucullus; and when he finished the war and returned home, he won so completely that the Senate would not ratify those honours which Leucullus had promised to certain of the people of Pontus, for, he said, it was unjust, when one man had brought the war to a successful issue, that the prizes and the distribution of the rewards should be placed in the hands of another man.

34. Now in the times of the kings the affairs of Comana were administered in the manner already described, but when Pompey took over the authority, he appointed Archelaüs priest and included within his boundaries, in addition to the sacred land, a territory of two schoeni (that is, sixty stadia) in circuit and ordered the inhabitants to obey his rule. Now he was governor of these, and also master of the temple-servants who lived in the city, except that he was not empowered to sell them. And even
όντος ὁπὸ ἑ καὶ ἔκλεισεν τὸν ἐξαισισχιλίων. ἤν
τῷ ὑπὸ Σύλλα καὶ τῆς συγκλήτου τιμηθέντος, φίλος δὲ Γαβρίλον τῶν
ὕπατικῶν τινός. ἐκείνου δὲ πεμφθέντος εἰς Σύριαν
ἐκεὶ καὶ αὐτὸς ἐπὶ ἑλπίδα τοῦ κοινωνήσειν αὐτῷ
παρασκευαζόμενῳ πρὸς τὸν Παρθικὸν πόλεμον,
οὐκ ἐπιτρεπόντος δὲ τῆς συγκλήτου, ταύτην
ἀφεῖς τὴν ἑπίδα, ἀλλὰν εὐρετὸ 1 μείζω. ἐτύγ-
χανε γὰρ Πτολεμαῖος ὁ τῆς Κλεοπάτρας πατὴρ
ὑπὸ τῶν Αἰγυπτίων ἐκβεβλημένος, θυγάτηρ δὲ
αὐτοῦ κατείχε τὴν βασιλείαν, ἀδελφὴ πρεσβυτέρα
τῆς Κλεοπάτρας· ταύτη χρηματίζον ἀνδρὸς βασι-
λικοῦ γένους, ἐνεχείρισαν ἑαυτὸν τοὺς συμπρῶ-
τους, προσποιησάμενος Μιθριδάτου τοῦ Ἐυπάτο-
ρος νῦσ εἶναι, 2 καὶ παραδεχθεὶς ἐβασίλευσεν ἐξ
μήνας. τούτων μὲν οὖν ὁ Γαβρίλος ἀνείλεν ἐν
παρατάξει, κατάγων τὸν Πτολεμαῖον.

35. Τίδος δ' αὐτοῦ τὴν ἱερωσύνην παρέλαβεν-
εὶδ' ὑστεροῦν Δυκομῆδης, ὁ καὶ τετράσχοινος ἀλλὰ
προσετέθη· καταλυθέντος δὲ καὶ τούτων, νῦν ἔχει
Δύτευτος, νῦσ Ἁδιατόριγος, ὅς δοκεῖ ταύτης
τυγχάνειν τῆς τιμῆς παρὰ Καῖσαρος τοῦ Σεβασ-
τοῦ δ' ἀρετήν. ὁ μὲν γὰρ Καῖσαρ, θριαμβεύσας
τὸν Ἁδιατόριγα μετὰ παῖδων καὶ γυναικῶς, ἐγνώ
ἀναιρεῖν μετὰ τοῦ πρεσβυτάτου τῶν παῖδων (ἢν
δὲ πρεσβύτατος οὕτος), τοῦ δὲ δευτέρου τῶν
ἀδελφῶν αὐτοῦ φήσαντος εἶναι πρεσβυτάτου πρὸς
τοὺς ἀπάγοντας 3 στρατιῶτας, ἔρις ἣν ἀμφοτέροις

1 C and Corais read εὐρετὸ instead of εὐρατο.
2 εἶναι, after νῦσ, Tzschucke inserts; so the later editors.
3 ἀπάγοντας, Corais, for ἀπάγοντας; so the later editors.

1 As well as in the Cappadocian Comana (12. 2. 3).
here the temple-servants were no fewer in number than six thousand. This Archelaüs was the son of the Archelaüs who was honoured by Sulla and the Senate, and was also a friend of Gabinius, a man of consular rank. When Gabinius was sent into Syria, Archelaüs himself also went there in the hope of sharing with him in his preparations for the Parthian War, but since the Senate would not permit him, he dismissed that hope and found another of greater importance. For it happened at that time that Ptolemaeus, the father of Cleopatra, had been banished by the Egyptians, and his daughter, elder sister of Cleopatra, was in possession of the kingdom; and since a husband of royal family was being sought for her, Archelaüs proffered himself to her agents, pretending that he was the son of Mithridates Eupator; and he was accepted, but he reigned only six months. Now this Archelaüs was slain by Gabinius in a pitched battle, when the latter was restoring Ptolemaeus to his kingdom.

35. But his son succeeded to the priesthood; and then later, Lycomedes, to whom was assigned an additional territory of four hundred schoeni; but now that he has been deposed, the office is held by Dyteutus, son of Adiatorix, who is thought to have obtained the honour from Caesar Augustus because of his excellent qualities; for Caesar, after leading Adiatorix in triumph together with his wife and children, resolved to put him to death together with the eldest of his sons (for Dyteutus was the eldest), but when the second of the brothers told the soldiers who were leading them away to execution that he was the eldest, there was a contest between the two

2 Consul 58 B.C.; in 57 B.C. went to Syria as proconsul.
3 See § 34.
C 559 πολὺν χρόνου, ἕως οἱ γονεῖς ἐπείσαν τὸν Δύτευτον παραχωρήσαι τῷ νεωτέρῳ τῆς νίκης. οὗτος γὰρ ἐν ἡλικία μᾶλλον ὄντα ἐπιτηδειότερον κηδεμόνα τῇ μητρὶ ἐσεσθαι καὶ τῷ λειπομένῳ ἀδελφῷ οὗτῳ δὲ τῶν μὲν συναποθανεῖν τῷ πατρί, τούτου δὲ σωθήναι καὶ τυχεῖν τῆς τιμῆς ταύτης. αἰσθάνεσθαι γὰρ, ὡς ἐσικε, Καῖσαρ ἦδη τῶν ἀνθρώπων ἀνηρμένων ἡχθέσθη, καὶ τοὺς γε" 1 σωζομένους ἐνεργεσίας καὶ ἐπιμελείας ἡξίους ὑπέλαβε, δοὺς αὐτοῖς ταύτην τῇ τιμῇ.

36. Τὰ μὲν οὖν Κόμανα ἐνανδρεῖ καὶ ἐστιν ἐμπόριον τοῖς ἀπὸ τῆς Ἀρμενίας ἀξιόλογον, συνέρχονται δὲ κατὰ τὰς ἐξόδους τῆς θεοῦ πανταχόθεν ἐκ τε τῶν πόλεων καὶ τῆς χώρας ἄνδρες ὁμοῦ γυναιξιν ἐπὶ τὴν ἔορτήν· καὶ ἀλλοι δὲ κατ' εὐχὴν ἄει τινες ἐπιδημοῦσι, θυσίας ἐπιτελοῦντες τῇ θεῷ. καὶ εἰσίν ἄβροδιαιτοὶ οἱ ἐνοικοῦντες, καὶ οἰνόφυτα τὰ κτήματα αὐτῶν ἐστὶ πάντα, καὶ πλήθος γυναικῶν τῶν ἐργαζομένων ἀπὸ τοῦ σώματος, δὲν αἱ πλείοις εἰσίν ιεραί. τρόπον γὰρ δὴ τινα μικρὰ Κόρινθος ἐστιν ἢ πόλις· καὶ γὰρ ἐκεῖ διὰ τὸ πλῆθος τῶν ἐταίρων, 2 αἱ τῆς Ἀφροδίτης ἢςαν ιεραί, πολὺς ἦν ὁ ἐπιδημῶν καὶ ἐνεορτάζων τὸ τόπω. οἱ δὲ ἐμπορικοὶ καὶ στρατιωτικοὶ τελέως ἐξανηλίσκοντο, ὡστ' ἐπ' αὐτῶν καὶ παρομίαν ἐκπεσέ̄ιν τοιαύτην·

οὐ παντὸς ἄνδρος εἰς Κόρινθον ἐσθ’ ὁ πλοῦς.

τὰ μὲν δὴ Κόμανα τοιαύτα.

1 γε, Corais, for δὲ; so the later editors.
2 οὐ read ἐταίριδων instead of ἐταίρων; so Tzschucke and Corais.

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for a long time, until the parents persuaded Dyteutus to yield the victory to the younger, for he, they said, being more advanced in age, would be a more suitable guardian for his mother and for the remaining brother. And thus, they say, the younger was put to death with his father, whereas the elder was saved and obtained the honour of the priesthood. For learning about this, as it seems, after the men had already been put to death, Caesar was grieved, and he regarded the survivors as worthy of his favour and care, giving them the honour in question.

36. Now Comana is a populous city and is a notable emporium for the people from Armenia; and at the times of the "exoduses"\(^1\) of the goddess people assemble there from everywhere, from both the cities and the country, men together with women, to attend the festival. And there are certain others, also, who in accordance with a vow are always residing there, performing sacrifices in honour of the goddess. And the inhabitants live in luxury, and all their property is planted with vines; and there is a multitude of women who make gain from their persons, most of whom are dedicated to the goddess, for in a way the city is a lesser Corinth,\(^2\) for there too, on account of the multitude of courtesans, who were sacred to Aphroditê, outsiders resorted in great numbers and kept holiday. And the merchants and soldiers who went there squandered all their money,\(^3\) so that the following proverb arose in reference to them: "Not for every man is the voyage to Corinth." Such, then, is my account of Comana.

\(^1\) See § 32 above, and the foot-note.
\(^2\) See 8. 6. 20.
\(^3\) See 8. 6. 20.
37. Τὴν δὲ κύκλω πᾶσαν ἔχει Πυθοδωρίς, ἣς ἦν τε Φανάροια ἐστὶ καὶ Ἡ Ζηλίτις καὶ Ἡ Μεγαλοπολίτις. περὶ μὲν Φανάροιας εἰρηται: ἢ δὲ Ζηλίτις ἐχεῖ πόλιν Ζῆλα ἐπὶ χώματι Σεμιράμιδος τετειχισμένην, ἐχουσαν τὸ ἱερὸν τῆς Ἀναίτιδος, ἦντερ καὶ οἱ Ἀρμενίων σέβονται. αἱ μὲν οὖν ἱεροποιοῖα μετὰ μείζονος ἀγιστείας ἐνταῦθα συντελοῦνται, καὶ τοὺς ὀρκοὺς περὶ τῶν μεγίστων ἐνταῦθα Ποντικοὶ 1 πάντες ποιοῦνται: τὸ δὲ πλήθος τῶν ἱεροδούλων καὶ αἱ τῶν ἱερέων τιμαὶ παρὰ μὲν τοῖς βασιλεῦσι τῶν αὐτῶν ἔχουν τύπον, ὥσπερ προείπομεν, νυνὶ δὲ ἐπὶ τῇ Πυθοδωρίδι πάντες ἐστίν. ἑκάκωσαν δὲ πολλοὶ καὶ ἐμείωσαν τὸ τε πλήθος τῶν ἱεροδούλων καὶ τὴν ἄλλην εὐπορίαν. ἐμειώθη δὲ καὶ ἡ παρακείμενη χώρα μερισθεῖσα εἰς πλείους δυναστείας, ἡ λεγομένη Ζηλίτις (ἡ ἔχει πόλιν Ζῆλα ἐπὶ χώματι). τὸ παλαιὸν μὲν γὰρ οἱ βασιλεῖς ὡς ἔστω πόλιν, ἀλλ' ὡς ἱερὸν διωκούν τῶν Περσικῶν θεῶν τὰ Ζῆλα, καὶ ἦν ὁ ἱερεὺς κύριος τῶν πάντων. χ' ὡς ὑπὸ τοῦ πλήθος τῶν ἱεροδούλων καὶ τοῦ ἱερέως, ὄντος ἐν περιουσίᾳ μεγάλῃ, καὶ τοῖς περὶ αὐτῶν ὑπὸ ὁλίγους χώρα τε ὑπέκειτο ἱερὰ καὶ ἦ 2 τοῦ ἱερέως. Πομ. 560 πήγος δὲ πολλὰς ἐπαρχίας προσώρισε τῷ τόπῳ καὶ πόλιν ἐνόμασε καὶ ταύτην καὶ τὴν Μεγαλόπολιν συνθεῖς ταύτην τε εἰς ὑπὸ τὴν τὴν Κουλοπηνήν καὶ τὴν Καμιστήν, ὀμόρους οὖσας τῇ τῇ μικρᾶ Ἀρμενία καὶ τῇ Λαούινοτηνή, ἐχουσάς ὀρυκτοὺς ἀλας καὶ ἔριμα ἀρχαῖον τὰ Κάμισα, νῦν κατεσπασμένον· οἱ δὲ μετὰ ταῦτα ἡγεμόνες τῶν

1 Ποντικοί. Corais, for Πολιτικοί; so the later editors.
2 ἦ, Corais and Meineke emend to ἦν.
37. The whole of the country around is held by Pythodoris, to whom belong, not only Phanaroea, but also Zelitis and Megalopolitis. Concerning Phanaroea I have already spoken. As for Zelitis, it has a city Zela, fortified on a mound of Semiramis, with the temple of Anaïtis, who is also revered by the Armenians. Now the sacred rites performed here are characterised by greater sanctity; and it is here that all the people of Pontus make their oaths concerning their matters of greatest importance. The large number of temple-servants and the honours of the priests were, in the time of the kings, of the same type as I have stated before, but at the present time everything is in the power of Pythodoris. Many persons had abused and reduced both the multitude of temple-servants and the rest of the resources of the temple. The adjacent territory, also, was reduced, having been divided into several domains—I mean Zelitis, as it is called (which has the city Zela on a mound); for in early times the kings governed Zela, not as a city, but as a sacred precinct of the Persian gods, and the priest was the master of the whole thing. It was inhabited by the multitude of temple-servants, and by the priest, who had an abundance of resources; and the sacred territory as well as that of the priest was subject to him and his numerous attendants. Pompey added many provinces to the boundaries of Zelitis, and named Zela, as he did Megalopolis, a city, and he united the latter and Culupenê and Camisenê into one state; the latter two border on both Lesser Armenia and Laviansenê, and they contain rock-salt, and also an ancient fortress called Camisa, now in

1 Cf. 11. 14. 16.  
2 Cf. 12. 3. 31.  

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Ρωμαίων τῶν δυεῖν πολιτευμάτων τούτων τὰ μὲν τοῖς Κομάνων ἱερεύσι προσένειμαι, τὰ δὲ τῷ Ζήλων ἱερεῖ, τὰ δὲ Ἀτεπόριγι, ἡ δυνάστῃ των τετραρχικοῦ γένους τῶν Γαλατῶν ἀνδρὶ τελευτήσαντος δὲ ἐκείνου, ταῦτη μὲν τὴν μερίδα, οὐ πολλὴν οὕσαν, ὡσπὸς Ἄρωμαίου εἶναι συμβαίνει καλουμένην ἐπαρχίαν (καὶ ἔστι σύστημα καθ’ αὐτὸ ὧν πολίχνιον συνοικισάντων τὰ Κάρανα, ἀφ’ οὗ καὶ ἡ χώρα Καρανίτις λέγεται), τὰ δὲ λοιπὰ ἔχει Πυθοδώρις καὶ ὁ Δὔτευτος.

38. Λειτεται δὲ τοῦ Πόντου τὰ μεταξύ ταύτης τε τῆς χώρας καὶ τῆς 'Αμισηνῶν καὶ Σινωπέων, πρὸς τε τὴν Καππαδοκίαν συντείνοντα καὶ Γαλάτας καὶ Παφλαγόνας. μετὰ μὲν οὖν τὴν Ἀμισηνῶν μέχρι τοῦ Ἀλνοῦ ἡ Φαξημωνίτις ἐστιν, ἣν Πομπήιος Νεαπόλιτων ὄνομασε, κατὰ Φαξημώνα κόμην πόλιν ἀποδεῖξας τὴν κατοικίαν καὶ προσαγορεύσας Νεάπολιν. ταῦτης δὲ τῆς χώρας τὸ μὲν προσάρκτιον πλευρὸν ἡ Γαξηλωνίτις συγκλειεί καὶ ἡ τῶν Ἀμισηνῶν, τὸ δὲ ἐσπέριον ὁ Ἀλνοῦ, τὸ δ’ ἐρῶν ἡ Фανάροια, τὸ δὲ λοιπὸν ἡ ἴμετέρα χώρα ἡ τῶν Ἀμασεῶν, πολὺ πασῶν πλείστη καὶ ἀρίστη. τὸ μὲν οὖν πρὸς τὴν Фαναροία μέρος τῆς Фαξημωνίτιδος λίμνη κατέχει πελαγία τὸ μέγεθος, ἡ Στιφάνη καλουμένη, πολύσφος καὶ κύκλῳ νομᾶς ἀφθόνους ἔχουσα καὶ παντοδαπᾶς: ἐπίκειται δ’ αὐτῇ φρούριον ἔρυμνον,

1 δ’ Ἀτεπόριγι, Tschucke, for δέ τέροργι; so the later editors.
2 τὰ, before μεταξύ, Casaubon inserts; so the later editors.
3 πόλιν, Groskurd inserts; so Meineke.
4 Γαξηλωνίτις (as in 12. 3. 13), Groskurd, for Γαξιλωτός
ruins. The later Roman prefects assigned a portion of these two governments to the priests of Comana, a portion to the priest of Zela, and a portion to Ateporix, a dynast of the family of tetrarchs of Galatia; but now that Ateporix has died, this portion, which is not large, is subject to the Romans, being called a province (and this little state is a political organisation of itself, the people having incorporated Carana into it, from which fact its country is called Caranitis), whereas the rest is held by Pythodoris and Dyteutus.

38. There remain to be described the parts of the Pontus which lie between this country and the countries of the Amisenians and Sinopeans, which latter extend towards Cappadocia and Galatia and Paphlagonia. Now after the territory of the Amisenians, and extending to the Halys River, is Phazemonitis, which Pompey named Neapolitis, proclaiming the settlement at the village Phazemon a city and calling it Neapolis.¹ The northern side of this country is bounded by Gazelonitis and the country of the Amisenians; the western by the Halys River; the eastern by Phanaroea; and the remaining side by my country, that of the Amaseians, which is by far the largest and best of all. Now the part of Phazemonitis towards Phanaroea is covered by a lake which is like a sea in size, is called Stephanê, abounds in fish, and has all round it abundant pastures of all kinds. On its shores lies a strong

¹ "New City."

Ｄηως, Γαδιλωτός Ε, Ζηλήτις ἡ, Γαζηλωτὸς other MSS.; so Meineke.

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ερήμουν νῦν, Ἰκίζαρι, καὶ πλησίον βασίλευον
κατεσκαμμένον ἡ δὲ λοιπὴ ψιλὴ τὸ πλέον καὶ
σιτοφόρος χώρα. ὑπέρκειται δὲ τῆς τῶν Ἀμα-
sέων τά τε θερμά ύδατα τῶν Φαξημωνιτῶν,
ὑγιεινὰ σφόδρα, καὶ τὸ Σαγύλιον ἐπὶ θρόνος
ορθίου καὶ υψηλοῦ πρὸς ὄξειαν ἀνατέινοντος
άκραν, ἔρυμα ἱδρυμένον ἔχον καὶ ύδρεῖον δαψιλές,
ὁ νῦν ὤλιγωρηταί, τοῖς δὲ βασιλεύσιν ἦν χρήσι-
μον εἰς πολλά. ἐνταῦθα δὲ ἔαλῳ καὶ διεθάρη
εἰς τῶν Φαρνάκου τοῦ βασιλέως παίδων Ἀρσά-
κης, δυναστεύων καὶ νεωτερίζων, ἐπιτρέψαντος
οὐδενὸς τῶν ἱγμονῶν· ἔαλῳ δὲ οὐ βία, τοῦ ἑρύ-
ματος ληφθέντος ὑπὸ Πολέμωνος καὶ Ἀκομῆδους,
βασιλέων ἄμφοῖν, ἀλλὰ λιμῷ, ἀνέφυγε γὰρ εἰς τὸ
ὄρος παρασκευῆς χωρίς, εἰργόμενος τῶν πεδίων,
εὔρε καὶ τὰ ύδρεῖα ἐμπεφραγμένα πέτραις

561 ἥλιβάτοις· οὕτω γὰρ διετέτακτο Πομπήιος, κατα-
στάν κελεύσας τὰ φρούρια καὶ µὴ ἔαν χρήσιμα
τοῖς ἀναφεύγειν εἰς αὐτὰ βουλομένους ληστηρίων
χάρων. ἐκεῖνος μὲν οὖν οὕτω διέταξε τὴν
Φαξημωνίτιν, οἱ δέ ύστερον βασιλεύσι καὶ ταύτην
ἐνείμαν.

39. Ἡ δ' ἠμετέρα πόλις κεῖται μὲν ἐν φάραγγι
βαθεία καὶ μεγάλη, δι' ἣς ὁ Ἰρις φέρεται ποταμός,
κατεσκεύασται δὲ θαυμαστῶς προοίμα τε καὶ

1 Ἰκίζαρι is doubtful. For the variant spellings see Kramer
or C. Müller.
2 κατεσκαμμένον, Corais, for κατεσκευασμένον; so the later
editors.
3 ὑπά, Jones deletes, following J. A. R. Munro (Hermathena,
— 1900), and Sir W. M. Ramsay (Classical Review, 1901,
p. 54), the latter likewise conjecturing εἰς for ὑπά.
4 κατεσκεύασται: D, κατεσκευαστὸ other MSS.
fortress, Icizari, now deserted; and, near by, a royal palace, now in ruins. The remainder of the country is in general bare of trees and productive of grain. Above the country of the Amaseians are situated the hot springs of the Phazemonitae, which are extremely good for the health, and also Sagylium, with a stronghold situated on a high steep mountain that runs up into a sharp peak. Sagylium also has an abundant reservoir of water, which is now in neglect, although it was useful to the kings for many purposes. Here Arsaces, one of the sons of King Pharnaces, who was playing the dynast and attempting a revolution without permission from any of the prefects, was captured and slain.¹ He was captured, however, not by force, although the stronghold was taken by Polemon and Lycomedes, both of them kings, but by starvation, for he fled up into the mountain without provisions, being shut out from the plains, and he also found the wells of the reservoir choked up by huge rocks; for this had been done by order of Pompey, who ordered that the garrisons be pulled down and not be left useful to those who wished to flee up to them for the sake of robberies. Now it was in this way that Pompey arranged Phazemonitis for administrative purposes, but the later rulers distributed also² this country among kings.

39. My city³ is situated in a large deep valley, through which flows the Iris River. Both by human foresight and by nature it is an admirably

¹ The translation conforms with a slight emendation of the Greek text. The MSS. make Strabo say that “Arsaces . . . was captured and slain by the sons of Pharnaces” (see critical note).

² i.e. as well as Zela and Megalopolis.

³ Amaseia.
STRABO

фυσει, πόλεως τε ἁμα καὶ φρουρίον παρέχεσθαι χρείαν δυναμένην. πέτρα γὰρ υψηλὴ καὶ περι-
κρῆμνος, κατερρωγμα ἐπὶ τὸν ποταμὸν, τῇ μὲν ἔχουσα τὸ τεῖχος ἐπὶ τῷ χείλει τοῦ ποταμοῦ, καθ' 
 öde ἡ πόλις συνώκισται, τῇ δ' ἀνατρέχον ἐκατέρω-
θεν ἐπὶ τὰς κορυφὰς δύο δ' εἰςι συμφυεῖς ἀλ-
λήλαις, πεπυργωμέναι παγκάλως. ἐν δὲ τῷ περι-
βόλῳ τούτῳ βασίλεια τ' ἐστὶ καὶ μνήματα βασιλέων. αἱ κορυφαὶ δ' ἔχουσιν αὐχένα παντά-
πασι στενὸν, πέντε ἡ ἕξ σταδίων ἐκατέρωθεν τῷ 
ὕψος, ἀπὸ τῆς ποταμίας ἀναβαίνοντι καὶ τῶν 
προαστείων ἀπὸ δὲ τοῦ αὐχένου ἐπὶ τὰς κορυφὰς 
ἀλλὰ σταδία ἔλεπται πρόσβασις ὄξεια καὶ 
πάσης βίας κρείττων ἔχει 2 δὲ καὶ ὑδρεία ἐντὸς 
ἀναφαίρετα, συρίγγων τετμημένων δυνεῖν, τῆς μὲν 
ἐπὶ τὸν ποταμόν, τῆς δ' ἐπὶ τῶν αὐχένα. ἐπέζευκ-
ται δὲ γέφυρα τῷ ποταμῷ μία μὲν ἀπὸ τῆς πόλεως 
ἐπὶ τὸ προαστεῖον, ἀλλὰ δ' ἀπὸ τοῦ προαστείου 
πρὸς τὴν ἔξω χώραν. κατὰ γὰρ τὴν γέφυραν 
ταύτην ἀπολιγμεί τὸ ὄρος τὸ τῆς πέτρας ὑπερκεί-
μενον. αὐλὼν δ' ἔστων ἀπὸ τοῦ ποταμοῦ διήκων, 
οὐ πλατύς τὸ πρῶτον τελέως, ἐπείτα πλατύνεται 
καὶ ποιεῖ τὸ Χελώκωμον καλούμενον πεδίον. εἰθ' 
ἡ Διακοπηνή καὶ ἡ Πιμωλισηνή χώρα πᾶσα 
εὐδαίμων μέχρι τοῦ Ἀλνος. ταῦτα μὲν τὰ 
ἀρκτικὰ μέρη τῆς τῶν Ἀμασέων χώρας, μήκος 
όσον πεντακοσίων σταδίων ἐπειθ' ἐξῆς ἡ λοιπὴ

1 τε ἁμα. Meineke, for ἁμα τε.
2 Dhixe have ἐκεὶ instead of ἔχει.

1 This appears to mean that the two peaks ran up into two towers, and not that they had towers built upon them.

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devised city, since it can at the same time afford the advantage of both a city and a fortress; for it is a high and precipitous rock, which descends abruptly to the river, and has on one side the wall on the edge of the river where the city is settled and on the other the wall that runs up on either side to the peaks. These peaks are two in number, are united with one another by nature, and are magnificently towered. Within this circuit are both the palaces and monuments of the kings. The peaks are connected by a neck which is altogether narrow, and is five or six stadia in height on either side as one goes up from the river-banks and the suburbs; and from the neck to the peaks there remains another ascent of one stadium, which is sharp and superior to any kind of force. The rock also has reservoirs of water inside it, a water-supply of which the city cannot be deprived, since two tube-like channels have been hewn out, one towards the river and the other towards the neck. And two bridges have been built over the river, one from the city to the suburbs and the other from the suburbs to the outside territory; for it is at this bridge that the mountain which lies above the rock terminates. And there is a valley extending from the river which at first is not altogether wide, but it later widens out and forms the plain called Chilioconum; and then comes the Diacopene and Pimolisene country, all of which is fertile, extending to the Halys River. These are the northern parts of the country of the Amaseians, and are about five hundred stadia in length. Then in order comes the

2 i.e. isthmus-like ridge.
3 i.e. "Plain of the thousand villages."
πολὺ ταύτης ἐπιμηκεστέρα μέχρι τοῦ Βαβανόμου καὶ τῆς Σιμνηῆς, ἢπερ καὶ αὐτῇ καθήκει μέχρι πρὸς τοῦ Ἀλυν τοῦτο μὲν δή το μῆκος, πλάτος δὲ τὸ ἀπὸ τῶν ἄρκτων πρὸς νότον ἔτι τε τῆν Ζηλιτίν καὶ τὴν μεγάλην Καππαδοκίαν μέχρι τῶν Τρύκμων. εἰσὶ δὲ ἐν τῇ Σιμνηῆ ἄλαι ὀρυκτῶν ἄλων, ἄφ' ὅν εἰκαζοῦσιν εἰρήσατι Ἀλυν τὸν ποταμὸν. ἔστι δὲ καὶ ἐρύματα πλείω κατεσκαμμένα ἐν τῇ ἡμετέρᾳ χώρᾳ καὶ ἔρημος γῇ πολλῇ διὰ τῶν Μιθριδατικῶν πόλεμον. ἔστι μέντοι πάσα μὲν εὐδειδρος, ἢ δ' ἰππόβοτος καὶ τοῖς ἄλλοις θρέμμασι πρόσφορος· ἄπασα δ' οἰκήσιμος καλῶς. ἐδόθη δὲ καὶ ἡ Ἀμίσεια βασιλεύσα, νῦν δ' ἐπαρχία ἐστί.

40. Λοιπῇ δ' ἐστὶν ἡ ἐκτὸς Ἀλυνος χώρα τῆς C 562 Πουτικῆς ἐπαρχίας, ἢ περὶ τοῦ Ὀλγασσοῦν, συναφῆς τῇ Σιωπίδα. ἔστι δ' ὁ Ὀλγασσοὺς ὁρος σφόδρα ψηλὸν καὶ δύσβατον· καὶ ίερὰ τοῦ ὀροὺς τούτου πανταχοῦ καθιδρυμένα ἔχουσιν οἱ Παφλαγόνες· περίκειται δ' ἱκανὸς χώρα ἄγαθῆ, ἢ τε Βλανη καὶ ἡ Δομανίτις, δ' ἡς ἦν Ἁμνίας ρεῖ ποταμός. ἐνταῦθα Μιθριδάτης ὁ Ἐὐπάτωρ τὰς Νικομήδους τοῦ Βιθυνοῦ δυνάμεις ἀρδην ἡφάνισεν, οὐδ' 1 αὐτὸς παρατυχὼν, ἀλλὰ διὰ τῶν στρατηγῶν καὶ ὁ μὲν φεύγων μετ' ὀλίγων εἰς τὴν οἰκείαν ἔσωθη, κακεῖθεν εἰς Ἰταλίαν ἐπέλευσεν, ὁ δ' ἡκολοῦθησε καὶ τὴν τε Βιθυνίαν εἶλεν εἰς ἐφόδου

1 οὖν, Corais and Meineke emend to οὐκ.

1 i.e. "salt-works."
2 Literally, salt obtained by digging or mining. On the salt-mines of northern India, see 5. 2. 6 and 15. 1. 30.
remainder of their country, which is much longer than this, extending to Babanomus and Ximenê, which latter itself extends as far as the Halys River. This, then, is the length of their country, whereas the breadth from the north to the south extends, not only to Zelitis, but also to Greater Cappadocia, as far as the Troemi. In Ximenê there are "halae" of rock-salt, after which the river is supposed to have been called "Halys." There are several demolished strongholds in my country, and also much deserted land, because of the Mithridatic War. However, it is all well supplied with trees; a part of it affords pasturage for horses and is adapted to the raising of the other animals; and the whole of it is beautifully adapted to habitation. Amaseia was also given to kings, though it is now a province.

40. There remains that part of the Pontic province which lies outside the Halys River, I mean the country round Mt. Olgassys, contiguous to Sinopis. Mt. Olgassys is extremely high and hard to travel. And temples that have been established everywhere on this mountain are held by the Paphlagonians. And round it lies fairly good territory, both Blaëné and Domanitis, through which latter flows the Amnias River. Here Mithridates Eupator utterly wiped out the forces of Nicomedes the Bithynian—not in person, however, since it happened that he was not even present, but through his generals. And while Nicomedes, fleeing with a few others, safely escaped to his home-land and from there sailed to Italy, Mithridates followed him and not only took Bithynia at the first assault but

3 Roman province, of course.
καὶ τὴν 'Ασίαν κατέσχε μέχρι Καριάς καὶ Λυκίας. κάνταυθα δ' ὑπειδεύχθη πόλις ἡ Πομπηιούπολις· ἐν δὲ τῇ πόλει ταύτῃ τὸ Σανδαρακούργιον οὐ πολὺ ἀπωθεὶ Πιμωλίσων, φυσιρίου βασιλικοῦ κατεσκαμμένου, ἀφ' οὗ ἡ χώρα ἡ ἐκατέρωθεν τοῦ ποταμοῦ καλεῖται Πιμωλισην. τὸ δὲ Σανδαρακούργιον ὅρος κοίλον ἐστὶν ἐκ τῆς μεταλλείας, ὑπελήλυθότων αὐτὸ τῶν ἐργαζομένων διώρυξε μεγάλαις· εἰργάζοντο δὲ δημοσιῶναι,¹ μεταλλευταῖς χρώμευοι τοῖς ἀπὸ κακουργίας ἀγοραζομένους ἀνδραπόδοις· πρὸς γὰρ τῷ ἐπιτόνω τοῦ ἔργου καὶ θανάσιμον καὶ δύσοιστον εἶναι τὸν ἀέρα φασὶ τὸν ἐν τοῖς μετάλλοις διὰ τὴν βαρύτητα τῆς τῶν βύλων ὁμίς, ὡστε ὧκύμορα εἶναι τὰ σώματα. καὶ δὴ καὶ ἐκλείπεσθαι ² συμβαίνει πολλάκις τὴν μεταλλείαν διὰ τὸ ἀλυσιτέλες, πλείονων μὲν ἢ διακοσίων ὄντων τῶν ἐργαζομένων, συνεχῶς δὲ νόσοις καὶ φθοραῖς δαπανωμένων. τοσαῦτα καὶ περὶ τοῦ Πόντου εἰρήσθω.

41. Μετὰ δὲ τὴν Πομπηιούπολιν ἡ λοιπὴ τῆς Παφλαγονίας ἐστὶ τῆς μεσογαίας μέχρι Βιθυνίας ἱούσι πρὸς δύσιν. ταύτης δὲ, καίτερ όλίγης σύσης, μικρὸν μὲν πρὸ ἡμῶν ἦρχον πλείους, νῦν δ' ἔχουσι 'Ρωμαῖοι, τοὺς γένους τῶν βασιλέων ἐκλιτόντος. ὄνομαίζουσι δ' οὖν τὴν ὁμορον τῇ Βιθυνίᾳ Τιμωνίτιν καὶ τὴν Γεζατόριγος καὶ

¹ δημοσιῶναι, Corais, for δημοσίων ἄει CDhilrw, δημοσίως ἄει αἴ; so the later editors.

² ἐκλείπεσθαι, Corais, for ἐκλειπέσθαι; so the later editors.

¹ "Pompey's city." On the history of this city, see J. G. C. Anderson in Anatolian Studies presented to Sir
also took possession of Asia as far as Caria and Lycia. And here, too, a place was proclaimed a city, I mean Pompeiupolis;¹ and in this city is Mt. Sandaracurgium,² not far away from Pimolisa, a royal fortress now in ruins, after which the country on either side of the river is called Pimolisenē. Mt. Sandaracurgium is hollowed out in consequence of the mining done there, since the workmen have excavated great cavities beneath it. The mine used to be worked by publicans, who used as miners the slaves sold in the market because of their crimes; for, in addition to the painfulness of the work, they say that the air in the mines is both deadly and hard to endure on account of the grievous odour of the ore, so that the workmen are doomed to a quick death. What is more, the mine is often left idle because of the unprofitableness of it, since the workmen are not only more than two hundred in number, but are continually spent by disease and death.³ So much be said concerning Pontus.

41. After Pompeiupolis comes the remainder of the interior of Paphlagonia, extending westwards as far as Bithynia. This country, small though it is, was governed by several rulers a little before my time, but, the family of kings having died out, it is now in possession of the Romans. At any rate, they give to the country that borders on Bithynia⁴ the names “Timonitis,” “the country of Gezatorix,”

William Mitchell Ramsay, p. 6. Anderson’s article is of great importance in the study of the time of the composition of Strabo’s Geography.

¹ Mt. “Realgar (red sulphuret of arsenic) mine.”
² Hence the continual necessity of purchasing other slaves to replace them.
³ i.e. as being divided up into several domains.
STRABO

Marmowlitin te kai Samiaqna kai Potamianin, dhen de tis kai Kmiatyn,\textsuperscript{1} en eis tis Kmiata, proouroin erumvnon, upokeimeon tin toy 'Olymposon orenvetai, or xristamenei ormythetoria Miathidatis, o Ktystis prosagorevti, katesti toy Ponton kuryou, kai oi ap auton tin diadochhn efylaxan mekri toy Evpatoros. Ustatatos de tis Paflagonias erei Dymotaros, Kastoros\textsuperscript{2} nivos, o prosagorevdias Filadeftos, to Morzenv\textsuperscript{3} basileion exous ta Gyrbira, polismatwv ama kai proouron.

42. Eudogos o oruktos ioxhis en Paflagonia 563 legon en eis tropos ou diorizei ton tropon, en yngros de peri tin 'Askanias limnhen fhsin tin ypto Kio, legon sydeon safes. Etei de kai tin omorou toti Ponto Paflagonian ekthymebasa, tois de Paflagosin omoroussin oi Bithynoi pros dusin, pieasomebasa kai toti trotoi epsilon. Epeita lasbontes arxh enalhn ek te troton kai toti Paflagonov toti ezhis totoi pros imov mekri toy Taurov synvrainon, parallila to Ponto kai 'i Kappadokia: toiautin gar tina upografivei tazein kai merismou h ton tropon fusis.

\textsuperscript{1} Kmiatyn, Corais, for Kmiatyn; so the later editors.
\textsuperscript{2} Kastoros, Casaubon, for Kastorou CDhl, Kastorou idoxe.
\textsuperscript{3} Morzen, Corais, Kramer, and Meineke, for Morzen.
and also "Marmolitis," "Sanisenê," and "Potamia." There was also a Cimiatenê, in which was Cimiata, a strong fortress situated at the foot of the mountainous country of the Olgassys. This was used by Mithridates, surnamed Ctistes, as a base of operations when he established himself as lord of Pontus; and his descendants preserved the succession down to Eupator. The last to reign over Paphlagonia was Deiotarus, the son of Castor, surnamed Philadelphus, who possessed Gangra, the royal residence of Morzeiûs, which was at the same time a small town and a fortress.

42. Eudoxus mentions fish that are "dug up" in Paphlagonia "in dry places," but he does not distinguish the place; and he says that they are dug up "in moist places round the Ascanian Lake below Cius," without saying anything clear on the subject. Since I am describing the part of Paphlagonia which borders on Pontus and since the Bithynians border on the Paphlagonians towards the west, I shall try to go over this region also; and then, taking a new beginning from the countries of these people and the Paphlagonians, I shall interweave my description of their regions with that of the regions which follow these in order towards the south as far as the Taurus—the regions that run parallel to Pontus and Paphlagonia; for some such order and division is suggested by the nature of the regions.

1 i.e. "Founder" of Pontus as an independent kingdom; reigned 337-302 B.C.
2 Cf. the "dug mullets" in Celtica, 4. 1. 6.
1. Τὴν δὲ Βιθυνίαν ἀπὸ μὲν τῆς ἀνατολῆς ὀρίζουσι Παφλαγόνες τε καὶ Μαριανδυνοὶ καὶ τῶν Ἐπικτήτων τινὲς, ἀπὸ δὲ τῶν ἄρκτων ἡ Ποντική θάλασσα ἢ ἀπὸ τῶν ἐκβολῶν τοῦ Σαγγαρίου μέχρι τοῦ στόματος τοῦ κατὰ Βυζάντιον καὶ Χαλκηδόνα, ἀπὸ δὲ δύσεως ἡ Προποντίς, πρὸς νότον δὲ ἡ Μυσία καὶ ἡ Ἐπίκτητος καλομενὴ Φρυγία, ἢ δ' αὐτῇ καὶ Ἐλλησποντιακῇ Φρυγίᾳ καλομενὴ.

2. Ταύτης δ' ἐπὶ μὲν τῷ στόματι τοῦ Πόντου Χαλκηδῶν ἱδρυται, Μεγαρέων κτίσμα, καὶ κῶμη Χρυσόπολις καὶ τὸ ἱερὸν τοῦ Χαλκηδόνου, ἔχει δ' ἡ χώρα μικρὸν ὑπὲρ τῆς θαλάττης κρήνην Αζαριτίαν, τρέφονσαν προκοδέλους μικροὺς· ἐπειτ' ἐκδέχεται τὴν τῶν Χαλκηδονίων ἡ ιόνα ὁ Ἀστακηνῶς καλούμενος κόλπος, μέρος ὅπως τῆς Προποντίδος, εὖ δ' ἡ Νικομήδεια ἔκτισται ἐπώνυμος ἐνὸς τῶν Βιθυνικῶν βασιλέων, τοῦ κτίσαντος αὐτὴν πολλοὶ δ' ὡς ρωμαῖως ὁνομάσθησαν, καθάπερ Πτολεμαῖοι, διὰ τὴν τοῦ πρώτου δόξαν. ἦν δ' ἐν αὐτῷ τῷ κόλπῳ καὶ Ἀστακὸς πόλις, Μεγαρέων κτίσμα καὶ Ἀθηναίων καὶ μετὰ ταῦτα Δοιδαλσοῦ, ἀφ' ἦς καὶ ὁ κόλπος ὁνομάσθη. κατεσκάφη δ' ὑπὸ Δυσιμάχου τοὺς δ' ὁικήτορας μετήγαγεν εἰς Νικομήδειαν ὁ κτίσας αὐτὴν.

3. Τῷ δ' Ἀστακηνῷ κόλπῳ ἄλλος συνεχὴς ἔστιν, ἐσέχων μᾶλλον πρὸς ἀνίσχοντα ἥλιον, ἐν ὧν Προσιάζεστιν, ἡ Κλος πρῶτερον ὁνομασθείσα.

1 μικρὸν oxz and the editors, instead of μικράν.
GEOGRAPHY, 12. 4. i–3

IV

1. Bithynia is bounded on the east by the Paphlagonians and Mariandyni and some of the Epicteti; on the north by the Pontic Sea, from the outlets of the Sangarius River to the mouth of the sea at Byzantium and Chalcedon; on the west by the Propontis; and towards the south by Mysia and by Phrygia “Epictetus,” as it is called, though the same is also called “Hellespontiac” Phrygia.

2. In this last country, at the mouth of the Pontus, are situated Chalcedon, founded by the Megarians, and Chrysopolis, a village, and the Chalcedonian temple; and slightly above the sea the country has a spring called Azaritia, which breeds little crocodiles. Then the Chalcedonian shore is followed by the Astacene Gulf, as it is called, a part of the Propontis; and it was on this gulf that Nicomedesia was founded, being named after one of the Bithynian kings, who founded it.\(^1\) But many kings, for example the Ptolemies, were, on account of the fame of the first, given the same name. And on the gulf itself there was also a city Astacus, founded by the Megarians and Athenians and afterwards by Doedalsus; and it was after the city Astacus that the gulf was named. It was rased to the ground by Lysimachus, and its inhabitants were transferred to Nicomedeia by the founder of the latter.

3. Continuous with the Astacene Gulf is another gulf, which runs more nearly towards the rising sun than the former does; and on this gulf is Prusias, formerly called Cius. Cius was rased to the ground

\(^1\) Nicomedes I, in 264 B.C.
κατέσκαψε δὲ τὴν Κίον Φιλίππος, οὖν Δημητρίου μὲν ύιός, Περσέως δὲ πατήρ, ἐδωκε δὲ Προσίδω τῷ Ζήλῳ, συγκατασκώσατι καὶ ταύτῃ καὶ Μύρλειαν ἀστυνεῖτονα πόλιν, πλησίον δὲ καὶ Προύσης ὦνσαν ἀναλαβόν τ' ἐκείνος ἐκ τῶν ἐρειπίων αὐτὰς ἐπονόμασεν ἄφ' ἐαυτοῦ μὲν Προσίδα πόλιν τὴν Κίον, τὴν δὲ Μύρλειαν Ἀπάμειαν ἀπὸ τῆς γυναικός. οὕτως δ' ἔστὶν ὁ Προσίς ὁ καὶ Ἀννίβας δεξάμενος, ἀναχωρήσαντα δεύρῳ μετὰ τὴν 'Αντιόχου ἤτταν, καὶ τῆς ἐφ' Ἐλλησσόντων Φρυγίας ἀναστὰς κατὰ συμβάσεις τοῖς Ἀτταλικοῖς, ἥν οἱ μὲν πρώτοιν ἐκάλουν μικρὰν Φρυγίαν, ἐκείνοι δ' Ἐπίκτητον ὄνομασαν. ὑπέρκειται δὲ τῆς Προσίδος ὄρος, ὁ καλοῦσιν Ἀργανθώνων. ἐνταῦθα δὲ μυθεύσας τὸν Ἄλαν, ἐνα τῶν Ἡρακλέους ἐταίρων συμπλεύσαντα ἐπὶ τῆς Ἄργος αὐτῷ, ἐξίουτα δὲ ἐπὶ ύδρεαν ὑπὸ νυμφῶν ἀρπαγήγα λέγεται. Κίον δὲ, καὶ τοῦτον Ἡρακλέους ἐταίρον καὶ συμπλουν, ἐπανεκλότον ἐκ Κόλχων αὐτόθι καταμείναι καὶ κτίσαι τὴν πόλιν ἐπώνυμον αὐτοῦ καὶ ἵνα δ' ἐπὶ ἐορτή τις ἄγεται παρὰ τοῖς Προσιεῦσιν καὶ ὄρειβασία, θιασεύνοντων καὶ καλοῦντων Ἄλαν, ὡς ἄν κατὰ ξήτησιν τὴν ἐκείνου πεποιμένων τὴν ἐπὶ τὰς ὤλας ἔξοδον. πολιτευσάμενοι δὲ πρὸς Ῥωμαίους οἱ Προσιεῦσι εὐνοικῶς ἐλευθερίας ἐτυχον. οἱ δ' Ἀπαμείς ἐποικίαν ἐδέξαντο Ῥωμαίων. Προύσα δὲ ἐπὶ τῷ Ὀλύμπῳ ἱδρυται τῷ Μυσίῳ, πόλις εὐνομομενή, τοῖς τε Φρυξίν ὁμορος καὶ τοῖς Μυσοῖς, κτίσμα Προσίου τοῦ πρὸς Κροὺσον πολεμήσαντος.

1 Ἀπαμείς, Corais, for Ἀπαμείς; so the later editors.
2 Κρούσον is probably an error for Κέρον (see Stephanus s.v. Προύσα).
by Philip, the son of Demetrius and father of Perseus, and given by him to Prusias the son of Zelas, who had helped him raise both this city and Myrleia, which latter is a neighbouring city and also is near Prusa. And Prusias restored them from their ruins and named the city Cius "Prusias" after himself and Myrleia "Apameia" after his wife. This is the Prusias who welcomed Hannibal, when the latter withdrew thither after the defeat of Antiochus, and who retired from Phrygia on the Hellespont in accordance with an agreement made with the Attalici. 1 This country was in earlier times called Lesser Phrygia, but the Attalici called it Phrygia Epictetus. 2 Above Prusias lies a mountain called Arganthonium. And here is the scene of the myth of Hylas, one of the companions of Heracles who sailed with him on the Argo, and who, when he was going out to get water, was carried off by the nymphs. And when Cius, who was also a companion of Heracles and with him on the voyage, returned from Colchis, he stayed here and founded the city which was named after him. And still to this day a kind of festival is celebrated among the Prusians, a mountain-ranging festival, in which they march in procession and call Hylas, as though making their exodus to the forests in quest of him. And having shown a friendly disposition towards the Romans in the conduct of their government, the Prusians obtained freedom. Prusa is situated on the Mysian Olympus; it is a well-governed city, borders on the Phrygians and the Mysians, and was founded by the Prusias who made war against Croesus. 3

1 Kings of Pergamum.
2 i.e. "Newly acquired," or "annexed," territory.
3 See critical note.
4. Διορίσαι δὲ τοὺς ὅρους χαλεπῶν τοὺς τε Βιθυνίων καὶ Φρυγῶν καὶ Μυσῶν καὶ ἐτί Δολιόνων τῶν περὶ Κύζικον καὶ Μυγδόνων καὶ Τρώων καὶ διότι μὲν εἶναι δὲ ἐκαστὸν φύλον χωρίς, ὁμολογεῖται. καὶ ἐπὶ γε τῶν Φρυγῶν καὶ τῶν Μυσῶν καὶ παροιμιάζονταἰ

χωρίς τὰ Μυσῶν καὶ Φρυγῶν ὀρίσματἀ
dιορίσαι δὲ χαλεπῶν. αὐτιον δὲ τὸ τοὺς ἐπήλυδας βαρβάρους καὶ στρατιώτας οὕτος μὴ βεβαιῶς κατέχειν τὴν κρατηθείσαν, ἀλλὰ πλανήτας εἰναι τὸ πλέον, ἐκβάλλοντας καὶ ἐκβαλλόμενους. ἀπαντα δὲ τὰ ἔθνη ταύτα Θρᾴκια τις εἰκάζοι ἂν, διὰ τὸ τὴν περαιάν νέμεσθαι τούτους, καὶ διὰ τὸ μὴ πολὺ ἐξαλλάττειν ἀλλήλων ἐκατέρους.

5. "Ομως δ' ἐφ' ὅσον εἰκάζειν οὕτον τε, τῆς μὲν Βιθυνίας μέσην ἀν τις θείς καὶ τῆς ἐκβολῆς τοῦ Αἰσῆπου τὴν Μυσίαν, ἀπτομένη τῆς θαλάττης καὶ διήκουσαν μέχρι τοῦ Ὁλύμπου σχεδὸν παντὸς κύκλῳ δὲ τὴν Ἐπίκτητον κειμένην ἐν τῇ μεσογαίᾳ, θαλάττης οὐδαμοῦ ἀπτομένην, διατείνουσαν δὲ μέχρι τῶν έως μερῶν τῆς Ἀσκανίας λίμνης τε καὶ χώρας, ὁμονύμως γὰρ τῇ λίμνῃ καὶ ἣ χώρα ἐλέγετο. καὶ ἦν αὐτῆς τὸ μὲν Φρύγιον, τὸ δὲ Μύσιον, ἀπωτέρω δὲ τῆς Τροίας τὸ Φρύγιον, καὶ δὴ καὶ οὕτω δεκτέων τὸ παρὰ τῷ ποιήτῃ, όταν φἠ:

Φύρκυς δ' αὖ Φρύγας ἤγε καὶ Ἀσκάνιος θεοειδῆς,
τῆλ' ἔξ Ἀσκανίης,

1 τό, before φύλον, E omits; so Meineke.
2 διορίσαι E, διορισάμενοι CDhilirv, διορίσασθαι oxx.
4. It is difficult to mark the boundaries between the Bithynians and the Phrygians and the Mysians, or even those between the Doliones round Cyzicus and the Mygdonians and the Trojans. And it is agreed that each tribe is “apart” from the others (in the case of the Phrygians and Mysians, at least, there is a proverb, “Apart are the boundaries of the Mysians and Phrygians”), but that it is difficult to mark the boundaries between them. The cause of this is that the foreigners who went there, being barbarians and soldiers, did not hold the conquered country firmly, but for the most part were wanderers, driving people out and being driven out. One might conjecture that all these tribes were Thracian because the Thracians occupy the other side \(^1\) and because the people on either side do not differ much from one another.

5. But still, as far as one is able to conjecture, one might put down Mysia as situated between Bithynia and the outlet of the Aesepus River, as touching upon the sea, and as extending as far as Olympus, along almost the whole of it; and Epictetus as lying in the interior round Mysia, but nowhere touching upon the sea, and as extending to the eastern parts of the Ascanian Lake and territory; for the territory was called by the same name as the lake. And a part of this territory was Phrygian and a part Mysian, but the Phrygian part was farther away from Troy. And in fact one should thus interpret the words of the poet when he says, “And Phorcys and godlike Ascanius led the Phrygians from afar, from Ascania,” \(^2\)

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\(^1\) *i.e.* the European side.

\(^2\) *Iliad* 2. 862.

\(^3\) All MSS. except E read \(\delta\)ε after \(\sigma\chi\epsilon\delta\omicron\nu\).
τῆς Φρυγιακῆς, ὡς οὖσης ἐγγυτέρω ἄλλης Ἀσκανίας Μυσιακῆς τῆς πρὸς τῇ νῦν Νικαία, ἦς μέμνηται, ὅταν φη:

C 565 Πάλμυν τ' Ἀσκανίων τε Μόρυν θ', ὥπε Ἰπποτίώνος,
Μυσῶν ἀγχεμάχων ἡγίτορα,
οἶ ὡς Ἀσκανίης ἐριθώλακος ἠλθὼν ἀμοιβοῖ.
οὗ βαυμαστὸν δ', εἰ τῶν Φρυγῶν εἰπὼν τινα ἡγεμόνα Ἀσκανίον καὶ εἰς Ἀσκανίας ἦκοντα, καὶ Μυσῶν τινὰ λέγει ἡγεμόνα Ἀσκανίον καὶ εἰς Ἀσκανίας ἦκοντα· πολλῆ γὰρ ἡ ὀμωνυμία παρ' αὐτῷ, καὶ ἡ ὑπὸ τῶν ποταμῶν καὶ λιμνῶν καὶ χωρίων ἐπίκλησις.

6. Καὶ τὸν Αἰσηπόν δὲ τῶν Μυσῶν ὀριον παραδίδωσιν αὐτὸς ὁ ποιητῆς· τὴν γὰρ ὑπὲρ τοῦ Ἰλίου παρώρειαν τῆς Τροίας καταλέξας τὴν ὑπ’ Αἴνεια, ἤν Δαρδανίαν ἔκαλεσε, τίθησιν ἐφεξῆς πρὸς ἄρκτον καὶ τὴν Λυκίαν, τὴν ὑπὸ Πανδάρῳ, ἐν ἥ ἡ Ζέλεια· καὶ φησιν·

οἰ δὲ Ζέλειαν ἐναυὸν ὑπαὶ πόλα νειατὸν 'Ἰδῆς,
ἀφειεὶ πόνοιτες ὕδωρ μέλαν Αἰσηπόνοι
Τρώες.

τῇ δὲ Ζελεία ὑποπέπτοικε πρὸς θαλάττῃ ἐπιτάδε ὁ Αἰσηπός τοῦ τῆς Ἀδραστείας πέδιον καὶ Τήρεια καὶ η Πιτώς καὶ καθολὸν ἡ νῦν Κυζικήν ἡ πρὸς Πριμῷρῳ, ἢν ἐφεξῆς καταλέγειν· εἶτα ἀνακάμπτει πάλιν ἐπὶ τὰ πρὸς ἑώ μέρη καὶ τὰ ἐπέκεινα, ὡστε ἐμφαίνετε τὴν μέχρι Αἰσηπόν πέρας ἡγούμενος τῆς Τρωάδος τὸ ἄρκτικον καὶ

1 εἰς, before τὴν Λυκίαν, omitted by ozz and the editors.

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that is, the Phrygian Ascania, since his words imply that another Ascania, the Mysian, near the present Nicaea, is nearer Troy, that is, the Ascania to which the poet refers when he says, “and Palmys, and Ascanius, and Morys, son of Hippotion (Morys being leader of the Mysians, hand-to-hand fighters), who had come from deep-soiled Ascania to relieve their fellows.”

And it is not remarkable if he speaks of one Ascanius as a leader of the Phrygians and as having come from Ascania and also of another Ascanius as a leader of the Mysians and as having come from Ascania, for in Homer identity of names is of frequent occurrence, as also the surnaming of people after rivers and lakes and places.

6. And the poet himself gives the Aesepus as a boundary of the Mysians, for after naming the foothills of Troy above Ilium that were subject to Aeneas, which he calls Dardania, he puts down Lycia as next towards the north, the country that was subject to Pandarus, in which Zeleia was situated; and he says, “and they that dwelt in Zeleia 'neath the nethermost foot of Mt. Ida, wealthy men, Trojans, who drink the dark water of the Aesepus.”

Below Zeleia, near the sea, and on this side of the Aesepus, are the plain of Adrasteia, Mt. Tereia, and Pitya (that is, speaking generally, the present Cyzicene near Priapus), which the poet names next after Zeleia; and then he returns to the parts towards the east and those on the far side of the Aesepus, by which he indicates that he regards the country as far as the Aesepus as the northerly and easterly limit of the

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1 See Leaf, Troy, p. 301.
2 Iliad 13. 792.
3 Iliad 2. 824.
4 Iliad 2. 828.
ἐὼν. ἀλλὰ μὴν μετά γε τὴν Τρωάδα ἡ Μυσία ἐστὶ καὶ ὁ Ὀλυμπός. ἢ μὲν οὖν παλαιὰ μνήμη τοιαύτην τινὰ υπαγορεύει τὴν τῶν ἐθνῶν θέσιν, αἱ δὲ νῦν μεταβολαὶ τὰ πολλὰ ἐξῆλθαν, ἀλλοτ' ἄλλων ἐπικρατοῦντων, καὶ τὰ μὲν συγχεόντων, τὰ δὲ διασπῶντων. καὶ γὰρ Φρύγες ἐπεκράτησαν καὶ Μυσοὶ μετὰ τὴν Τροίας ἄλωσιν, εἰθ' ύστερον Λυδοὶ καὶ μετ' ἐκεῖνων ¹ Λῖσσες καὶ Ιωνες, ἐπείτα Πέρσαι καὶ Μακεδόνες, τελευταῖοι δὲ 'Ρωμαῖοι, ἔφ' ὅν ὅδε καὶ τὰς διαλέκτους καὶ τὰ ὑώματα ἀποθέβληκας οἱ πλείστοι, γεγονότος ἐτέρου τινὸς μερισμοῦ τῆς χώρας, οὔ μᾶλλον φροντίζαι δεῖ τὰ νῦν οία ἐστὶ ² λέγοντας, τῇ δὲ ἀρχαιολογία μετρίως προσέχοντας.

7. Ἐν δὲ τῇ μεσογαίᾳ τῆς Βιθυνίας τὸ τε Βιθύνιον ἐστὶν, ὑπερκείμενον τοῦ Τιείου καὶ ἔχων τὴν περὶ Σάλωνα χώραν ἀρίστην βουβοσίοις, ὅθεν ἐστὶν ὁ Σαλωνίτης τυρός, καὶ Νῖκαία, ἡ μητρόπολις τῆς Βιθυνίας ἐπὶ τῇ Ἀσκανία λίμνη, περίκειται δὲ κύκλῳ πεδίου μέγα καὶ σφόδρα εὐδαίμον, οὐ πάνυ δὲ υγιείνον τοῦ θέρους, κτίσμα Ἀντιγόνου μὲν πρῶτον τοῦ Φιλίππου, διὸ αὐτήν Ἀντιγόνιαν προσεῖπεν, εἰτὰ Λυσιμάχον, διὸ ἀπὸ τῆς γυναικὸς μετωνόμασε Νίκαιαν· την δ' αὐτὴ θυγάτηρ Ἀντιπάτρου. ἐστὶ δὲ τῆς πόλεως

¹ Chiozz have ἐκεῖνως.
² οία ἐστι (οἳ ἐστι Meineke), Jones, for οἳ ἐσται (sic) C, ὡς οἶδαν τε χ, οἰεται other MSS.; but the νητα of Corais is tempting.
Troad. Assuredly, however, Mysia and Olympus come after the Troad. Now ancient tradition suggests some such position of the tribes as this, but the present differences are the result of numerous changes, since different rulers have been in control at different times, and have confounded together some tribes and sundered others. For both the Phrygians and the Mysians had the mastery after the capture of Troy; and then later the Lydians; and with them the Aeolians and the Ionians; and then the Persians and the Macedonians; and lastly the Romans, under whose reign most of the peoples have already lost both their dialects and their names, since a different partition of the country has been made. But it is better for me to consider this matter when I describe the conditions as they now are,¹ at the same time giving proper attention to conditions as they were in antiquity.

7. In the interior of Bithynia are, not only Bithynium, which is situated above Ticeium and holds the territory round Salon, where is the best pasturage for cattle and whence comes the Salonian cheese, but also Nicaea, the metropolis of Bithynia, situated on the Ascanian Lake, which is surrounded by a plain that is large and very fertile but not at all healthful in summer. Nicaea was first founded by Antigonus ² the son of Philip, who called it Antigonia, and then by Lysimachus, who changed its name to that of Nicaea his wife. She was the daughter of Antipater.³ The city is sixteen stadia in

² King of Asia; defeated by Lysimachus at the battle of Ipsus in Phrygia (301 B.C.), and fell in that battle in his 81st year (Diodorus Siculus 20. 46-86).
³ Appointed regent of Macedonia by Alexander in 334 B.C.
έκκαιδεκαστάδιος οἱ περίβολος ἐν τετραγώνῳ 

σχῆματι· ἔστι δὲ καὶ τετράπυλος ἐν πεδίῳ.

C 566 κείμενος ἔρρυμοτομημένος πρὸς ὀρθὰς γωνίας, ὥστ' ὧφ' ἐνός λίθου κατὰ μέσον ἱδρυμένου 

τὸ γυμνάσιον τὰς τέτταρας ὀρᾶσθαι πύλαις. 

μικρὸν δ' ὑπὲρ τῆς Ἀσκανίας Λίμνης Ὀτροία 

πολίχνη, πρὸς τοῖς ὅροις ἡδ' τῆς Бιθυνίας τοῖς 

πρὸς ἔως εἰκιάζουσι δ' ἀπὸ Ὀτρέως Ὀτροίαν 

καλεῖσθαι.

8. Ὄσι δ' ἡ κατοικία Μυσῶν ἡ Бιθυνία, 

πρῶτον μαρτυρήσει Σκύλαξ ὁ Καρυανδεὺς,2 

φήσας περιοικεῖν τὴν Ἀσκανίαν Λίμνην Φρύγας 

καὶ Μυσῶν, ἔπειτα Διονύσιος ὁ τὰς κτίσεις 

συγγράφας, ὃς τὰ 3 κατὰ Χαλκηδόνα καὶ Βυζάν-

τιον στενά, ἀ ἱν τὸν Ὄρακιος Βόσπορος καλεῖται, 

πρῶτον φησὶ Μύσιον Βόσπορον προσαγορεύσε-

θαι· τοῦτο δ' ἂν τις καὶ τοῦ Θράκας εἶναι τοὺς 

Μυσῶν μαρτύριοι θείοι· ὁ τε Εὐφορίων,

Μυσοῖο παρ' ὑδασίν Ἀσκανίοιο 

λέγων, καὶ ὁ Λίτωλος Ἀλέξανδρος,

οἱ καὶ ἐπ' Ἀσκανίων δῷματ' ἔχουσι ρόδων 

λίμνης Ἀσκανίας ἐπὶ χείλεσιν, ἐνθα Δολίων 

νῶθ' Σιλπνοῦ νάσσατο καὶ Μελίης,

τὸ αὐτὸ ἐκμαρτυροῦσιν, οὖνδαμοι τῆς Ἀσκανίας 

λίμνης εὐρισκομένης ἀλλ' ἐνταῦθα μόνον.

9. Ἀνδρεῖς δ' ἀξιόλογοι κατὰ παιδείαν γεγό-

νασίν ἐν τῇ Бιθυνίᾳ Ξενοκράτῃς τε ὁ φιλόσοφος

1 πρῶτον, after καλεῖσθαι, is omitted by ες.
2 Καρυανδεὺς, Casaubon, for Καρυανδρεὺς; so the later editors.

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circuit and is quadrangular in shape; it is situated in a plain, and has four gates; and its streets are cut at right angles, so that the four gates can be seen from one stone which is set up in the middle of the gymnasium. Slightly above the Ascanian Lake is the town Otroea, situated just on the borders of Bithynia towards the east. It is surmised that Otroea was so named after Otreus.

8. That Bithynia was a settlement of the Mysians will first be testified by Scylax the Caryandian, who says that Phrygians and Mysians lived round the Ascanian Lake; and next by the Dionysius who wrote on “The Foundings” of cities, who says that the strait at Chalcedon and Byzantium, now called the Thracian Bosporus, was in earlier times called the Mysian Bosporus. And this might also be set down as an evidence that the Mysians were Thracians. Further, when Euphorion says, “beside the waters of the Mysian Ascanius,” and when Alexander the Aetolian says, “who have their homes on the Ascanian streams, on the lips of the Ascanian Lake, where dwelt Dolion the son of Silenus and Melia,” they bear witness to the same thing, since the Ascanian Lake is nowhere to be found but here alone.

9. Bithynia has produced men notable for their learning: Xenocrates the philosopher, Dionysius the

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1 This Scylax was sent by Darius Hystaspis on a voyage of exploration down the Indus, and did not return for two and a half years (Herodotus 4:44).
2 Dionysius of Chalcis in Euboea.
3 See Dictionary in Vol. IV.
4 Passage again cited in 14. 5. 29.

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3 ὁς τά, Corais, for ὅτι CDhilo, ετί τῷ, ὅτι τά κατ᾽; so the later editors.
καὶ Διονύσιος ὁ διαλεκτικὸς καὶ Ἀππάρχος καὶ Θεοδόσιος καὶ οἱ παῖδες αὐτοῦ μαθηματικοὶ Κλεοχάρης τε Ῠήτωρ, ὁ Μυρλεανός, Ἀσκληπιάδης τε ἰατρός, ὁ Προυσιέως.

10. Πρὸς νότον δ’ εἰσὶ τοῖς Βιθυνοῖς οἱ περὶ τὸν Ὀλυμπον Μυσόι (οὐδ’ Ὀλυμπηνοῦς καλοῦσί timess, οὐ δ’ Ἐλλησποντίους) καὶ ἡ ἐφ’ Ἐλλησποντίῳ Φρυγία, τοῖς δὲ Παφλαγόσι Γαλάται, ἀμφοτέρων τε τούτων ἔτι πρὸς νότον ἡ μεγάλη Φρυγία καὶ Λυκαονία μέχρι τοῦ Παῦρου τοῦ Κιλκίου καὶ τοῦ Πισιδικοῦ. ἔπει δὲ τὰ τῇ Παφλαγονίᾳ συνεχῆ παράκειται τῷ Πόντῳ καὶ τῇ Καππαδοκίᾳ καὶ τοῖς ἢδη περιωδευμένοις ἐθνεσίς, οἰκείους ἀν εὑρή τὰ τοῦτοι γειτονώντα μέρη προσαποδονύναι πρῶτον, ἔπειτα τοὺς ἐξής τοποὺς παραδείξαι.

V

1. Πρὸς νότον τοίνυν εἰσὶ τοῖς Παφλαγόσι Γαλάται: τούτων δ’ ἐστὶν ἐθνὺς τρία, ὅπερ μὲν τῶν ἡγεμόνων ἐπώνυμα, Τρόκμοι καὶ Τολιστοβώγιοι, το τρίτων δ’ ἀπὸ τοῦ ἐν Κελτικῇ ἐθνοῦς Τεκτοναγίας. κατέσχοσ δὲ τὴν χώραν ταύτην οἱ Γαλάται πλανηθέντες πολὺν χρόνον καὶ καταδραμόντες τὴν ὑπὸ τοῖς Ἀτταλικοῖς βασιλεύσι χώραν καὶ

1 Κλεοχάρης, Meineke, for Κλεοφάνης.
2 After Ῠήτωρ Meineke wrongly emends the text to read ὃ [τε] Μυρλεανὸς Ἀσκληπιάδης [γραμματικὸς] ἱατρὸς [τε] ὁ Προυσιέως. See Pauly-Wissowa, s. v. θ.
3 Τὸν Τρόκμοι, Κράμερ, for Τολιστοβώγιοι; so the later editors.
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dialectician, Hipparchus, Theodosius and his sons the mathematicians, and also Cleochares the rhetorician of Myrleia, and Asclepiades the physician of Prusa.

10. To the south of the Bithynians are the Mysians round Olympus (who by some are called the Olympen and by others the Hellespontii) and the Hellespontian Phrygia; and to the south of the Paphlagonians are the Galatae; and still to the south of these two is Greater Phrygia, as also Lycaonia, extending as far as the Cilician and the Pisidian Taurus. But since the region continuous with Paphlagonia is adjacent to Pontus and Cappadocia and the tribes which I have already described, it might be appropriate for me first to give an account of the parts in the neighbourhood of these and then set forth a description of the places that come next thereafter.

V

1. The Galatians, then, are to the south of the Paphlagonians. And of these there are three tribes; two of them, the Trocmi and the Tolistobogii, are named after their leaders, whereas the third, the Tectosages, is named after the tribe in Celtica. This country was occupied by the Galatae after they had wandered about for a long time, and after they had overrun the country that was subject to the Attalic and the Bithynian kings, until by volun-

1 See Dictionary in Vol. I.
2 The friend of Crassus; lived at the beginning of the first century B.C.
3 See 4. 1. 13.
τοῖς Βιθυνοῖς, ἑώς παρ' ἐκόντων ἔλαβον τῆν νῦν Γαλατίαν καὶ Γαλλογραικίαν λεγομένην. ἀρχηγὸς δὲ ἔδειχε μάλιστα τῆς περαιώσεως τῆς εἰς τὴν C 567 Ἀσίαν γενέσθαι Λεονύρομος. τρεῖς δὲ ὄντων ἔθνων ὁμογλώττων καὶ κατ' ἄλλο οὐδὲν ἐξηλλαγμένων, ἐκαστὸν διελόντες εἰς τέτταρας μερίδας τετραρχίαν ἐκάλεσαν, τετράρχην ἔχουσαν ἕδην καὶ δικαστὴν ἑνά καὶ στρατοφύλακα ἕνα, ὑπὸ τῷ τετράρχῃ τεταγμένους, ὑποστρατοφύλακας δὲ δύο. ἡ δὲ τῶν δώδεκα τετραρχῶν βουλὴ ἄνδρες ἦσαν τριακόσιοι, συνήγοντο δὲ εἰς τὸν καλούμενον Δρυνέμετον. τὰ μὲν οὖν φοινικὰ ἡ βουλὴ ἐκρίνε, τὰ δὲ ἄλλα οἱ τετράρχαι καὶ οἱ δικασταί. πάλαι μὲν οὖν ἦν τοιαύτη τις ἡ διάταξις, καθ' ἡμᾶς δὲ εἰς τρεῖς, εἰτ' εἰς δύο ἡγεμόνας, εἴτ' εἰς ἕνα ἢκεν ἡ δυναστεία, εἰς Δημόταρον, εἴτ' ἐκεῖνον διεδέξατο Ἀμύντας, τῷ ἔχουσι Ρωμαίοι καὶ τάυτην καὶ τὴν ὑπὸ τῶν Ἀμύντας γενομένην πᾶσαν εἰς μίαν συναγωγόντες ἐπαρχίαν.

2. Ἐχουσι δὲ οἱ μὲν Τρόκμοι1 τὰ πρὸς τῷ Ποντῷ καὶ τῇ Καππαδοκίᾳ ταύτα δ' ἐστὶ τὰ κράτιστα οὖν νέμονται Γαλάται· φρούρια δ' αὐτοῖς τετείχισται τρία, Ταυύνων, ἐμπόριον τῶν ταύτης, ὀποῦ ὁ τῶν Δίος κολοσσός χάλκους καὶ τέμενος αὐτοῦ ἄσυλον, καὶ Μιθρεδάτων, δ' ἐδώκει Πομπήιος Βογοδιατάρῳ,2 τῆς Ποντικῆς βασιλείας ἀφορίσας· τρίτον δὲ πῶς Δανάλα,3 ὀποῦ τῶν

1 Τρόκμοι, man. sec. in E. Τρόγμοι other MSS.
2 Βογοδιατάρῳ is doubtful. For various conjectures see notes of Groskurd, Kramer, and C. Müller.
tary cession they received the present Galatia, or Gallo-Graecia, as it is called. Leomorius is generally reputed to have been the chief leader of their expedition across to Asia. The three tribes spoke the same language and differed from each other in no respect; and each was divided into four portions which were called tetrarchies, each tetrarchy having its own tetrarch, and also one judge and one military commander, both subject to the tetrarch, and two subordinate commanders. The Council of the twelve tetrarchs consisted of three hundred men, who assembled at Drynemetum, as it was called. Now the Council passed judgment upon murder cases, but the tetrarchs and the judges upon all others. Such, then, was the organisation of Galatia long ago, but in my time the power has passed to three rulers, then to two, and then to one, Deiotarus, and then to Amyntas, who succeeded him. But at the present time the Romans possess both this country and the whole of the country that became subject to Amyntas, having united them into one province.¹

2. The Trocmi possess the parts near Pontus and Cappadocia. These are the most powerful of the parts occupied by the Galatians. They have three walled garrisons: Tavium, the emporium of the people in that part of the country, where are the colossal statue of Zeus in bronze and his sacred precinct, a place of refuge; and Mithridatium, which Pompey gave to Bogodiatarus, having separated it from the kingdom of Pontus; and third, Danala,²

¹ 25 B.C.  
² See critical note.
σύλλογον ἐποιήσαντο Πομπήιος τε καὶ Δεύκολος, οἱ μὲν ἔκαθισαν ἐπὶ τὴν τοῦ πολέμου διαδοχήν, οἱ δὲ παραδίδοντες τὴν ἑξουσίαν καὶ ἀπαίρων ἐπὶ τῶν θρίαμβου. Τρόκμοι 1 μὲν δὴ ταύτ' ἔχουσι τὰ μέρη, Τεκτοσάγας δὲ τὰ πρὸς τῇ μεγάλῃ Φρυγίᾳ τῇ κατὰ Πεσσινοῦτα καὶ Ὀρκάρθους τούτων δ' ἐν φρούριον "Ἀγκυρα, ὁμόνυμος τῇ πρὸς Λυδίαν περὶ Βλαῦδον" 2 πολίχνη Φρυγιακῆ. Τολιστοβώγιοι δὲ ὁμοροὶ Βιθυνοίς εἰσὶ καὶ τῇ Ἐπικτήτῳ καλομενὴ Φρυγίᾳ. φρούρια δ' αὐτῶν ἐστὶ τὸ τε Βλούκιον 3 καὶ τὸ Πῆλον, ὃν τὸ μὲν ἢν βασίλειον Δημοτάρου, τὸ δὲ γαζοφυλάκιον.

3. Πεσσινοῦς δ' ἐστὶν ἐμπόριον τῶν ταύτη μέγιστον, ἱερὸν ἔχον τῆς Μητρός τῶν θεῶν σεβασμοῦ μεγάλου τύχχανον καλοῦσι δ' αὐτὴν Ἀγδιστίν. οἱ δ' ἱερεῖς τὸ παλαιὸν μὲν δυνάσται τινὲς ἔσαν, ἱερωσύνην καρποῦμενοι μεγάλην, νυνὶ δὲ τούτων μὲν αἱ τιμαὶ πολὺ μεμείωται, τὸ δὲ ἐμπόριον συμμείειν κατεσκεύασται δ' ὑπὸ τῶν Ἀτταλικῶν βασιλέων ἱεροπρεπῶς τὸ τέμενος ναῷ τε καὶ στοαῖς λευκολίθοις ἐπιφάνεις δ' ἐποίησαν Ῥωμαῖοι τὸ ἱερὸν, ἀφίδρυμα ἐνθέντε τῆς θεοῦ μεταπεμψάμενοι κατὰ τοὺς τῆς Σιβύλλης χρησμούς, καθάπερ καὶ τοῦ Ἀσκληπιοῦ τοῦ ἐν Ἔπιδαυρῳ. ἐστὶ δὲ καὶ ὄρος ὑπερκείμενον τῆς πόλεως τὸ Δίνυμου, ὡς οὐ ἡ Δινυμηνή, καθάπερ ἀπὸ τῶν Κυβέλων ἡ Κυβέλη. πλησίον

1 CDhílou read Τρόγμοι instead of Τρόκμοι.
2 Βλαῦδον, Xylander, for Βλαῦρον; so the later editors.
3 Βλούκιον, Groskurd and Kramer would emend to Δουκήιον.

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where Pompey and Leucullus had their conference, Pompey coming there as successor of Leucullus in the command of the war, and Leucullus giving over to Pompey his authority and leaving the country to celebrate his triumph. The Trocmi, then, possess these parts, but the Tectosages the parts near Greater Phrygia in the neighbourhood of Pessinus and Oreaorci. To the Tectosages belonged the fortress Ancyra, which bore the same name as the Phrygian town situated toward Lydia in the neighbourhood of Blaudus. And the Tolistobogii border on the Bithynians and Phrygia "Epictetus," as it is called. Their fortresses are Blucium and Peium, the former of which was the royal residence of Deiotarus and the latter the place where he kept his treasures.

3. Pessinus is the greatest of the emporiums in that part of the world, containing a temple of the Mother of the gods, which is an object of great veneration. They call her Agdistis. The priests were in ancient times potentates, I might call them, who reaped the fruits of a great priesthood, but at present the prerogatives of these have been much reduced, although the emporium still endures. The sacred precinct has been built up by the Attalic kings in a manner befitting a holy place, with a sanctuary and also with porticoes of white marble. The Romans made the temple famous when, in accordance with oracles of the Sibyl, they sent for the statue of the goddess there, just as they did in the case of that of Asclepius at Epidaurus. There is also a mountain situated above the city, Dindymum, after which the country Dindymenê was named, just as Cybelê was named after Cybela.
δὲ καὶ ὁ Σαγγάριος ποταμός ποιεῖται τὴν ῥύσιν.

Strabo

Τοιαύτη 1 δῆ Τάττα ἐστὶ. καὶ τὰ περὶ Ὄρκαόρκους καὶ Πιτυσισσόν 2 καὶ τὰ τῶν Λυκαόνων ὄροπέδια ψυχρὰ καὶ ψιλὰ καὶ ὀναχρόβοτα, ὑδάτων δὲ σπάνις πολλῆς ὑποῦ δὲ καὶ εὐρεῖν

1 τοιαύτη, Jones, for the corrupt ἦ τε of the MSS. For other conjectures see C. Müller (Ind. Var. Lect. p. 1022). Meineke inserts τοιαύτη after Τάττα.
Near by, also, flows the Sangarius River; and on this river are the ancient habitations of the Phrygians, of Midas, and of Gordius, who lived even before his time, and of certain others,—habitations which preserve not even traces of cities, but are only villages slightly larger than the others, for instance, Gordium and Gorbeus, the royal residence of Castor the son of Saocondarius, where Deiotarus, Castor’s father-in-law, slew him and his own daughter. And he pulled down the fortress and ruined most of the settlement.

4. After Galatia towards the south are situated Lake Tatta, which lies alongside Greater Cappadocia near Morimenê but is a part of Greater Phrygia, and the country continuous with this lake and extending as far as the Taurus, most of which was held by Amyntas. Now Lake Tatta is a natural salt-pan; and the water so easily congeals round everything that is immersed in it, that when people let down into it rings made of rope they draw up wreaths of salt, and that, on account of the congealing of the salt, the birds which touch the water with their wings fall on the spot and are thus caught.

VI

1. Such, then, is Tatta. And the regions round Orcaorci and Pitnissus, as also the plateaus of the Lycaonians, are cold, bare of trees, and grazed by wild asses, though there is a great scarcity of water; and even where it is possible to find water, the

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2 Πηγμισόν, Meineke, for Πηγμισόν.
δυνατόν, βαθύτατα φρέατα τῶν πάντων, καθάπερ εὖ Σοάτροις, ὅπου καὶ πιπράσκεται τὸ ύδωρ (ἐστι δὲ κωμόπολις Γαρσαούρων ἑπισίον). ὅμως δὲ καίπερ ἀνυδρος οὕσα ἡ χώρα πρόβατα ἐκ-τρέφει θαυμαστῶς, τραχείας δὲ ἔρεας, καὶ τινὲς ἐξ αὐτῶν τούτων μεγίστους πλούτους ἐκτίσαντο· Ἀμύντας δ' ὑπὲρ τριακοσίας ἔσχε ποίμνας εὖ τοῖς τόποις τούτοις, εἰσὶ δὲ καὶ λίμναι, Κόραλις μὲν ἡ μεῖζων, ἡ δ' ἑλάττων Τρωγίτις. ἐνταῦθα δὲ ποι ὑπὲρ τὸ Ἰκώνιον ἐστὶ, πολίχνιον εῦ συνφυκισμένον καὶ χώραν εὐτυχεστέραν ἔχων τῆς λεχθείσης ὀναγροβότου τοῦτο δ' εἴχε Πολέμων. πλησιάζει δ' ὑδη τούτων τοῖς τόποις ὁ Ταύρος ὁ τὴν Καπ-παδοκίαν ὄριζε καὶ τὴν Λυκαονίαν πρὸς τοὺς ὑπερκείμενους Κύλικας τοὺς Τραχειώτας. Λυκαὸ-νων τε καὶ Καππαδόκων ὀριὸν ἐστὶ τὸ μεταξὺ Κορόπασσοῦ, κόμης Λυκαόνων, καὶ Γαρσαούρων,2 πολίχνιον Καππαδόκων· ἐστὶ δὲ τὸ μεταξὺ διάστημα τῶν φρουρίων τούτων ἐκατὸν εἴκοσὶ ποιν στάδιοι.

2. Τῆς δὲ Λυκαονίας ἐστὶ καὶ ἡ Ἰσαυρικὴ πρὸς αὐτὸ τῷ Ταῦρῳ ἢ τὰ Ἰσαυρα ἔχουσα κόμης δύο ὀμωνύμους, τὴν μὲν Παλαιὰν καλουμένην τὴν δὲ Νέαν 3 εὐερκῆ· ὑπήκοοι δ' ἤσαν ταύταις καὶ ἄλλαι κόμαι συχναί, ληστῶν δ' ἀπασαι κατοικίαι. παρέσχον δὲ καὶ Ἦρωμαιοι πράγματα καὶ τῶν Ἰσαυρικῶν προσαγορευθέντι Πουβλίων Σερβίλῶν. ὅπως ἡμεῖς εἴδομεν, ὅσ καὶ τάδε ὑπέταξε Ἦρωμαιοι C 569 καὶ τὰ πολλὰ τῶν πειρατῶν ἐρυματὰ ἔξειλε τὰ ἐπὶ τῇ θαλάσσῃ.

1 Γαρσαούρων, Corais, for Γαρσαθύρων; so Meineke.
2 Γαρσαούρων, Corais, for Γαρσαθύρων; so Meineke.
3 τὴν δὲ Νέαν, Meineke inserts.
wells are the deepest in the world, just as in Soatra, where the water is actually sold (this is a village-city near Garsaïra). But still, although the country is unwatered, it is remarkably productive of sheep; but the wool is coarse, and yet some persons have acquired very great wealth from this alone. Amyntas had over three hundred flocks in this region. There are also two lakes in this region, the larger being Lake Coralis and the smaller Lake Trogitis. In this neighbourhood is also Iconium, a town that is well settled and has a more prosperous territory than the above-mentioned ass-grazing country. This place was held by Polemon. Here the region in question is near the Taurus, which separates Cappadocia and Lycaonia from Cilicia Tracheia, which last lies above that region. The boundary between the Lycaonians and the Cappadocians lies between Coropassus, a village of the Lycaonians, and Garsaïra, a town of the Cappadocians. The distance between these strongholds is about one hundred and twenty stadia.

2. To Lycaonia belongs also Isauricē, near the Taurus itself, which has the two Isauras, villages bearing the same name, one of which is called Old Isaura, and the other New Isaura, which is well-fortified. Numerous other villages were subject to these, and they all were settlements of robbers. They were a source of much trouble to the Romans and in particular to Publius Servilius, surnamed Isauricus, with whom I was acquainted; he subjected these places to the Romans and also destroyed most of the strongholds of the pirates that were situated on the sea.

1 *i.e.* by streams.

2 See 14. 5. 1.
3. Τής δ’ Ἰσαιρικῆς ἐστὶν ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Ἐκπαιδοκίᾳ ἐπίπεδυκὸς τὸ τοῦ 'Ἀντιπάτρου τυραννεῖον τοῦ Δερβήτου. τοῦ δ’ ἦν καὶ τὰ Δάρανδα. εὖ' ἡμῶν δὲ καὶ τᾶ Ἰσαιρα καὶ τῆν Δέρβην Ἀμύντας εἰχεν, ἐπιθέμενος τῷ Δερβήτῃ καὶ ἀνέλων αὐτόν, τὰ δ’ Ἰσαιρα παρὰ τῶν Ῥωμαίων λαβὼν καὶ δὴ βασιλείου ἑαυτῶ κατεσκεύαζεν ἐνταῦθα, τὴν παλαιὰν Ἰσαιραν ἀνατρέψας. εὖ δὲ τῷ αὐτῶ χωρίῳ καὶ τείχος ὀικοδομῶν ὦκ ἐφθη συντελέσας, ἀλλὰ διεθεραν αὐτὸν οἱ Κίλικες, ἐμβάλλοντα εἰς τοὺς Ὀμονα- δεῖς καὶ εξ ἐνέδρας λῃσθέντα.

4. Τὴν γὰρ Ἀντίοχειαν ἐξών τὴν πρὸς τῇ Πισίδια μέχρι Ἀπολλωνιάδος τῆς πρὸς Ἀπαμεία τῇ Κιβωτῷ καὶ τῆς παρωρείου τινὰ καὶ τὴν Λυκαονίαν ἐπειράτο τοὺς ἐκ τοῦ Ταύρου κατα- τρέχοντας Κίλικας καὶ Πισίδας τὴν χώραν ταύτην, Φρυγῶν οὖσαν καὶ Κιλίκων, εξαιρεῖν, καὶ πολλὰ χωρία ἐξεῖλεν ἀπόρθητα πρότερον ὄντα, ὥν καὶ Κρήμνα· τὸ δὲ Σανδιλίον οὖν ἐνεχείρησε βία προσώγεσθαι, μεταξὺ κείμενον τῆς τῇ Κρήμνης καὶ Σαγαλασσοῦ.

5. Τὴν μὲν οὖν Κρήμναν ἄποικοι Ῥωμαίων ἐχουσίων, ἡ Σαγαλασσοῦ δ’ ἐστὶν ὕπο τῷ αὐτῷ ἀγειμόν τῶν Ῥωμαίων, υφ’ φί καὶ ἡ Ἀμύντου βασιλεία πάσα; διέξει δ’ Ἀπαμείας ἡμέρας ὀδόν, κατάβασιν ἐχουσία σχεδὸν τι καὶ τριάκοντα

1 Ἰσαιραν, Meineke, for Ἰσαιραν.
2 ἐμβάλλοντα, the reading of the MSS., Jones restores, for ἐμβάλλοντα, the reading of Corais and later editors.
3 καὶ Κιλίκων apparently is an error for καὶ Λυκαδῶν, or else should be omitted from the text (so Meineke).
3. On the side of Isaurice lies Derbê, which lies closer to Cappadocia than to any other country and was the royal seat of the tyrant Antipater Derbetes. He also possessed Laranda. But in my time Derbê and also the two Isauras have been held by Amyntas,¹ who attacked and killed Derbetes, although he received Isaura from the Romans. And, indeed, after destroying the Old Isaura, he built for himself a royal residence there. And though he was building a new wall in the same place, he did not live to complete it, but was killed by the Cilicians, when he was invading the country of the Homonadeis and was captured by ambuscade.

4. For, being in possession of the Antiocheia near Pisidia and of the country as far as the Apollonias near Apameia Cibotus and of certain parts of the country alongside the mountain, and of Lycaonia, he was trying to exterminate the Cilicians and the Pisidians, who from the Taurins were overrunning this country, which belonged to the Phrygians and the Cilicians;² and he captured many places which previously had been impregnable, among which was Cremna. However, he did not even try to win Sandalium by force, which is situated between Cremna and Sagalassus.

5. Now Cremna is occupied by Roman colonists: and Sagalassus is subject to the same Roman governor to whom the whole kingdom of Amyntas was subject. It is a day's journey distant from Apameia, having a descent of about thirty stadia from the fortress. It

¹ The Galatian Amyntas who fought with Antony against Augustus at the battle of Actium (31 B.C.).
² See critical note.
σταδίων ἀπὸ τοῦ ἑρύματος· καλοῦσι δ’ αὐτὴν καὶ Σελγησσόν· ταύτην δὲ τὴν πόλιν καὶ Ἀλέξανδρος εἶλεν. ὥ δ’ οὖν Ἀμύντας τὴν μὲν Κρήμναν εἶλεν, εἰς δὲ τοὺς Ὀμονάδηας παρελθὼν, οἱ ἐνομίζοντο ἀληττότατοι, καὶ καταστὰς ἦδη κύριος τῶν πλείστων χωρίων, ἄνελὼν καὶ τὸν τύραννον αὐτῶν ἐξ ἀπάτης ἐλήφθη διὰ τῆς τοῦ τυράννου γυναικὸς. καὶ τούτον μὲν ἐκεῖνοι διεφθείραν, ἐκεῖνους δὲ Κυρίνος ἑξεπόρθησε λιμῷ καὶ τετρακισχίλιους ἀνδρας ἐξόγορησε καὶ συνψώκισεν εἰς τὰς ἑγγὺς πόλεις, τὴν δὲ χώραν ὑπὲλιπεν ἔρημον τῶν ἐν ἀκμῇ. ἦστι δὲ ἕν ὑψηλοῖς τοῦ Ταύρου μέρεσι, κρημνοῖς ἀποτόμοις σφόδρᾳ καὶ τὸ πλέον ἀβάτοις, ἐν μέσῳ κοιλὸν καὶ εὐγενῶς πεδίον, εἰς αὐλόνας πλείους διηρημένον· τούτῳ δὲ γεωργοῦντες ὄκουν ἐν ταῖς ὑπερκειμέναις ὀφρύσιν ἡ σπηλαίοις, τὰ πολλὰ δ’ ἐνοπλοὶ ἦσαν καὶ κατέτρεχον τὴν ἀλλοτρίαν, ἔχοντες ὅρη τειχίζοντα τὴν χώραν αὐτῶν.

VII

1. Συμαφεῖς δ’ εἰσὶ τούτοις οἳ τε ἀλλοι Πισίδαι καὶ οἳ Σελγεῖς, οὔπερ εἰσὶν ἀξιολογότατοι τῶν Πισίδῶν. τὸ μὲν οὖν πλέον αὐτῶν μέρος τὰς ἀκρωφείας τοῦ Ταύρου κατέχει, τινὲς δὲ καὶ ὑπὲρ C 570 Σίδης καὶ Ἀσπένδου, Παμφυλικῶν πόλεων, κατέχουσι γεώλοφα χωρία, ἐλαιόφυτα πάντα, τὰ δ’ ὑπὲρ τούτων, ἦδη ὀρεινά, Κατεννεῖς, ὀμοροι

1 After δ’ the MSS., except Dhi, add καὶ.
is also called Selgessus; this city was also captured by Alexander. Now Amyntas captured Cremna, and, passing into the country of the Homonadeis, who were considered too strong to capture, and having now established himself as master of most of the places, having even slain their tyrant, was caught by treachery through the artifice of the tyrant's wife. And he was put to death by those people, but Cyrinius\(^1\) overthrew the inhabitants by starving them, and captured alive four thousand men and settled them in the neighbouring cities, leaving the country destitute of all its men who were in the prime of life. In the midst of the heights of the Taurus, which are very steep and for the most part impassable, there is a hollow and fertile plain which is divided into several valleys. But though the people tilled this plain, they lived on the overhanging brows of the mountains or in caves. They were armed for the most part and were wont to overrun the country of others, having mountains that served as walls about their country.

VII

1. Contiguous to these are the Pisidians, and in particular the Selgeis, who are the most notable of the Pisidians. Now the greater part of them occupy the summits of the Taurus, but some, situated above Sidé and Aspendus, Pamphylian cities, occupy hilly places, everywhere planted with olive-trees; and the region above this (we are now in the mountains) is occupied by the Catenneis, whose country borders

\(^1\) Sulpicius Quirinus, governor of Syria.
Σελγεύσι καὶ Ὁμοναδεῦσι, Σαγαλασσεῖς δ’ ἐπὶ τὰ ἑντὸς τὰ πρὸς τῇ Μιλυάδι.

2. Φησὶ δ’ Ἀρτεμίδωρος τῶν Πισιδῶν 1 πόλεις εἶναι Σέλγην, Σαγαλασσόν, Πετυλισσόν, Ἀδάδα, Τυμβριάδα, 2 Κρήμναν, Πιτυασσόν, Ἀμβλαδα, Ἀνὰβουρα, Σίνδα, Ἀρασσόν, Ταρβασσόν, Τερμησόν τούτων δ’ οἱ μὲν εἰσὶ τελέως ὀρεινοί, οἱ δὲ καὶ μέχρι τῶν ύπωρείων καθήκουτες ἐφ’ ἐκάτερα, ἐπὶ τῇ Παμφύλιαν καὶ τῇ Μιλυάδα Φρυξί καὶ Λυδίας καὶ Καρσίν ὄμοροι, πᾶσιν εἴρημικοῖς ἔθνεις, καὶ περὶ προσβόροις οὕσιν. οἱ δὲ Πάμφυλοι, πολὺ τοῦ Κυλίκου φύλου μετέχοντες, οὐ τελέως ὄφεινται τῶν ληστρικῶν ἐργῶν, οὐδὲ τοὺς ὁμόρους ἔδωσι καθ’ ἱσυχίαν ξῖν, καὶ περὶ τὰ νότια μέρη τῆς ύπωρείας τοῦ Ταύρου κατέχοντες. εἰσὶ δὲ τοῖς Φρυξίν ὁμοροὶ καὶ τῇ Καρίᾳ Τάβαι 3 καὶ Σίνδα καὶ Ἀμβλαδα, οὐδὲ καὶ ὁ Ἀμβλαδεῦς οἶνος ἐκφέρεται πρὸς διαίτας ιατρικὰς ἐπιτήδειος.

3. Τῶν δ’ οὖν ὀρεινῶν, οὔς εἶπον, 4 Πισιδῶν οἱ μὲν ἄλλοι κατὰ τυραννίδας μεμερίσμενοι, καθάπερ οἱ Κυλίκες, ληστρικῶς ἕσκηνται. θαύμη ε’ αὐτοῖς τῶν λελέγων συγκαταμιχθῆναι τίνας τὸ παλαιόν, πλάνητας ἀνθρώπους, καὶ συμμείναι διὰ τὴν ὀμοιοτροπίαν αὐτῶθι. Σέλγην δὲ καὶ εἰς ἄρχής μὲν ὑπὸ Δακεδαιμονίων ἐκτίσθη πόλις, καὶ ἐτεῖ πρῶτον ὑπὸ Κάλχαντος ὑστεροῦν δὲ καθ’ αὐτὴν

1 Πισιδάν δ’, Πισιδικῶν other MSS.
2 Ἀδάδα, Τυμβριάδα, Corais, from conj. of Wesseling, for Ἀδαδήν βρίαδα; so the later editors.
3 Τάβαι, the editors, from Stephanus (s.v. Ἀμβλαδα), for Τιάβα δ’, Τιαμξ’, Τιάβα r, Τιάβα other MSS.

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on that of the Selgeis and the Homonadeis; but the Sagalasseis occupy the region this side the Taurus that faces Milyas.

2. Artemidorus says that the cities of the Pisidians are Selgê, Sagalassus, Petnelissus, Adada, Tymbriada, Cremna, Pityassus, Amblada, Anabura, Sinda, Aaras-sus, Tarbassus, and Termessus. Of these, some are entirely in the mountains, while others extend even as far as the foot-hills on either side, to both Pam-phylia and Milyas, and border on the Phrygians and the Lydians and the Carians, which are all peaceable tribes, although they are situated towards the north. But the Pamphylians, who share much in the traits of the Cilician stock of people, do not wholly abstain from the business of piracy, nor yet do they allow the peoples on their borders to live in peace, although they occupy the southern parts of the foot-hills of the Taurus. And on the borders of the Phrygians and Caria are situated Tabae and Sinda, and also Amblada, whence is exported the Ambladian wine, which is suitable for use in medicinal diets.

3. Now all the rest of the above-mentioned Pisidians who live in the mountains are divided into separate tribes governed by tyrants, like the Cilicians, and are trained in piracy. It is said that in ancient times certain Leleges, a wandering people, intermingled with them and on account of similarity of character stayed there. Selgê was founded at first by the Lacedaemonians as a city, and still earlier by Calchas; but later it remained an independent city,
ἐμείνεν αὐξηθεῖσα ἐκ τοῦ πολιτεύεσθαι νομίμως, ὡστε καὶ δισμυρίανδρός ποτε εἶναι. θανμαστὴ δ' ἐστὶν ἡ φύσις τῶν τόπων· ἐν γὰρ ταῖς ἀκρω-ρείαις τοῦ Ταύρου χώρα μυριάδας τρέφειν δυναμένη σφόδρα εὐκαρπός ἐστὶν, ὡστε καὶ ἑλαίοφυτα εἶναι πολλά χωρία καὶ εὐάμπελα, νομάς τε ἀφθόνους ἰνεῖσθαι παντοδαπῶς βοσκήμασι· κύκλῳ δ' ὑπέρκεινται δρυμοὶ ποικίλης χρῆς. πλείστος δ' ὁ στύραξ φύεται παρ' αὐτοῖς, δένδρον οὐ μέγα ὅρθηλον, ἀφ' οὗ καὶ τὰ στυράκινα ἀκοντίσματα, ἐοικότα τοῖς κρανείνοις· ἐγγίνεται δ' ἐν τοῖς στελέχεσι ἐξολοφάγου τι σκωλήκως εἶδος, ὃ μέχρι τῆς ἐπιφανείας διαφαγὸν τὸ ξύλον τὸ μὲν πρῶτον πιτύρως ἢ πρόσμασιν ἔοικος τῇ ψήγμα προχεί, καὶ σωρὸς συνιστάτα τρός τῇ ρίζῃ, μετὰ δὲ ταῦτα ἀπολείβεται τις ὑγρασία δεχομένη τῆς ῥάδιαν παραπλησίαν τῇ κόμμει· ταύτης δὲ τὸ μὲν ἐπὶ τὸ ψήγμα πρὸς τῇ ρίζῃ κατενεχθὲν ἀναμίγνυται τούτῳ τε καὶ τῇ γῆ, πλην ὅσον τὸ μὲν ἐν ἐπιπολῇ συστάν διαμένει καθαρόν, τὸ δ' ἐν τῇ ἐπιφανείᾳ τοῦ στελέχους, καθ' ἢν ἴνα, πίπτεται, καὶ τούτῳ καθαρόν· ποιοῦσι δὲ καὶ ἐκ τοῦ μὴ καθαροῦ μίγμα ἐξολομιγές τι καὶ γεωμιγές, εὔω-δέστερον τοῦ καθαροῦ, τῇ δ' ἀλλῃ δύναμει λει-πόμενον (λαμβάνει δὲ τοὺς πολλούς), ὃ πλείστῳ χρώνει θυμιώματι οἱ δεισιδαίμονες. ἐπαίνειται

1 ὅρθηλον, as Meineke suspects, might be an error for ὅρθυκαυλόν ("straight-stalked").
2 κρανείνοις, Tzschucke, for κραναίνοις CDEHilow, κραναίνοις x, κρανίνοις z.
3 κατενεχθὲν D, καταμιθθὲν other MSS.

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having waxed so powerful on account of the law-abiding manner in which its government was conducted that it once contained twenty thousand men. And the nature of the region is wonderful, for among the summits of the Taurus there is a country which can support tens of thousands of inhabitants and is so very fertile that it is planted with the olive in many places, and with fine vineyards, and produces abundant pasture for cattle of all kinds; and above this country, all round it, lie forests of various kinds of timber. But it is the styrax-tree\(^1\) that is produced in greatest abundance there, a tree which is not large but grows straight up, the tree from which the styracine javelins are made, similar to those made of cornel-wood. And a species of wood-eating worm\(^2\) is bred in the trunk which eats through the wood of the tree to the surface, and at first pours out raspings like bran or saw-dust, which are piled up at the root of the tree; and then a liquid substance exudes which readily hardens into a substance like gum. But a part of this liquid flows down upon the raspings at the root of the tree and mixes with both them and the soil, except so much of it as condenses on the surface of the raspings and remains pure, and except the part which hardens on the surface of the trunk down which it flows, this too being pure. And the people make a kind of substance mixed with wood and earth from that which is not pure, this being more fragrant than the pure substance but otherwise inferior in strength to it (a fact unnoticed by most people), which is used in large quantities as frankincense by the worshippers of the gods. And

\(^1\) A species of gum-tree.

\(^2\) Apparently some kind of wood-boring beetle.
δὲ καὶ ἡ Σελενικὴ ἱρὶς καὶ τὸ ἀπ’ αὐτῆς ἀλειμμα. ἔχει δ’ ὁλύγας προσβάσεις τὰ 1 περὶ τὴν πόλιν καὶ τὴν χώραν τὴν Σελεγέων, ὁρεινὴν κρημνῶν καὶ χαραδρῶν οὐσαν πλήρη, ὥς ποιούσιν ἄλλοι τε ποταμοί καὶ ὁ Εὐρυμέδων καὶ ὁ Κέστρος, ἀπὸ τῶν Σελενικῶν ὄρων εἰς τὴν Παιμφυλίαν ἐκπίπτοντες θάλατταν. γέφυραι δ’ ἐπίκεινται ταῖς ὁδοῖς. διὰ δὲ 2 τὴν ἕρμινοτητα οὔτε πρότερον οὔθ’ ύστερον οὔθ’ ἀπαξ οἱ Σελεγεῖς ἐπ’ ἄλλοις ἐγένοντο, ἀλλὰ τὴν μὲν ἄλλην χώραν ἄδεως ἐκαρποῦντο, ὑπὲρ δὲ τῆς κάτω τῆς τε ἐν τῇ Παιμφυλίᾳ καὶ τῆς ἐντὸς τοῦ Ταύρου διεμάχοντο πρὸς τοὺς βασιλέας ἑαυτοῖς πρὸς δὲ τοὺς ὅρμαίοις εἰπτι τακτοῖς τισὶ κατεῖχον τὴν χώραν. πρὸς Ἀλεξανδρὸν δὲ πρεσβευσόμενοι δέχεσθαι τὰ προστάγματα εἴπον κατὰ φίλίαιν νῦν δὲ ὑπήκοοι τελεῖως γεγόνασι, καὶ εἰσὶν ἐν τῇ ὑπὸ Ἀμύντα τεταγμένῃ πρότερον.

VIII

1. Τοῖς δὲ Βιθυνοῖς ὀμοροῦσι πρὸς νότον, ὡς ἔφην, οἱ περὶ τὸν 'Ολυμποῦ τὸν Μύσιον προσαγορευόμενον 3 Μυσοί τε καὶ Φρύγες ἐκάτερον δὲ τὸ ἐθνὸς διττὸν ἐστὶ. Φρυγία τε γὰρ ἡ μὲν καλεῖται μεγάλη, ἢς ὁ Μίδας ἐβασιλεῦσε, καὶ ἢς μέρος οἱ Γαλάται κατέσχον, ἢ δὲ μικρά, ἢ ἐφ’ Ἐλλησ-

1 τά, before περί, Corais inserts; so the later editors.
2 δὲ, after διὰ, is omitted by all MSS. except D.
3 προσαγορευόμενον ὦ, προσαγορευόμενοι other MSS.

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people praise also the Selgic iris\(^1\) and the ointment made from it. The region round the city and the territory of the Selgians has only a few approaches, since their territory is mountainous and full of precipices and ravines, which are formed, among other rivers, by the Eurymedon and the Cestrus, which flow from the Selgic mountains and empty into the Pamphylian Sea. But they have bridges on their roads. Because of their natural fortifications, however, the Selgians have never even once, either in earlier or later times, become subject to others, but unmolested have reaped the fruit of the whole country except the part situated below them in Pamphylia and inside the Taurus, for which they were always at war with the kings; but in their relations with the Romans, they occupied the part in question on certain stipulated conditions. They sent an embassy to Alexander and offered to receive his commands as a friendly country, but at the present time they have become wholly subject to the Romans and are included in the territory that was formerly subject to Amyntas.

VIII

1. Bordering on the Bithynians towards the south, as I have said,\(^2\) are the Mysians and Phrygians who live round the Mysian Olympus, as it is called. And each of these tribes is divided into two parts. For one part of Phrygia is called Greater Phrygia, the part over which Midas reigned, a part of which was occupied by the Galatians, whereas the other is

\(^1\) The orris-root, used in perfumery and medicine.
\(^2\) 12. 4. 4 f.
πόντος καὶ ἡ περὶ τὸν "Ολυμποῦ, ἢ καὶ Ἐπίκτητος λεγομένη. Μυσία τε ὁμοίως ἢ τε 'Ολυμπηνή, συνεχῆς οὐσα τῇ Βιθυνία καὶ τῇ Ἐπικτήτῳ, ἢν ἐφ᾽ Ἀρτεμίδωρος ἀπὸ τῶν πέραν Ἡστρον Μυσῶν ἀπωκίσθαι, καὶ ἡ περὶ τὸν Καῖκον καὶ τὴν Περγαμηνήν μέχρι Τευθρανίας καὶ τῶν ἐκβολῶν τοῦ ποταμοῦ.

2. Οὕτω δὲ ἐνήλισκαται ταῦτα ἐν ἀλλήλοις, ὡς πολλάκις λέγομεν, ὡστε καὶ τὴν περὶ τὴν Σίπυλον Φρυγίαν οἱ παλαιῷ καλοῦσιν, ἅδηλου, εἴτε τῆς μεγάλης εἴτε τῆς μικρᾶς μέρος οὖσαν, ἢ καὶ τὸν Τάνταλον Φρύγα καὶ τὸν Πέλοπα καὶ τὴν Νιόβην· ὅποτέρως δ' ἀν ἔχη, ἢ γε ἐπάλλαξις φανερά. ἢ γὰρ Περγαμηνῆ καὶ ἢ Ἑλαίτις, καθ' ἢν ὁ Καῖκος ἐκπέπτει, καὶ ἢ μεταξὺ τούτων Τευθρανία, ἢ τῆς Τεῦθρας καὶ ἢ τοῦ Τηλέφου ἐκτροφῇ, ἀνὰ μέσον ἐστὶ τοῦ τε Ἑλλησπόντου καὶ τῆς περὶ Σίπυλον καὶ Μαγνησίαν τὴν ὑπ' αὐτῷ χώρας· ὡσθ', ὅπερ ἔφη, ἔργων διορίσαι

C 572 χώρις τὰ Μυσῶν καὶ Φρυγῶν ὀρίσματα.

3. Καὶ οἱ Λυδοὶ καὶ οἱ Μαιόνες, οὓς "Ομηρος καλεῖ Μήονας, ἐν συγχώσει πῶς εἰσὶ καὶ πρὸς τούτους καὶ πρὸς ἀλλήλους· ὅτι οἱ μὲν τοὺς αὐτούς, οἱ δ' ἐτέρους φασί, πρὸς δὲ τούτους,1 ὅτι

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1 τούτους, Kramer, for τούτοις; so the later editors.

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1 Cf. 12. 4. 3 and foot-note.
2 See 7. 3. 2, 10; 12. 3. 3, and 12. 4. 8.
3 See 12. 4. 4.
4 See 12. 4. 4.
5 Again the Mysians and Phrygians.
called Lesser Phrygia, that on the Hellespont and round Olympus, I mean Phrygia Epictetus,¹ as it is called. Mysia is likewise divided into two parts, I mean Olympenê, which is continuous with Bithynia and Phrygia Epictetus, which, according to Artemidorus, was colonised by the Mysians who lived on the far side of the Ister,² and, secondly, the country in the neighbourhood of the Caïcus River and Pergamenê, extending as far as Teuthrania and the outlets of the river.

2. But the boundaries of these parts have been so confused with one another, as I have often said,³ that it is uncertain even as to the country round Mt. Sipylus, which the ancients called Phrygia, whether it was a part of Greater Phrygia or of Lesser Phrygia, where lived, they say, the "Phrygian" Tantalus and Pelops and Niobê. But no matter which of the two opinions is correct, the confusion of the boundaries is obvious; for Pergamenê and Elaïtis, where the Caïcus empties into the sea, and Teuthrania, situated between these two countries, where Teuthras lived and where Telephus was reared, lie between the Hellespont on the one side and the country round Sipylus and Magnesia, which lies at the foot of Sipylus, on the other; and therefore, as I have said before, it is a task to determine the boundaries ("Apart are the boundaries of the Mysians and Phrygians").⁴

3. And the Lydians and the Maeonians, whom Homer calls the Mêiones, are in some way confused both with these peoples and with one another, because some say that they are the same and others that they are different; and they are confused with these people⁵ because some say that the Mysians

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toûς Μυσούς οἱ μὲν Θράκας, οἱ δὲ Λυδοῦς εἰρήκασι, κατ’ αἰτίαν παλαιὰν ἱστοροῦντες, ἴπ Ἐάνθος ὁ Λυδὸς γράφει καὶ Μενεκράτης ὁ Ἑλαῖτης, ἐτυμολογοῦντες καὶ τὸ ὄνομα τὸ τῶν Μυσῶν, ὅτι τὴν ὄξυν οὔτως ὀνομάζουσιν οἱ Λυδοῦς πολλῆ δὲ ἡ ὄξυν κατὰ τῶν Ὁλυμπῶν, ὅπου ἐκτεθήματα φασὶ τοὺς δεκαετέντας, ἐκεῖνοι δὲ ἀπογόνοις εἶναι τοὺς ὑστέρους Μυσοὺς, ἀπὸ τῆς ὄξυνος οὔτω προσαγορευόμενοι, μαρτυρεῖν δὲ καὶ τὴν διάλεκτον μιξολύδιον γὰρ πως εἶναι καὶ μιξοφρύγιον τέως μὲν γὰρ οἰκεῖν αὐτοῖς περὶ τῶν Ὁλυμπῶν, τῶν δὲ Φρυγῶν ἐκ τῆς Θράκης περαιωθέντων, ἀνελόντων τε 1 τῆς Τροίας ἀρχοντα καὶ τῆς πλησίον γῆς, ἐκεῖνοι μὲν ἐνταῦθα οἰκῆσαι, τοὺς δὲ Μυσοὺς ὕπερ τὰς τοῦ Καίκου πηγὰς πλησίον Λυδῶν.

4. Συνέργει δὲ πρὸς τὰς τοιαύτας μυθοποιίας ἡ τε σύγχυσις τῶν ἐνταῦθα ἔθνων καὶ ἡ εὐδαιμονία τῆς χώρας τῆς ἐντὸς Ἀλυσος, μάλιστα δὲ τῆς παραλίας, δι’ ἴπν ἐπιθέσεις ἐγένοντο αὐτῇ πολλαχόθεν καὶ διὰ παντὸς ἐκ τῆς περαίας, ἢ καὶ ἐπὶ ἀλλήλους ἱόντων τῶν ἐγγυς, μάλιστα μὲν οὖν κατὰ τὰ Τρωικὰ καὶ μετὰ ταῦτα τὰς ἐφόδους γενέσθαι καὶ τὰς μεταγαστάσεις συνέβη, τῶν τε βαρβάρων ἅμα καὶ τῶν Ἑλλήνων ὀρμή τινι χρησαμένων πρὸς τὴν τῆς ἀλλοτρίας κατάκτησιν. ἄλλα καὶ πρὸ τῶν Τρωικῶν ἤν ταῦτα, τὸ τε γὰρ τῶν ἄνελόντων τε, Corais, for εἰλοντο τὸν τε; so the later editors.

1 i.e. the oxya-tree, a kind of beech-tree, which is called "oxya" by the Greeks, is called "mysos" by the Lydians.
2 i.e. one-tenth of the people were, in accordance with some religious vow, sent out of their country to the neigh-
were Thracians but others that they were Lydians, thus concurring with an ancient explanation given by Xanthus the Lydian and Menecrates of Elaea, who explain the origin of the name of the Mysians by saying that the oxya-tree is so named by the Lydians. And the oxya-tree abounds in the neighbourhood of Mt. Olympus, where they say that the decimated persons were put out and that their descendants were the Mysians of later times, so named after the oxya-tree, and that their language bears witness to this; for, they add, their language is, in a way, a mixture of the Lydian and the Phrygian languages, for the reason that, although they lived round Mt. Olympus for a time, yet when the Phrygians crossed over from Thrace and slew a ruler of Troy and of the country near it, those people took up their abode there, whereas the Mysians took up their abode above the sources of the Caicus near Lydia.

4. Contributing to the creation of myths of this kind are the confusion of the tribes there and the fertility of the country this side the Halys River, particularly that of the seaboard, on account of which attacks were made against it from numerous places and continually by peoples from the opposite mainland, or else the people near by would attack one another. Now it was particularly in the time of the Trojan War and after that time that invasions and migrations took place, since at the same time both the barbarians and the Greeks felt an impulse to acquire possession of the countries of others; but this was also the case before the Trojan War, for the bourhood of Mt. Olympus and there dedicated to the service of some god.

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Πελασγῶν ἂν φύλον καὶ τὸ τῶν Καυκώνων καὶ Δελέγων εὑρίσκει δ', ὅτι πολλαχοῦ τῆς Ἑὐρώπης τὸ παλαιὸν ἐτύγχανε πλανώμενα, ἀπερ ποτεί τοῖς Τρωσί συμμαχοῦντα ὁ ποιητὴς, οὐκ ἐκ τῆς περιάς, τὰ τε περὶ τῶν Φρυγῶν καὶ τῶν Μυσῶν λεγόμενα πρεσβύτερα τῶν Τρωικῶν ἑστιν' οἱ δὲ διττοὶ Δύκιοι τοῦ αὐτοῦ γένους ὑπόνοιαν παρέχουσιν, ὡ τῶν Τρωικῶν ἡ τῶν πρὸς Καρία τοὺς ἐτέρους ἀποκισάντων. τάχα δὲ καὶ ἐπὶ τῶν Κιλίκων τὸ αὐτὸ συνέβη' διττοὶ γὰρ καὶ οὕτως οὐ μὴν ἔχομεν γε τοιαύτην λαβεῖν μαρτυρίαν, ὃτι καὶ πρὸ τῶν Τρωικῶν ἥσαν ἣδη οἱ νῦν Κιλίκες· οὐ τε Τήλεφος ἐκ τῆς Ἀρκαδίας ἀφίχθαι νομίζοιτ' ἄν μετὰ τῆς μητρὸς, γάμω δὲ τῷ ταύτῃ ἐξοικειοσάμενος τὸν ὑποδεξάμενον αὐτὸν Τευθραίτα εὐνυμίσθη τε ἐκείνου καὶ παρέλαβε τὴν Μυσῶν ἀρχὴν.

5. Καὶ οἱ Κάρες δὲ νησιώται πρότερον ὄντες καὶ C 573 Ἀλέγεις, ὡς φασιν, ἢπειρώται γεγονασι, προσλαβόντων Κριτῶν, οἴ καὶ τὴν Μίλητον ἐκτισαν, ἐκ τῆς Κρητικῆς 1 Μίλητου Σαρπηδόνα λαβόντες κτίστην καὶ τῶν Τερμίλας κατώκισαν ἐν τῇ νῦν Λυκία· τούτους δ' ἁγαγεῖν ἐκ Κρήτης ἀποίκους Σαρπηδόνα, Μίνω καὶ Ῥαδαμάνθυνος ἀδελφῶν ὄντα, καὶ ὄνομάζει Τερμίλας τῶν πρότερον Μιλύας, ὡς φησιν Ἡρόδοτος, ἔτι ὡς πρότερον Σολύμονς, ἐπελθόντα δὲ τῶν Πανδίονος

1 Κρητικῆς οὐ (and the editors, Κρήτης other MSS.

1 5 2 4 and 7, 7, 10. 2 Cp. 12, 8, 7.
3 Cp. 13, 1, 60. 4 1. 173; 7, 92.
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tribe of the Pelasgians was then in existence, as also that of the Cauconians and Leleges. And, as I have said before, they wandered in ancient times over many regions of Europe. These tribes the poet makes the allies of the Trojans, but not as coming from the opposite mainland. The accounts both of the Phrygians and of the Mysians go back to earlier times than the Trojan War. The existence of two groups of Lycians arouses suspicion that they were of the same tribe, whether it was the Trojan Lycians or those near Caria that colonised the country of the other of the two. And perhaps the same was also true in the case of the Cilicians, for these, too, were two-fold; however, we are unable to get the same kind of evidence that the present tribe of Cilicians was already in existence before the Trojan War. Telephus might be thought to have come from Arcadia with his mother; and having become related to Teuthras, to whom he was a welcome guest, by the marriage of his mother to that ruler, was regarded as his son and also succeeded to the rulership of the Mysians.

5. Not only the Carians, who in earlier times were islanders, but also the Leleges, as they say, became mainlanders with the aid of the Cretans, who founded, among other places, Miletus, having taken Sarpedon from the Cretan Miletus as founder; and they settled the Termilae in the country which is now called Lycia; and they say that these settlers were brought from Crete by Sarpedon, a brother of Minos and Rhadamanthus, and that he gave the name Termilae to the people who were formerly called Milyae, as Herodotus says, and were in still earlier times called Solymi, but that when Lycus the
Λύκον ἀφ’ ἑαυτοῦ προσαγωρεῦσαι τοὺς αὐτοὺς Λυκίους. οὕτος μὲν οὖν ὁ λόγος ἀποφαίνει τοὺς αὐτοὺς Σολύμοις τε καὶ Λυκίους, ὁ δὲ ποιητὴς χωρίζει: Βελλεροφόντης γοῦν, ὁμομενοὺς ἐκ τῆς Λυκίας,

Σολύμοισι μαχέσσατο κυδαλίμοισι.

Πείσαυντον τε ὄσαυτως, νῦν αὐτῶν, Ἀρης, ὡς φησι,

μαρνάμενον Σολύμοισι κατέκτανεν

καὶ τὸν Σαρπηδόνα δὲ ἐπιχώριον τινα λέγει.

6. Ἀλλὰ τὸ γε ἀθλον προκεῖσθαι κοινὸν τὴν ἀρετὴν τῆς χώρας, ἡς λέγω, τοῖς ἱσχύουσιν ἐκ πολλῶν βεβαιοῦται καὶ μετὰ τὰ Τρωικά· ὅπου καὶ Ἀμαζόνες κατεδαρρήσαν αὐτῆς, ἐφ’ ἂς ὁ τε Πρίαμος στρατεύεσθαι λέγεται καὶ ὁ Βελλεροφόντης· πόλεις τε παλαίαι ὁμολογοῦνται ἐπώνυμοι αὐτῶν· ἐν δὲ τῷ Ἰλιακῷ πεδίῳ κολώνη τῆς ἐστιν,

ἡμ ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,

ἀθάνατος δὲ τε σῆμα πολυσκάρβμοι Ἰούνης·

ἡμ ἱστοροῦσι μίαν εἶναι τῶν Ἀμαζόνων, ἐκ τοῦ ἐπιθέτου τεκμιρόμενοι· εὐσκάρβμοι γὰρ ἱππὸς λέγεσθαι διὰ τὸ τάχος· κάκεινην οὖν πολύσκαρβ-

1 Λύκον E, Λύκωνα other MSS.
2 Casaubon conj. that καὶ πρὸ τῶν Τρωικῶν has fallen out before καὶ μετά; Tzschucke conj. καὶ κατὰ τὰ Τρωικά; Corais, [ἐκ τῶν] κατὰ τὰ Τρωικά.

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son of Pandion went over there he named the people Lycians after himself. Now this account represents the Solymi and the Lycians as the same people, but the poet makes a distinction between them. At any rate, Bellerophon set out from Lycia and “fought with the glorious Solymi.” And likewise his son Peisander “was slain when fighting the Solymi” by Ares, as he says. And he also speaks of Sarpedon as a native of Lycia.

6. But the fact that the fertility of the country of which I am speaking was set before the powerful as a common prize of war is confirmed by many things which have taken place even subsequent to the Trojan War, since even the Amazons took courage to attack it, against whom not only Priam, but also Bellerophon, are said to have made expeditions; and the naming of ancient cities after the Amazons attests this fact. And in the Trojan Plain there is a hill “which by men is called ‘Batieia,’ but by the immortals ‘the tomb of the much-binding Myrina,’” who, historians say, was one of the Amazons, inferring this from the epithet “much-binding”; for they say that horses are called “well-binding” because of their speed, and that Myrina, therefore, was called “much-binding”

1 Iliad 6. 184.
2 “Isander” is the spelling of the name in the Iliad.
3 Iliad 6. 204.
4 Iliad 6. 199.
5 The country this side the Halys (§ 4 above).
6 i.e. as well as by events during, and prior to, that war.
7 Iliad 2. 813.
μον διὰ τὸ ἀπὸ τῆς ἡμιοχείας τάχος· καὶ Ἡ Μύρινα
οὖν ἐπώνυμος ταύτης λέγεται. καὶ αἱ ἐγγύς δὲ
νήσῳ ταύτ' ἔπαθον διὰ τὴν ἀρετήν, ὡν Ῥόδος καὶ
Κῶς ὀτι πρὸ τῶν Τρωικῶν ἦδη υφ' Ἐλλήνων
φόσον, καὶ υφ' Ὀμήρου σαφῶς ἐκμαρτυρεῖται.

7. Μετὰ δὲ τὰ Τρωικὰ αἱ τοῦ Ἐλλήνων
ἀποκιάσαι καὶ αἱ Τρηρῶν καὶ αἱ Κιμμερίων ἐφοδιάκ
καὶ Λυδῶν καὶ μετὰ ταύτα Περσῶν καὶ Μακε-
δόνων, τὸ τελευταῖον Γαλατῶν, ἐτάραξαν πάντω
καὶ συνέχεαν. γέγονε δὲ ἡ ἀσάφεια οὐ διὰ τὰς
μεταβολὰς μόνον, ἄλλα καὶ διὰ τὰς τῶν συγγρα-
φέων ἀνομολογίας, περὶ τῶν αὐτῶν οὐ τὰ αὐτὰ
λεγόντων, τοὺς μὲν Τρῶας καλοῦντων Φρύγας,
καθάπερ οί τραγικοὶ, τοὺς δὲ Λυκίοις Κάρας, καὶ
ἄλλους οὕτως. οἱ δὲ Τρῶες οὕτως ἐκ μικρῶν

C 574 αὐξηθέντες, ὡστε καὶ βασιλεῖς βασιλέων εἶναι,
παρέσχον καὶ τῷ ποιήτῃ λόγου, τίνα χρή καλεῖν
Τροίαν, καὶ τοῖς ἐξηγομένοις ἐκεῖνοι. λέγει μὲ

γὰρ καὶ κοινῶς ἀπαντας Τρῶας τοὺς συμπολεμή-
σαντας αὐτοῖς, ὡσπερ καὶ Δαναοὺς καὶ Ἀχαίοις
τοὺς ἐναντίον σ. ἄλλα οὐ δήπων Τροίαν καὶ τὴν
Παφλαγονίαν ἑρούμεν, νη Δία, οὐδὲ τὴν Καρίαν
ἡ τὴν ὀμορον αὐτῆς Λυκίαν. λέγω δ', ὅταν οὕτω
φη,

Τρῶες μὲν κλαγῇ τ' ἐνοπῇ τ' ἱσαλι
ἐκ δὲ τῶν ἐναντίων,

οἱ δ' ἄρ' ἱσαν συγῇ μένεα πνεύοντες Ἀχαιοί,
καὶ ἄλλως δὲ λέγει πολλαχῶς. ὡμως δὲ, καὶ περ
τοιοῦτων ὄντων, πειρατεύον διαίταν ἐκαστα εἰς

1 See 14. 2. 7. 2 Iliad 3. 2. 3 Iliad 3. 8.

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because of the speed with which she drove her chariot. Myrina, therefore, is named after this Amazon. And the neighbouring islands had the same experience because of their fertility; and Homer clearly testifies that, among these, Rhodes and Cos were already inhabited by Greeks before the Trojan War.  

7. After the Trojan War the migrations of the Greeks and the Trojans, and the onsets of the Cimmerians and of the Lydians, and, after this, of the Persians and the Macedonians, and, at last, of the Galatians, disturbed and confused everything. But the obscurity has arisen, not on account of the changes only, but also on account of the disagreements of the historians, who do not say the same things about the same subjects, calling the Trojans Phrygians, as do the tragic poets, and the Lycians Carians; and so in the case of other peoples. But the Trojans, having waxed so strong from a small beginning that they became kings of kings, afforded both the poet and his expounders grounds for enquiring what should be called Troy; for in a general way he calls "Trojans" the peoples, one and all, who fought on the Trojan side, just as he called their opponents both "Danaans" and "Achaeans"; and yet, of course, we shall surely not speak of Paphlagonia as a part of Troy, nor yet Caria, nor the country that borders on Caria, I mean Lycia. I mean when the poet says, "the Trojans advanced with clamour and with a cry like birds," and when he says of their opponents, "but the Achaeans advanced in silence, breathing rage." And in many ways he uses terms differently. But still, although such is the case, I must try to arbitrate the several details to the best
δύναμιν· ο’ τι δ’ ἀν διαφύγῃ τῆς παλαιᾶς ἱστορίας, τοῦτο μὲν ἑατέον, οὐ γὰρ ἐνταῦθα τὸ τῆς γεωγραφίας ἔργον, τὰ δὲ νῦν ὄντα λεκτέον.

8. “Εστὶ τοῖνυν ὅρη δύο ὑπερκείμενα τῆς Προποντίδος, ὅ τε Ὀλυμπὸς ὁ Μύσιος καὶ ἡ Ἰδη. τῶ μὲν οὖν Ὀλύμπῳ τὰ τῶν Βιθυνῶν ὑποπέπτοκε, τῆς δὲ Ἰδῆς μεταξὺ καὶ τῆς θαλάττης ἢ Τροία κεῖται, συνάπτουσα τῶ ὅρει· περὶ μὲν οὖν ταύτης ἐρωτευον ὑστερον καὶ τῶν συνεχῶν αὐτῆς πρὸς νότον, νῦν δὲ περὶ τῶν Ὀλυμπινῶν καὶ τῶν ἐφεξῆς μέχρι τοῦ Ταύρου παραλλήλων τοῖς προεφωδευμένοις λέγωμεν. ἔστι τοῖνυν ὁ Ὀλυμπὸς κύκλῳ μὲν εὐ1 συνοικούμενος, ἐν δὲ τοῖς ὑφεσι δρυμοὺς ἐξαισίους ἔχων καὶ ληστηρία δυναμένους ἐκτρέφειν τόπους ἐνερκεῖς, ἐν οἷς καὶ τῦραννοι συνίστανται πολλάκις, οἱ δυνάμενοι συμμείναν πολύν χρόνον· καθάπερ Κλέων ὁ καθ’ ἡμᾶς τῶν ληστηρίων ἠγεμόνις.

9. Οὕτως δ’ ἦν μὲν ἐκ Γορδίου κόμης, ἢν ὑστερου ἀυξήσας ἐποίησε πόλιν καὶ προσηγορεύσεν Ἰουλιόπολιν ληστηρίω δ’ ἑχρῆτο καὶ ἀρμηνηρίῳ κατ’ ἄρχας τῷ καρτερωτάτῳ τῶν χωρίων,2 ὄνομα Καλλιδώι. ὑπήρξε δ’ Ἀντωνίῳ μὲν χρήσιμος, ἐπελθὼν ἐπὶ τοὺς ἄργυρολογούντας Λαβιήνῳ,3 καθ’ ὄν χρόνων ἐκείνων τὴν Ἀσίαν κατέσχε, καὶ κωλύσας τὰς παρασκευὰς· ἐν δὲ τοῖς Ἀκτιακοῖς ἀποστὰς Ἀντωνίου τοῖς Καίσαρος προσέθετο

1 εὖ, Mannert, for oὐ; so the editors.
2 χωρίων, Corais, for χωρῶν; so the later editors.
3 Λαβίνιφ, Xylander, for Λαβίνιφ Chi, Λαβίνφ other MSS.

1 13. 1. 34, 35.
2 Quintus Labienus, son of Titus Labienus the tribune.
GEOGRAPHY, 12. 8. 7-9

of my ability. However, if anything in ancient history escapes me, I must leave it unmentioned, for the task of the geographer does not lie in that field, and I must speak of things as they now are.

8. Above the Propontis, then, there are two mountains, the Mysian Olympus and Mt. Ida. Now the region of the Bithynians lies at the foot of Olympus, whereas Troy is situated between Mt. Ida and the sea and borders on the mountain. As for Troy, I shall describe it and the parts adjacent to it towards the south later on, but at present let me describe the country of Mt. Olympus and the parts which come next in order thereafter, extending as far as the Taurus and lying parallel to the parts which I have previously traversed. Mt. Olympus, then, is not only well settled all round but also has on its heights immense forests and places so well-fortified by nature that they can support bands of robbers; and among these bands there often arise tyrants who are able to maintain their power for a long time; for example, Cleon, who in my time was chieftain of the bands of robbers.

9. Cleon was from the village Gordium, which he later enlarged, making it a city and calling it Juliopolis; but from the beginning he used the strongest of the strongholds, Callydium by name, as retreat and base of operations for the robbers. And he indeed proved useful to Antony, since he made an attack upon those who were levying money for Labienus at the time when the latter held possession of Asia, and he hindered his preparations, but in the course of the Actian War, having revolted from Antony, he joined the generals of

3 40-39 B.C.
στρατηγοίς, καὶ ἑτιμήθη πλέον ἣ κατ’ ἀξίαν, προσλαβὼν τοῖς παρ’ Ἀντωνίου δοθεῖσι καὶ τὰ παρὰ τοῦ Καΐσαρος: ὥστε ἀντὶ ληστῶν δινάστου περιέκειτο σχῆμα, ίερεὺς μὲν ὁν τοῦ Ἀβρεττηνοῦ 1 Διός, Μυσίον θεοῦ, μέρος δ’ ἐξων ὑπῆκοον τῆς Μωρηνῆς (Μυσία δ’ ἐστὶ καὶ αὐτῆ, καθάπερ ἢ Ἀβρεττηνή), λαβὼν δὲ ύστατα καὶ τὴν ἐν τῷ Πόντῳ τῶν Κομάνων ιερωσύνην, εἰς ἑν κατελθὼν ἐντὸς μηνιαίου χρόνου κατέστρεψε τὸν βίον.

C 575 νόσος δ’ ἐξήγαγεν αὐτὸν ὁξεία, εἰτ’ ἄλλως ἐπιπεσούσα ἐκ τῆς ἄδην πλησμονῆς, εἰθ’, ὡς ἐφασαν οἱ περὶ τὸ ἱερὸν, κατὰ μῆνιν τῆς θεοῦ: ἐν γὰρ τῷ περιβόλῳ τοῦ τεμένους ἡ οἰκήσει ἔστιν ἢ τε τῶν ἱερῶν καὶ τῆς ἱερείας, τὸ δὲ τέμενος χωρὶς τῆς ἀλλής ἀγιστείας διαφανεστάτα τῆς τῶν νεών κρεών βρώσεως καθαρεύει, ὅπου γέ καὶ ἡ ὅλη πόλις, οὐδὲ εἰσαγεται εἰς αὐτὴν ὑσ.: ὁ δ’ ἐν τοῖς πρώτοις τῷ ληστρικῷ ἡθος ἐπεδείξατο εὐθὺς κατὰ τὴν πρώτην εἴσοδον τῇ παραβάσει τούτου τοῦ ἔθους, ὡσπερ οὐχ ἱερεὺς εἰσεληλυθὼς, ἀλλὰ διαφθορεύς τῶν ἱερῶν.

10. Ὁ μὲν δὴ Ὁλυμπος τοιόσοδε, περιοικεῖται δὲ πρὸς ἀρκτον μὲν ὑπὸ τῶν Βιθυνῶν καὶ Μυγδόνων καὶ Δολιόνων, τὸ δὲ λοιπὸν ἔχουσι Μυσοὶ καὶ Ἐπίκηττοι. Δολίονας μὲν οὖν μάλιστα καλοῦσι τοὺς περὶ Κύςικον ἀπὸ Αἰσάππον ἔως Ῥυνδάκου καὶ τῆς Δασκυλίτιδος λίμνης, Μυγδόνας δὲ τοὺς ἑφεξῆς τούτους μέχρι τῆς Μυρλείανῶν χώρας ὑπέρκειται δὲ τῆς Δασκυλίτιδος

1 Ἀβρεττηνοῦ, Xylander, for Ἀβρεττηνοῦ CDhilrw, Ἀβρεττηνοῦ οτ’, Ἀβρεττανοῦ υχ.

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Caesar and was honoured more than he deserved, since he also received, in addition to what Antony had given him, what Caesar gave him, so that he was invested with the guise of dynast, from being a robber, that is, he was priest of Zeus Abrettenus, a Mysian god, and held subject a part of Morenê, which, like Abrettenê, is also Mysian, and received at last the priesthood of Comana in Pontus, although he died within a month's time after he went down to Comana. He was carried off by an acute disease, which either attacked him in consequence of excessive repletion or else, as the people round the temple said, was inflicted upon him because of the anger of the goddess; for the dwelling of both the priest and the priestess is within the circuit of the sacred precinct, and the sacred precinct, apart from its sanctity in other respects, is most conspicuously free from the impurity of the eating of swine's flesh; in fact, the city as a whole is free from it; and swine cannot even be brought into the city. Cleon, however, among the first things he did when he arrived, displayed the character of the robber by transgressing this custom, as though he had come, not as priest, but as corrupter of all that was sacred.

10. Such, then, is Mt. Olympus; and towards the north it is inhabited all round by the Bithynians and Mygdonians and Doliones, whereas the rest of it is occupied by Mysians and Epicteti. Now the peoples round Cyzicus, from the Aesepus River to the Rhyndacus River and Lake Dascylitis, are for the most part called Doliones, whereas the peoples who live next after these as far as the country of the Myrleians are called Mygdonians. Above Lake Dascylitis lie two other lakes, large ones, I mean
αλλαί δύο λίμναι μεγάλαι, ἡ τῇ Ἀπολλωνιαίᾳ ἡ τῇ Μιλησιακῇ διὰ ἀσκύλιον πόλις, πρὸς δὲ τῇ Μιλησιακῇ Μιλησίου πόλις, πρὸς δὲ τῇ τρίτῃ Ἀπολλωνίᾳ ἡ ἐπὶ Ῥυνδάκη λεγομένη τὰ πλεῖστα δὲ τούτων ἐστὶ Κυκλικὴν υπνί.

11. Ἔστι δὲ νῆσος ἐν τῇ Προποντίδῃ ἡ Κυκλικὸς συναπτομένη γεφύραις δυσὶ πρὸς τὴν ἡπείρον, ἀρτῇ μὲν κρασίς, μεγέθει δὲ ὁσον πεντακοσίων σταδίων τὴν περιμέτρων ἐχεῖ δὲ ὀμώνυμον πόλιν πρὸς αὐτὰς ταῖς γεφύραις καὶ λιμένας δύο κλειστοὺς καὶ νεωσοίκους πλείους τῶν διακοσίων τῆς δὲ πόλεως τὸ μὲν ἐστὶν ἐν ἐπιπέδῳ, τὸ δὲ πρὸς ὅραπ καλεῖται δ᾿ Ἀρκτῶν ὁρῶς; ὑπέρ- κειται δ᾿ ἄλλο Δίνυμον μονοφυῖς, ίερῶν ἐχου τῆς Δίνυμίνης μητρὸς θεῶν, ἵδρυμα τῶν Ἀργοναυ- τῶν. ἐστὶ δ᾿ ἐναμιλλὸς ταῖς πρώταις τῶν κατὰ τὴν Ἀσίαν ἡ πόλις μεγέθει τε καὶ κάλλει καὶ εὐνομία πρὸς τε εἰρήνην καὶ πόλεμον ἐοικέ τε τῷ παραπλησίῳ τύπῳ κοσμεῖσθαι, ὡσπερ ἡ τῶν Ῥοδίων καὶ Μασσαλιωτῶν καὶ Καρχηδονίων τῶν παλαι. τὰ μὲν οὖν πολλὰ ἐδώ, τρεῖς δ᾿ ἄρχιτέκ- τονας τους ἐπιμελουμένους οἰκοδομημάτων τε δημοσίων καὶ ὀργάνων, τρεῖς δὲ καὶ θησαυροὺς κέκτηται, τῶν μὲν ὅπλων, τῶν δ᾿ ὀργάνων, τῶν δὲ σίτου ποιεῖ δὲ τῶν σιτῶν ἄσηπτον ἡ Χαλκιδικὴ γῆ 1 μαγνυμένη. ἐπεδείξαντο δὲ τὴν ἐκ τῆς παρασκευῆς ταύτης ὀφέλειαν ἐν τῷ Μιθριδατικῷ

1 γῆ, omitted by all MSS. except F.

1 i.e. "Mountain of the Bears."
Lake Apolloniatis and Lake Miletopolis. Near Lake Dascylitis is the city Dascylium, and near Lake Miletopolis Miletopolis, and near the third lake "Apollonia on Rhyndacus," as it is called. But at the present time most of these places belong to the Cyziceni.

11. Cyzicus is an island in the Propontis, being connected with the mainland by two bridges; and it is not only most excellent in the fertility of its soil, but in size has a perimeter of about five hundred stadia. It has a city of the same name near the bridges themselves, and two harbours that can be closed, and more than two hundred ship-sheds. One part of the city is on level ground and the other is near a mountain called "Arcton-oros." Above this mountain lies another mountain, Dindymus; it rises into a single peak, and it has a temple of Dindymenê, mother of the gods, which was founded by the Argonauts. This city rivals the foremost of the cities of Asia in size, in beauty, and in its excellent administration of affairs both in peace and in war. And its adornment appears to be of a type similar to that of Rhodes and Massalia and ancient Carthage. Now I am omitting most details, but I may say that there are three directors who take care of the public buildings and the engines of war, and three who have charge of the treasure-houses, one of which contains arms and another engines of war and another grain. They prevent the grain from spoiling by mixing Chalcidic earth with it. They showed in the Mithridatic war the advantage resulting from this preparation of theirs; for when the king unexpectedly came over

2 Apparently a soil containing lime carbonate.
πολέμω. ἐπελθόντος γὰρ αὐτοῖς ἀδοκίτως τοῦ βασιλέως πεντεκαίδεκα μυρίας καὶ ἵππῳ πολλῇ καὶ κατασχόντος τὸ ἀντικείμενον ὄρος, ὁ καλούσιν Ἀδραστείας, καὶ τὸ προάστειον, ἔπειτα καὶ διάραντος εἰς τὸν ὑπὲρ τῆς πόλεως αὐχένα καὶ προσμαχομένου πεζῇ τε καὶ κατὰ θάλατταν τετρακοσίας ναυσίν, ἀντέσχον πρὸς ἀπαντά οἱ Κυζίκηνοι, ὡστε καὶ ἐγγὺς ἠλθον τοῦ ξωγρία λαβεῖν τοὺς βασιλεὰς ἐν τῇ διώρυγι ἀντιδιορυττοῦντες, ἀλλ' ἐφθη φυλαξάμενος καὶ ἀναλαβῶν ἐαυτὸν ἐξώ τοῦ ὀρύγματος· ὥστε δὲ ἰσχύσεν εἰσπέμψαι τινὰς νύκτωρ ἐπικούρους ὁ τῶν Ῥωμαιῶν στρατηγὸς Λεύκολλος· ὄνησε δὲ καὶ λιμὸς τῶ τοσοῦτῳ πλήθει τῆς στρατιᾶς ἐπιπεσόν, ὅν τοὺς ἐποίησεν ὁ βασιλεύς, ὡς ἀπῆλθε πολλοῖς ἀποβαλών. Ῥωμαίοι δ' ἐτίμησαν τὴν πόλιν, καὶ ἐστίν ἐλευθέρα μέχρι νῦν καὶ χώραν ἔχει πολλὴν τὴν μὲν ἐκ παλαιῶν, τὴν δὲ τῶν Ῥωμαιῶν προσθέντων. καὶ γὰρ τῆς Τρώαδος ἔχουσι τὰ πέραν τοῦ Δισητοῦ τὰ περὶ τὴν Ζέλειαν καὶ τὸ τῆς Ἀδραστείας πεδίον, καὶ τῆς Δασκυλίτιδος λίμνης τὰ μὲν ἔχουσιν ἐκεῖνοι, τὰ δὲ Βυζάντιοι· πρὸς δὲ τῇ Δολιονίδι καὶ τῇ Μυγδονίδι νέμονται πολλὴν μέχρι τῆς Μελητοπολίτιδος λίμνης καὶ τῆς Ἀπολλωνιάτιδος αὐτῆς, δι' ὧν χωρίων καὶ ὁ Ρώδακος ἐπὶ ποταμὸς, τὰς ἀρχὰς ἔχων ἐκ τῆς Ἀζαμίτιδος· προσλαβὼν δὲ καὶ ἐκ τῆς Ἀβρεστηνῆς Μυσίας ἄλλους τε καὶ Μάκεστον ἀπ' Ἀγκύρας τῆς Ἀβαείτιδος 1 ἐκδίδωσιν εἰς τὴν Προποντίδα κατὰ Βέσβικον νήσον. ἐν ταύτῃ δὲ τῇ νῆσῳ τῶν Κυζίκηνῶν ὄρος ἐστὶν εὐδενδρον

1 Ἀβαείτιδος, Kramer, for Ἀβασίτιδος; so the later editors.
against them with one hundred and fifty thousand men and with a large cavalry, and took possession of the mountain opposite the city, the mountain called Adrasteia, and of the suburb, and then, when he transferred his army to the neck of land above the city and was fighting them, not only on land, but also by sea with four hundred ships, the Cyziceni held out against all attacks, and, by digging a counter-tunnel, all but captured the king alive in his own tunnel; but he forestalled this by taking precautions and by withdrawing outside his tunnel. Leucullus, the Roman general, was able, though late, to send an auxiliary force to the city by night; and, too, as an aid to the Cyziceni, famine fell upon that multitudinous army, a thing which the king did not foresee, because he suffered a great loss of men before he left the island. But the Romans honoured the city; and it is free to this day, and holds a large territory, not only that which it has held from ancient times, but also other territory presented to it by the Romans; for, of the Troad, they possess the parts round Zeleia on the far side of the Aesepus, as also the plain of Adrasteia, and, of Lake Dascylitis, they possess some parts, while the Byzantians possess the others. And in addition to Dolionis and Mygdonis they occupy a considerable territory extending as far as Lake Mileopolitis and Lake Apolloniatis itself. It is through this region that the Rhyndacus River flows; this river has its sources in Azanitis, and then, receiving from Mysia Abrettenê, among other rivers, the Macestus, which flows from Ancyra in Abäeitís, empties into the Propontis opposite the island Besbicos. In this island of the Cyziceni is a well-
'Αρτάκη καὶ νησίων ὁμώνυμων πρόκειται τούτων, καὶ πλησίων ἀκρωτηρίων Μέλαινος καλούμενον ἐν παράπλοι τοῖς εἰς Πρίαπον κομιζομένοις ἐκ τῆς Κυζίκου.

12. Τῆς δ' ἐπικτήτου Φυγιας Ἀξανοί 1 τε εἰςι καὶ Νακολία καὶ Κοτιάειον καὶ Μιδάειον 2 καὶ Δορύλαιον πόλεις καὶ Κάδοι τοὺς δὲ Κάδους ἔνιοι τῆς Μυσίας φασίν. ἢ δὲ Μυσία κατὰ τὴν μεσόγαιαν ἀπὸ τῆς Ὀλυμπηνῆς ἐπὶ τὴν Περγαμηνῆν καθήκει καὶ τὸ Καίκου λεγόμενον πεδίον, ὡστε μεταξὺ κείσθαι τῆς τῇ Ἰδης καὶ τῆς Κατακεκαμένης, ἢν οἱ μὲν Μυσίαν, οἱ δὲ Μαιονίαν φασίν.

13. 'Τπὲρ δὲ τῆς Ἐπικτήτου πρὸς νότου ἐστὶν ἡ μεγάλη Φυγια, λείπουσα 3 εν ἀριστερὰ τὴν Πεσσινοῦντα καὶ τὰ περὶ Ὀρκαύρκους καὶ Λυκασιῶν, εν δεξιὰ δὲ Μαίονας καὶ Λυδοὺς καὶ Κάρας· εν ἡ ἐστὶν ἡ τε Παρώρειος λεγόμενη Φυγια καὶ ἡ πρὸς Πισιδίαν καὶ τὰ περὶ Ἀμόριον καὶ Εὐμένειαν καὶ Σύμναδα, εἰτα Ἀπάμεια ἡ Κυβωτὸς λεγόμενη καὶ Λαοδίκεια, αὕτη εἰλικρινῶς μέγισται τῶν κατὰ τὴν Φυγιαν πόλεων περίκειται δὲ ταύταις πολίσματα καὶ 4 .................. Ἀφροδισίας, Κολοσσαί, Θεμισθοῖον, Σανᾶς, Μητρόπολις, Ἀπολλωνίας· ἐτι δὲ ἀπωτέρῳ τοῦ-ν 577 τῶν Πέλτας, Τάβαι, Ἔυκαρπία, Λυσιᾶς.

1 Ἀξανοί (as in Stephanus), the editors, for Ἀζάνιοι.
2 Μιδάειον, Tschucke, for Μιδάειον; so the later editors.
3 λείπουσα, Corais, for λιπῶσα; so the later editors.
4 Corais omits καὶ and supplies the lacuna of about fifteen letters with ἄλλα τε καὶ, in reference to which Kramer says, "substantivum potius videatur excidisse, velut χωρία vel simile quid." Jones conjectures χωρία, ἄλλα τε καὶ (fourteen letters).
wooded mountain called Artacê; and in front of this mountain lies an isle bearing the same name; and near by is a promontory called Melanus, which one passes on a coasting-voyage from Cyzicus to Priapus.

12. To Phrygia Epictetus belong the cities Azani, Nacolia, Cotiæium, Midæium, and Dorylaeum, and also Cadi, which, according to some writers, belongs to Mysia. Mysia extends in the interior from Olympenê to Pergamenê, and to the plain of Caicus, as it is called; and therefore it lies between Mt. Ida and Catacecaumenê, which latter is by some called Mysian and by others Maeonian.

13. Above Phrygia Epictetus towards the south is Greater Phrygia, which leaves on the left Pessinus and the region of Orcaorci and Lycaonia, and on the right the Maeonians and Lydians and Carians. In Epictetus are Phrygia “Paroreia,” as it is called, and the part of Phrygia that lies towards Pisidia, and the parts round Amorium and Eumeneia and Synnada, and then Apameia Cibotus, as it is called, and Laodiceia, which two are the largest of the Phrygian cities. And in the neighbourhood of these are situated towns, and... Aphrodisias, Colossae, Themisonium, Sanaüs, Metropolis, and Apollonias; but still farther away than these are Peltae, Tabae, Eucarpia, and Lysias.

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1  *i.e.* the part of Phrygia “along the mountain.”

2 There is a lacuna in the MSS. at this point (see critical note) which apparently should be supplied as follows: “places, among others.”

5 Ῥαβαί, Corais, for Ῥαβαίας ἔτη, Ῥαβαία ἔτη other MSS.; so the later editors.
14. Ἡ μὲν οὖν Παρώρεια ὀρεινὴν τινα ἐχει ῥάχων ὑπὸ τῆς ἀνατολῆς ἐκτεινομένην ἐπὶ δύσιν ταύτη δὲ ἐκατέρωθεν ὑποπέπτωκε τι πεδίον μέγα καὶ πόλεις πλησίον αὐτῆς, πρὸς ἄρκτον μὲν Φίλομήλιον, ἐκ θατέρου δὲ μέρους Ἁντίοχεα ἢ πρὸς Πισιδία καλουμένη, ἡ μὲν ἐν πεδίῳ κειμένη πάσα, ἡ δ’ ἐπὶ λόφου, ἔχουσα ἀποικίαν Ῥωμαίων ταύτην δ’ ὄκισαν Μάγνητες οἱ πρὸς Μαιάνδρῳ. Ῥωμαίοι δ’ ἠλευθέρωσαν τῶν βασιλέων, ἡνίκα τὴν ἅλλην Ἀσίαν Ἐγυμένει παρέδοσαν τὴν ἐντὸς τοῦ Ταύρου· ἡν δ’ ἐνταῦθα καὶ ἱερωσύνη τις Μηνὸς Ἀρκαίου, πλήθος ἔχουσα ἱεροδούλων καὶ χωρίων ἱερῶν κατελύθη δὲ μετὰ τὴν Ἁμύντου τελευτήν ὑπὸ τῶν πεμφθέντων ἐπὶ τὴν ἐκείνου κληρονομίαν. Σύνναδα δ’ ἐστὶν οὗ μεγάλῃ πόλις, πρόκειται δ’ αὕτης ἐλαιόφυτον πεδίον ὅσον ἐξῆκοντα σταδίων ἐπέκεινα δ’ ἐστὶ Δοκιμία κόμη, καὶ τὸ λατόμιον Συνναδικοῦ λίθου (οὗτο μὲν Ῥωμαίοι καλοῦσιν, οἱ δ’ ἐπιχώριοι Δοκιμίτην καὶ Δοκιμαίον),1 κατ’ ἄρχας μὲν μικρὰς βόλους ἐκδόων τοῦ μετάλλου, διὰ δὲ τὴν νυνὶ πολυτέλειαν τῶν Ῥωμαίων κίονες ἐξαιροῦνται μονόλιθοι μεγάλοι, πλησιάζοντες τῷ ἀλαβαστρίτῃ λίθῳ κατὰ τὴν ποικιλίαν ὁστε, καὶ πολλῆς οὐσίας τῆς ἐπὶ θάλατταν ἄγωνης τῶν τηλικοῦτων φορτίων, ὁμως καὶ κίονες καὶ πλάκες εἰς Ῥώμην κομίζονται βαυμασταὶ κατὰ τὸ μέγεθος καὶ κάλλος.

1 Δοκιμαίον, Xylander, for Δοκιμαίων; so the later editors.

1 190 B.C. Strabo refers to Eumenes II, king of Pergamum, who reigned 197–159 B.C.
14. Now Phrygia Paroreia has a kind of mountainous ridge extending from the east towards the west; and below it on either side lies a large plain. And there are cities near it: towards the north, Philomelium, and, on the other side, the Antiocheia near Pisidia, as it is called, the former lying wholly in a plain, whereas the latter is on a hill and has a colony of Romans. The latter was settled by Magnetans who lived near the Maeander River. The Romans set them free from their kings at the time when they gave over to Eumenes the rest of Asia this side the Taurus. Here there was also a priesthood of Mên Arcaeus, which had a number of temple-slaves and sacred places, but the priesthood was destroyed after the death of Amyntas by those who were sent thither as his inheritors. Synnada is not a large city; but there lies in front of it a plain planted with olives, about sixty stadia in circuit. And beyond it is Docimaea, a village, and also the quarry of "Synnadic" marble (so the Romans call it, though the natives call it "Docimite" or "Docimaean"). At first this quarry yielded only stones of small size, but on account of the present extravagance of the Romans great monolithic pillars are taken from it, which in their variety of colours are nearly like the alabastrite marble; so that, although the transportation of such heavy burdens to the sea is difficult, still, both pillars and slabs, remarkable for their size and beauty, are conveyed to Rome.

2 "Arcaeus" appears to be an error for "Ascaeus" (see 12. 3. 31 and foot-note on "Mên Ascaeus").

3 Or does Strabo mean sixty stadia in extent?
STRABO

15. Ἀπάμεια δ' ἐστὶν ἐμπόριον μέγα τῆς ἴδιως λεγομένης Ἀσίας, δευτερεύον μετὰ τὴν 'Εφεσον, αὐτὴ γὰρ καὶ τῶν ἀπὸ τῆς Ἰταλίας καὶ τῆς Ἑλλάδος ύποδοχεῖον κοινὸν ἐστιν. Ἰδρυται δὲ ἡ Ἀπάμεια ἐπὶ ταῖς ἐκβολαῖς τοῦ Μαρσύου ποταμοῦ, καὶ ρεῖ διὰ μέσης τῆς πόλεως ὁ ποταμός, τὰς ἀρχὰς ἀπὸ τῆς πόλεως 1 ἔχων· κατενεχθεῖς δ' ἐπὶ τὸ προάστειον σφοδρῷ καὶ κατωφερεῖ τῷ ῥεύματι συμβάλλει πρὸς τὸν Μαίανδρον, προσειληφότα καὶ ἄλλου ποταμοῦ Ὀργάν, δι' ὁμαλοῦ φερόμενον πρᾶον καὶ μαλακὸν ἐντεῦθεν δ' ἦδη γενόμενος μέγας 2 Μαίανδρος τέως μὲν διὰ τῆς Φρυγίας φέρεται, ἐπείτα διορίζει τὴν Καρίαν καὶ τὴν Λυδίαν κατὰ τὸ Μαίανδρον καλούμενον πεδίον, σκολιός δὲν εἰς ὑπερβολὴν, ὡστε εἰς ἐκεῖνον τὰς σκολιότητας ἀπάσας μαίανδροις καλεῖσθαι· τελευτῶν δὲ καὶ τῆς 3 Καρίαν αὐτὴν διαρρέει 4 τὴν ύπὸ τῶν Ἰόνων νῦν κατεχομένην καὶ μεταξὺ Μιλήτου καὶ Πρυνῆς ποιεῖται τὰς ἐκβολαῖς, ἀρχεῖται δὲ ἀπὸ Κελαινῶν, λόφου τινός, ἐν ὡς πόλις ἦν ὁμώνυμος τῷ λόφῳ ἐντεύθεν δ' ἀνα-στήσας τοὺς ἀνδρώτους ὁ Σωτήρ 'Αντίοχος εἰς τὴν νῦν Ἀπάμειαν τῆς μητρὸς ἐπώνυμον τὴν πόλιν ἐπέδειξεν Ἀπάμας, ἢ θυγάτηρ μὲν ἦν ἢ Ἀρταβάζου, δεδομένη δ' ἐτύχανε πρὸς γάμον Σελεύκω τῷ Νικάτορι. ἐνταῦθα δὲ μυθεύεται τὰ περὶ τοῦ Ὀλυμποῦ καὶ τὸν Μαρσύαν καὶ

1 Instead of ἀπὸ C. Müller conj. ὀνκ ἐπῶθεν; Corais inserts παλαιᾶς between τῆς and πόλεως; Kramer conj. ἀκροπόλεως.
2 μέγας is omitted by all MSS. except oruvz.
3 καὶ τῆς, Corais, for κατά; so the later editors.
4 διαρρέει, Casaubon, for διαφε; so the later editors.
15. Apameia is a great emporium of Asia, I mean Asia in the special sense of that term, and ranks second only to Ephesus; for it is a common entrepôt for the merchandise from both Italy and Greece. Apameia is situated near the outlets of the Marsyas River, which flows through the middle of the city and has its sources in the city; it flows down to the suburbs, and then with violent and precipitate current joins the Maeander. The latter receives also another river, the Orgas, and traverses a level country with an easy-going and sluggish stream; and then, having by now become a large river, the Maeander flows for a time through Phrygia and then forms the boundary between Caria and Lydia at the Plain of Maeander, as it is called, where its course is so exceedingly winding that everything winding is called "meandering." And at last it flows through Caria itself, which is now occupied by the Ionians, and then empties between Miletus and Priene. It rises in a hill called Celaenae, on which there is a city which bears the same name as the hill; and it was from Celaenae that Antiochus Soter made the inhabitants move to the present Apameia, the city which he named after his mother Apama, who was the daughter of Artabazus and was given in marriage to Seleucus Nicator. And here is laid the scene of the myth of Olympus and of

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1 *i.e.* Asia Minor.

2 *i.e.* in the city's territory, unless the text is corrupt and should be emended to read, "having its sources in Celaenae" (Groskurd), or "not far away from the city" (C. Müller), or "in the old city" (Coraïs) of Celaenae, whence, Strabo later says, "Antiochus made the inhabitants move to the present Apameia" (see critical note).

3 Antiochus "the Saviour."
tēn ἔριν, ἢν ἦρισεν ὁ Μαρσύας πρὸς Ἀπόλλωνα. ὑπέρκειται δὲ καὶ Λίμνη φύουσα κάλαμον τὸν ἐκ τὰς γλώττας τῶν αὐλῶν ἐπιτήδειον, ἐξ ἡς ἀπολείβεσθαι φασὶ τὰς πηγὰς ἀμφοτέρας, τὴν τε τοῦ Μαρσύου καὶ τὴν τοῦ Μαιάνδρου.

16. Ἡ δὲ Λαοδίκεια, μικρὰ πρότερον οὖσα, αὐξησιν ἐλαβεν ἐφ’ ἡμῶν καὶ τῶν ἡμετέρων πατέρων, κατοί κακωθείσα ἐκ πολυρκίας ἐπὶ Μιθριδάτου τοῦ Ἐνυπάτορος. ἀλλ’ ἡ τῆς χώρας ἀρετὴ καὶ τῶν πολιτῶν τινὲς εὐτυχήσαντες μεγάλην ἐποίησαν αὐτήν, Ἰέρων μὲν πρότερον, ὡς πλείονος ἡ δισχελῶν ταλάντων κληρονομίαν κατέλιπε τῷ ὄμω πολλοῖς τ’ ἀναθήμασιν ἐκόσμησε τὴν πόλιν, Ἰήνων δὲ ὁ ῥήτωρ ὑστερον καὶ ὁ υἱὸς αὐτοῦ Πολέμων, ὃς καὶ Βασιλείας ἡξιώθη διὰ τὰς ἀνδραγαθίας ὑπ’ Ἀντωνίου μὲν πρότερον, ὑπὸ Καίσαρος δὲ τοῦ Σεβαστοῦ μετὰ ταῦτα. φέρει δ’ ὁ περὶ τὴν Λαοδίκειαν τόπος προβατῶν ἀρετὰς οὐκ εἰς μαλακότητα μόνον τῶν ἔριων, ἦ καὶ τῶν Μιλησίων διαφέρει, ἀλλὰ καὶ εἰς τὴν κοραζῆν χρόαν, ὡστε καὶ προσδεύονται λαμπρῶς ἀπ’ αὐτῶν. ὡστε καὶ οἱ Κολοσσηνοὶ ἀπὸ τοῦ ὅμων ὁμοῦν χρώματος πλησίους οἰκοῦντες. ἐνταῦθα δὲ καὶ οἱ Κάπρος καὶ ὁ Λύκος συμβάλλει τῷ Μαιάνδρῳ ποταμῷ, ποταμὸς εὐμεγέθης, ἀφ’ οὗ καὶ ἡ πρὸς τῷ Λύκῳ Λαοδίκεια λέγεται. ὑπέρκειται δὲ τῆς πόλεως ὄρος Κάνδμος, ἐξ οὗ καὶ ὁ Λύκος ρεῖ, καὶ

1 ἀπ’ θεσθαί is emended to ὑπολείβεσθαι by Tschucke, Kramer, and Müller-Düchner.
2 μαλακότητα, Kramer, for μαλακότητας; so the later editors.
3 κοραζῆν, the editors, for κοραζίν.

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Marsyas and of the contest between Marsyas and Apollo. Above is situated a lake which produces the reed that is suitable for the mouth-pieces of pipes; and it is from this lake that pour the sources of both the Marsyas and the Maeander.

16. Laodiceia, though formerly small, grew large in our time and in that of our fathers, even though it had been damaged by siege in the time of Mithridates Eupator. However, it was the fertility of its territory and the prosperity of certain of its citizens that made it great: at first Hieron, who left to the people an inheritance of more than two thousand talents and adorned the city with many dedicated offerings, and later Zeno the rhetorician and his son Polemon, the latter of whom, because of his bravery and honesty, was thought worthy even of a kingdom, at first by Antony and later by Augustus. The country round Laodiceia produces sheep that are excellent, not only for the softness of their wool, in which they surpass even the Milesian wool, but also for its raven-black colour, so that the Laodiceians derive splendid revenue from it, as do also the neighbouring Colosseni from the colour which bears the same name. And here the Caprus River joins the Maeander, as does also the Lycus, a river of good size, after which the city is called the “Laodiceia near Lycus.” Above the city lies Mt. Cadmus,

1 King of Pontus 120-63 B.C.
2 Polemon I, king of Pontus and the Bosporus, and husband of Pythodoris.
3 Cf. 3. 2. 6.
4 i.e. the “Colossian” wool, dyed purple or madder-red (see Pliny 25. 9. 67 and 21. 9. 27). 
5 i.e. to distinguish it from the several other Laodiceias.
стробо

άλλος ὁμώνυμος τῷ ὀρει. τὸ πλέον δ' οὖτος ὑπὸ γῆς ῥυέσ, εἰτ' ἀνακύψας συνέπεσεν εἰς ταῦτο τοῖς ἄλλοις ποταμοῖς, ἐμφαίνων ἀμα καὶ τὸ πολύτρητο τῆς χώρας καὶ τὸ εὐσειστὸν· εἰ γάρ τις ἄλλη, καὶ ἡ Δαοδίκεια εὐσειστος, καὶ τῆς πλησίοχώρου δὲ Κάρουρα.

17. Ὅριον δὲ ἕστι τῆς Φρυγίας καὶ τῆς Καρίας τὰ Κάρουρα· κἀκεῖνος δ' ἕστιν αὐτὴ πανδοχεία ἐχουσα καὶ ξεστῶν ὕδατων ἐκβολάς, τὰς μὲν εἰ τῷ ποταμῷ Μαίανδρῳ, τὰς δ' ὑπὲρ τοῦ χείλους. καὶ δὴ ποτὲ φασὶ πορνοβοσκὸν αὐλισθέντα εἰς τοῖς πανδοχείοις σὺν πολλῷ πλῆθει γυναικῶν, νύκτωρ γενομένου σεισμοῦ, συναφωσθήναι πᾶσαις. σχεδὸν δὲ τι καὶ πᾶσα εὐσειστὸς ἕστιν ἢ περὶ τὸν Μαίανδρον χώρα, καὶ ὑπόνομον πυρί τε καὶ ὕδατι μέχρι τῆς μεσογαίας. διατέτακε γὰρ ἀπὸ τῶν πεδίων ἀρξαμένη πᾶσα ἡ τοιαύτη κατασκευὴ τῆς χώρας εἰς τὰ Χαρώνια, τὸ τε ἐν Ἱεράτολει καὶ τὸ ἐν Ἀχαράκοις τῆς Νυσαίδος καὶ τὸ περὶ Μαγνησίαν καὶ Μυσόντα· εὐθυπτῶς τε γάρ ἐστιν ἡ γῆ καὶ ψαθυρά, πλήρης τε ἀλμυρίδων καὶ εὐεκτύρωτως ἐστι. τάχα δὲ καὶ ὁ Μαίανδρος διὰ τούτο σκολιός, οὗτος πολλάς μεταπτώσεις λαμβάνει τὸ ἰδέθρου, καὶ πολλὴν χοῦν κατάγων

1 δὲ Κάρουρα. Ὅριον δὲ, the editors, for Κάρουρα δὲ Ὅριον.
2 Αχαράκοις, Τζσχουκε, for Χαράκοις; so the later editors.

1 See 5. 4. 5, and the note on "Plutonia."
2 i.e. sodium chloride (salt), and perhaps other salts found
whence the Lycus flows, as does also another river of the same name as the mountain. But the Lycus flows under ground for the most part, and then, after emerging to the surface, unites with the other rivers, thus indicating that the country is full of holes and subject to earthquakes; for if any other country is subject to earthquakes, Laodiceia is, and so is Carura in the neighbouring country.

17. Carura forms a boundary between Phrygia and Caria. It is a village; and it has inns, and also fountains of boiling-hot waters, some in the Maeander River and some above its banks. Moreover, it is said that once, when a brothel-keeper had taken lodging in the inns along with a large number of women, an earthquake took place by night, and that he, together with all the women, disappeared from sight. And I might almost say that the whole of the territory in the neighbourhood of the Maeander is subject to earthquakes and is undermined with both fire and water as far as the interior; for, beginning at the plains, all these conditions extend through that country to the Charonia,¹ I mean the Charonium at Hierapolis and that at Acharaca in Nysaës and that near Magnesia and Myus. In fact, the soil is not only friable and crumbly but is also full of salts² and easy to burn out.³ And perhaps the Maeander is winding for this reason, because the stream often changes its course and, carrying down much silt, adds the silt at different times to

in soil, as, for example, sodium carbonate and calcium sulphate—unless by the plural of the word Strabo means merely “salt-particles,” as Tozer takes it.

¹ On “soil which is burnt out,” see Vol. II, p. 454, footnote 1.
STRABO

Allot' allo' merei twon aigialon proostithesi' to de pro's to peleagos biosameno's1 exwthei. kai de kai thn Peri'mhn epit' thalatt' proteron ou'san mezosogiaian pepeo'ike teptara'konuta stadia'v pro'khamati.

18. Kai he Katakekamene de, heper upo L undo'n kai Mivos kata'xetai, dia toiauta' twa ths pro-
sogoriais tetu'xhke tau'th' se Filadelfhia, pro's aut' polis, ou'de tois toixous exhe pistous, alla kath' hemeron trap'v twa salenontai kai diista'tanai. diatelo'si de prosexontes tois pade'si ths gith' kai arxitekto'nontes pro's aut'2 kai tov' allo'v de poleon 'Apameia men kai pro' ths Mithridatou stratexias esei'sh' pollakis, kai edo'kev epelthov o basileus ekaton talaonta es epavorphswin, orov anapatramenhn thn poliv. lge'tai de kai ep' 'Ale'xandrou paraple'sia semybinaiv dioper eikos esti kai ton Poseidw timas'hai par' autois, kaipere mesosogiaioi ou'si, kai apo Kelaio'n tou Poseidw'n ek Kelaio'nos, mias tov' Danaidwv, genomewn keklh'sai thn poliv ep'wvnon,3 h dia tov' lithon kai thn atop tov' ekpuro'sewn melami'an. kai ta peri' Siptulon de kai thn anatrophi' autou my'vnon ou de' ti-
thesai kai gar' vun thn Mahnesian thn up'

1 biosameno's, Xylander, for biosamenos; so the later editors.
2 auta, Groskurd, for authn; so the later editors.
3 epavnomon, the editors, for demvnomon.

“'At the present day the coastline has been advanced so far, that the island of Lade, off Miletus, has become a hill in the middle of a plain' (Tozer, op. cit., p. 288).
different parts of the shore; however, it forcibly thrusts a part of the silt out to the high sea. And, in fact, by its deposits of silt, extending forty stadia, it has made Prienê, which in earlier times was on the sea, an inland city.\(^1\)

18. Phrygia "Catacecaumenê,"\(^2\) which is occupied by Lydians and Mysians, received its appellation for some such reason as follows: In Philadelphia, the city near it, not even the walls are safe, but in a sense are shaken and caused to crack every day. And the inhabitants are continually attentive to the disturbances in the earth and plan all structures with a view to their occurrence. And, among the other cities, Apameia was often shaken by earthquakes before the expedition of King Mithridates, who, when he went over to that country and saw that the city was in ruins, gave a hundred talents for its restoration; and it is said that the same thing took place in the time of Alexander. And this, in all probability, is why Poseidon is worshipped in their country, even though it is in the interior,\(^3\) and why the city was called Celaenae,\(^4\) that is, after Celaenus, the son of Poseidon by Celaeno, one of the daughters of Danaïs, or else because of the "blackness" of the stone, which resulted from the burn-outs. And the story of Mt. Sipylus and its ruin should not be put down as mythical, for in our own times Magnesia, which lies at the foot of it, was

\(^2\) "Burnt up."

\(^3\) Poseidon was not only the god of the sea, but also the "earth-shaker" (ἐνόσιχθων or ἐνόσιγαῖος), an epithet frequently used in Homer.

\(^4\) *i.e.* "Black."
αὐτῷ κατέβαλον σεισμοί, ἥνικα καὶ Σάρδεις καὶ τῶν ἄλλων τὰς ἐπιφανεστάτας κατὰ πολλὰ μέρη διελιμήναστον ἐπηνώρθωσε δ' ὁ ἤγεμών, χρήματα ἐπίδοσε, καθάπερ καὶ πρότερον ἐπὶ τῆς γενομένης συμφορᾶς Τραλλιανοὶς (ἡνίκα τὸ γυμνάσιον καὶ ἄλλα μέρη συνείπεσεν) ὁ πατὴρ αὐτοῦ καὶ τούτους καὶ Λαοδικεῖσιν.

19. Ἀκούειν δ' ἐστι καὶ τῶν παλαιῶν συγγραφέων, οία φησίν ὁ τὰ Λύδια συγγράφας Σάμπθος, διηγοῦμενος, οἱ μεταβολαὶ κατέσχον πολλάκις τὴν χώραν ταύτην, ὃν ἐμνήσθημεν που καὶ ἐν τοῖς προσθεν. καὶ δὴ καὶ τὰ περὶ τὸν Τυφώνα πάθη ἐνταῦθα μυθεύουσι καὶ τοὺς Ἀρίμους καὶ τὴν Κατακεκαυμένην ταύτην εἶναι φασιν οὐκ ὀκνοῦσι δὲ καὶ τὰ μεταξὺ Μαιάνδρου καὶ Λυδῶν ἀπανθ' ὑπονοεῖν τοιαῦτα καὶ διὰ τὸ πλῆθος τῶν λιμνῶν καὶ ποταμῶν καὶ τοὺς πολλαχοὺς κευθμονάς τῆς γῆς. ἢ δὲ μεταξὺ Λαοδικείας καὶ Ἀπαμείας λίμνη καὶ βορβορόδη καὶ ὑπόνομον τὴν ἀποφορὰν ἐχεῖ, πελαγίας ὑδάτων δὲ καὶ δίκας εἶναι τῷ Μαιάνδρῳ μεταφέροντι τὰς χώρας, ὅταν περικρουσθῶσιν οἱ ἅγιοι κῶνες, ἀλόντι τοῖς ξημίαις ἐκ τῶν πορθμικῶν διαλύεσθαι τελῶν.

1 ὑπόνομον, Meineke emends to ὑπονόμον. Corais conj. ὑπόνοσον, Kramer ἐπίνοσον. T. G. Tucker (Classical Quarterly III, p. 101) would insert καθ' before ὑπόνομον and translate: “It has a smell after the manner of a sewer.”

2 ἀλόντι, Jones, from conj. of Capps, for ἀλόντες; others, following conj. of Xylander, emend to ἀλόντος.

1 i.e. Tiberius (see Tacitus, Annals 2. 47).
laid low by earthquakes, at the time when not only Sardeis, but also the most famous of the other cities, were in many places seriously damaged. But the emperor\(^1\) restored them by contributing money; just as his father in earlier times, when the inhabitants of Tralleis suffered their misfortune (when the gymnasium and other parts of the city collapsed), restored their city, as he also restored the city of the Laodiceians.

19. One should also hear the words of the ancient historians, as, for example, those of Xanthus, who wrote the history of Lydia, when he relates the strange changes that this country often underwent, to which I have already referred somewhere in a former part of my work.\(^2\) And in fact they make this the setting of the mythical story of the Arimi and of the throes of Typhon, calling it the Catacecaumenê\(^3\) country. Also, they do not hesitate to suspect that the parts of the country between the Maeander River and the Lydians are all of this nature, as well on account of the number of the lakes and rivers as on account of the numerous hollows in the earth. And the lake\(^4\) between Laodiceia and Apameia, although like a sea,\(^5\) emits an effluvium that is filthy and of subterranean origin. And they say that lawsuits are brought against the god Maeander for altering the boundaries of the countries on his banks, that is, when the projecting elbows of land are swept away by him; and that when he is convicted the fines are paid from the tolls collected at the ferries.

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\(^1\) Cp. 1. 3. 4.
\(^2\) Cp. 13. 4. 11.
\(^3\) *Now called Chardak Ghieul.*
\(^4\) *i.e. in size and depth.*
20. Μεταξύ δὲ τῆς Λαοδικείας καὶ τῶν Καρούρων ἱερὸν ἔστι Μηνίς Κάρου καλούμενον, τιμώμενον ἄξιολόγως. συνέστηκε 1 δὲ καθ’ ἡμᾶς διδασκαλεῖον Ἡροφιλεῖον ἱατρῶν μέγα ὑπὸ Ζεύξιδος, καὶ μετά ταῦτα Ἀλεξάνδρου τοῦ Φιλαλήθους, καθάπερ ἐπὶ τῶν πατέρων τῶν ἰματέρων ἐν Σμύρνῃ τὸ τῶν Ἐρασιστρατείων ὑπὸ Ἰκέσιον, νῦν δ’ οὐχ ὀμοίως τι συμβαίνει. 2

21. Λέγεται δὲ τίνα φῦλα Φρύγια οὐδαμοῦ δεικνύμενα, ὡσπερ οἱ Βερέκνυτες· καὶ Ἀλκμάν λέγει,

Φρύγιοι ηὔλησε μέλος τὸ Κερβήσιον.

καὶ βόθυνός τις λέγεται Κερβήσιος ἔχων ὀλέθριους ἀποφοράς· ἀλλ’ οὔτός γε δείκνυται, οἱ δ’ ἀνθρώποι οὐκέθ’ οὕτω λέγονται. Αἰσχύλος δὲ συγχεῖ ἐν τῇ Νιόβῃ· φησὶ γὰρ ἐκεῖνη μνησθήσεσθαι 3 τῶν περὶ Τάνταλον,

οἷς ἐν Ἰδαίῳ πάγῳ

Διὸς πατρῴου βωμός ἔστι,

καὶ πάλιν,

Σίπυλον Ἰδαίαν ἀνὰ χθόνα,

καὶ ὁ Τάνταλος λέγει,

1 Instead of συνέστηκε τῷ, Corais and Meineke read συνέστη.  
2 For τι συμβαίνει, Corais conj. ἐτί συμμένει; and Meineke so reads.  
3 μνησθῆσεσθαι, Casaubon, for μνησθήσεται; so the later editors.
20. Between Laodiceia and Carura is a temple of Mên Carus, as it is called, which is held in remarkable veneration. In my own time a great Herophiliean\(^1\) school of medicine has been established by Zeuxis, and afterwards carried on by Alexander Philalethes,\(^2\) just as in the time of our fathers the Erasistrateian school\(^3\) was established by Hicesius, although at the present time the case is not at all the same as it used to be.\(^4\)

21. Writers mention certain Phrygian tribes that are no longer to be seen; for example, the Berecyntes. And Aleman says, “On the pipe he played the Cerbesian, a Phrygian melody.” And a certain pit that emits deadly effluvia is spoken of as Cerbesian. This, indeed, is to be seen, but the people are no longer called Cerbesians. Aeschylus, in his Niobê, confounds things that are different; for example, Niobê says that she will be mindful of the house of Tantalus, “those who have an altar of their paternal Zeus on the Idaean hill”;\(^5\) and again, “Sipylus in

\(^1\) Herophilus was one of the greatest physicians of antiquity. He was born at Chalcedon in Bithynia, and lived at Alexandria under Ptolemy I, who reigned 323–285 B.C. His specialty was dissection; and he was the author of several works, of which only fragments remain.

\(^2\) Alexander of Laodiceia; author of medical works of which only fragments remain.

\(^3\) Erasistratus, the celebrated physician and anatomist, was born in the island of Ceos and flourished 300–260 B.C.

\(^4\) The Greek for this last clause is obscure and probably corrupt. Strabo means either that schools like the two mentioned “no longer arise” or that one of the two schools mentioned (more probably the latter) “no longer flourishes the same as before.” To ensure the latter thought Meineke (from conj. of Corais) emends the Greek text (see critical note).

\(^5\) Frag. 162, 2 (Nauck).
σπείρω δ' ἄροιραν δώδεχ' ἡμερῶν ὀδόν, 
Βερέκυντα χώρον, ἐνθ' Ἀδραστείας ἔδος, 
'Ἰδη τε μικηθμοῖσι καὶ βρυχήμασιν 
βρέμουσι 1 μήλων πάν τ' Ἐρέχθειον 2 πέδου.

1 βρέμουσι, Tzschucke and Corais, following Casaubon, for ἔρπονσι; Meineke conj. πρέπουσι.
2 τ' Ἐρέχθειον, conj. of Meineke, for δ' ἐρέχθει.
the Idaean land”;¹ and Tantalus says, “I sow furrows that extend a ten days’ journey, Bereeyntian land, where is the site of Adrasteia, and where both Mt. Ida and the whole of the Erechtheian plain resound with the bleatings and bellowings of flocks.”²

¹ *Frag. 163* (Nauck). ² *Frag. 158, 2* (Nauck).
APPENDIX

THE ITHACA-LEUCAS PROBLEM 1

Homer (e.g., Od. 9. 21–27) presents Odysseus as the king of a group of islands off the west coast of Greece (cf. the trip of Telemachus to Pylus), which consisted of four large islands (Ithaca, Dulichium, Samê, and Zacynthus) and of a number of smaller ones. Near the mouth of the Corinthian Gulf there is such a group of islands, the larger of which are Leucas, Ithaca (Thiaki), Cephallenia, and Zacynthus (Zante).

It is often stated, however, that Leucas is a peninsula, not an island. It is separated from the mainland by a lagoon too shallow for the passage of ships (Leaf, Homer and History, p. 144); and for this reason the Corinthians, in the reign of Cypselus (655–625 B.C.), "dug a canal through the isthmus of the peninsula and made Leucas an island" (Strabo 10. 2. 8). Other ancient writers agree with Strabo in speaking of Leucas as a peninsula (Scholiast on Odyssey, 24. 376; Scylax, Periplus, 34; Ovid, Metamorphoses, 15. 289; Plutarch, De sera numinis vindicta, 7. 552 E; Pliny, Nat. Hist. 4. 2; see also Manly, Ithaca or Leucas? pp. 25–29).

1 In the preparation of this note the translator must record his indebtedness to two of his pupils, Miss Marion L. Ayer, M.A., and Whitney Tucker, B.A., each of whom wrote an able paper on the subject. A Bibliography prepared by them will be found at the end of this note.
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This tradition has made it necessary to find the fourth island, as well as to identify each of the others. Scholars are agreed upon only one identification, that of the modern Zante with the Homeric Zacynthus; indeed, some have despaired of making Homer's references to the islands agree with geographical reality, on the ground that, as Strabo (e.g. in 1.2.9) insists, Homer was wont purposely to mingle false elements with true; and so, for example, Wilamowitz (Arch. Anzeiger, 1903, p. 43) says that Dulichium is "nowhere to be found."

Until the end of the nineteenth century the prevailing view was that Thiaki was Ithaca and that Cephallenia was Samé; while Dulichium was sought in various places (see Manly, op. cit., pp. 10-12), being identified by some with the western part of Cephallenia (Pausanias 6. 15. 7; cf. Strabo 10. 2. 14), by Strabo with one of the Echinades, called Dolicha (8. 2. 2, 8. 3. 8, 10. 2. 10, 10. 2. 19; cf. Schol. on Iliad, 2. 625), and by Bunbury (Hist. Ancient Geog. I, p. 70) with Leucas. The difficulty was that Dulichium, the missing island, seems from Homer's references to it (e.g. in Od. 14. 335 and 16. 247) to have been the largest and richest of the group. Samé was supposed to be Cephallenia because of the existence there, in classical times, of a city of Samus (see Strabo 10. 2. 10).

In 1894 Draheim (Woch. f. Kl. Philol., 1894, 63) wondered that no one had ever doubted the identification of Ithaca with Thiaki, and suggested that Leucas would better fit the Homeric description. In 1900 Dörpfeld announced his theory, that Ithaca was Leucas, Samé was Thiaki, and Dulichium was Cephallenia. Immediately there arose a heated
discussion, with a number of scholars taking sides or producing new variations of the theories presented. Among Dörpfeld’s supporters are Cauer, Gössler, Leaf, Seymour, and von Marées; among his opponents are Allen, Bérard, Brewster, Manly, Shewan, Vollgraff, Wilamowitz, and Bürchner.

The chief arguments in support of the Ithaca-Leucas theory, as set forth by Dörpfeld, Gössler, and Leaf, are as follows: (1) In *Od. 9. 21–28* the geographical position of Ithaca is described as “low in the sea,” which they explain as “near the shore” (Dörpfeld, *Leukas*, pp. 11 f., 28–30; Gössler, *Leukas-Ithaca*, pp. 34–36); and as “farthest up towards the darkness,” in contrast with the other islands, which lie “toward the dawn and the sun.” The ancients confused west and north along this coast, and so “towards the darkness” means towards the north by our compasses (Dörpfeld, *op. cit.*, pp. 8–10, 26–28; Gössler, *op. cit.*, pp. 36–40). Both these expressions fit Leucas very well, but Thiaki not at all. (2) The little island of Asteris, where the suitors lay in wait for Telemachus, must be Arcudi, between Leucas and Thiaki, since this island fits the Homeric description, whereas Dascalo, the only island between Thiaki and Cephalenia, does not (Dörpfeld, *op. cit.*, pp. 14–16, 34–36; Gössler, *op. cit.*, pp. 49–52; Leaf, *op. cit.*, pp. 148, 151 f.). (3) Since Ithaca was connected with the mainland by a ferry, it must be close to the mainland, like Leucas, not far off, like Thiaki (Dörpfeld, *op. cit.*, pp. 12, 30–32; Gössler, *op. cit.*, pp. 47 f.). (4) Ithaca must lie between Thesprotia and Dulichium, in view of Odysseus’s story of his trip to Ithaca (*Od. 14. 334–359*); this story would exclude Thiaki (Dörpfeld, *op. cit.*, pp. 525.
Gossler, op. cit., pp. 45 f.; Leaf, op. cit., p. 153). Many other passages in Homer are produced to reinforce the conclusion. The name of the island was transferred from Leucas to Thiaki as a result of the Dorian invasion; the Dorians drove the people of Ithaca out of their own island, whereupon they crossed over to the next island (Same), conquered it, and changed its name to Ithaca (Dörpfeld, op. cit., pp. 17 f., 25; Gössler, op. cit., pp. 75–77; Leaf, op. cit., pp. 154–156).

The supporters of Thiaki attack all of Dörpfeld’s arguments, on various grounds; for instance, they accuse him of misinterpreting the text in connection with the “ferry” (Od. 20. 187 f.), and they object to his conclusions from the text in many passages, as Od. 9. 25, “low in the sea.” Then they proceed to identify on Thiaki the topographical features of the Ithaca of Odysseus; but they do not agree in their discussion of these features, nor in the identification of the other islands. Most of them regard Cephallenia, or a part of it, as Samê; but Croiset and Brewster find Samê in Leucas. As to Dulichium there is great difference of opinion: Croiset and Brewster identify it with Cephallenia; Goekoop, Rothe, Gruhn, and Michael with the western part of Cephallenia; Bunbury, Vollgraff, Allen, Shewan, Stürmer, and Bury with Leucas; Lang, Manly, and Cserép with one of the Echinades; and Bérard (Les Phéniciens et l’Odyssée, II, pp. 421–446) with the small island of Meganisi, near Leucas. All these scholars, however, hold that the geographical position of Thiaki agrees with the Homeric description of Ithaca, or that the discrepancies are so slight that they can be ignored.
APPENDIX

or set down to poetic licence—as Bérard (op. cit., II, pp. 409, 480–494), who, in trying to prove that Asteris is the modern Dasealio, admits that the description does not agree with reality, but argues that the topography of Asteris is in part invented by the poet and in part transferred from the near-by island of Cephallenia.

One group of scholars, including some of those already mentioned, hold that Homer lived in Asia Minor and was therefore not familiar with the home of Odysseus; and so they ascribe apparent inaccuracies to the ignorance of the poet. Wilamowitz is the most prominent of this group, and explains (Arch. Anzeiger, 1903, p. 44; Homerische Untersuchungen, pp. 26 f.) that Homer knew only a few place-names, with a little vague information about the region. Belzner (Land und Heimat des Odysseus), adopting this view, disregards actual geography and invents a group of islands in this neighbourhood, which, he says, would correspond to Homer's description.

Goekoop (Ithaque la Grande) thinks that Ithaca, Dulichium, and Samê are different parts of Cephallenia.

Through the maze of this controversy the present translator, as one of the "more Homeric," seems to see a preponderance of evidence in favour of Leucas as the Homeric Ithaca; but the problem still remains open to further investigation.¹

¹ Two very recent works on this subject, by W. Dörpfeld and Sir Rennell Rodd (see under Partial Bibliography), appeared too late for consideration in the above Appendix. The translator has not yet seen the former, but has read, on the very day of transmitting the final page-proofs of the present volume, the modest and charming little book of the latter, who makes an able plea for the traditional Ithaca.
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