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*SELECTIONS FROM STRABO*

TOZER

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SELECTIONS  
FROM  
STRABO

*WITH AN INTRODUCTION*  
ON  
*STRABO'S LIFE AND WORKS*

BY THE  
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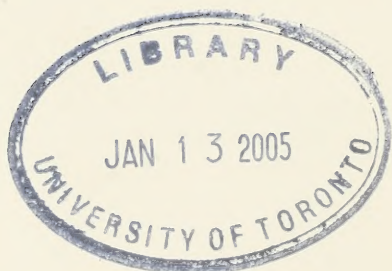
WITH MAPS AND PLANS

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## P R E F A C E

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IT is hardly too much to say, that there is no author on whom our knowledge of the ancient world so much depends as it does on Strabo ; and the information which he imparts is of service, not only to the geographer and the historian, but also to naturalists, and to students of folk-lore and of traditions of various kinds: yet it must be confessed that in our own day, though he is often referred to, he is but little read. In the present volume a number of the most interesting passages in his Geography are presented to the reader ; and its purpose will have been fulfilled, if it succeeds in conveying some impression of the valuable material which the complete work contains. At the same time, it is not altogether an easy matter to make satisfactory extracts from Strabo. In the first place, that author's conciseness of statement, which has enabled him to compress so large an amount of matter into a single work, frequently causes important facts to be imbedded in less interesting surroundings, or to be accompanied by enumerations of names of places, which, though they are highly valuable to the professed geographer, are discouraging to the student of other subjects. Besides this, the editor of Strabo so often finds himself treading on the still warm ashes of modern

controversies, into the service of which his author's remarks have been pressed, that he is forced to be on his guard against making his 'Selections' a text-book of disputed questions. Some sections, again,—including almost every thing that Strabo has said on the subject of mathematical geography—are unsuited for extracts, because they take the form of criticisms of the views of his predecessors; while others it is safe to ignore, because the statements which they contain have been proved by the advance of knowledge to be erroneous. Notwithstanding these limitations, however, a large number of interesting passages remain, which can be presented to the reader independently of their context; and it is hoped that those which are here brought together may be of service in illustrating, as by a series of vignettes, some of the less familiar features of ancient history, and in opening to view here and there a wider field of study than what is contained in the more familiar classical authors.

The editor's best thanks are due to many friends, who have assisted him in his work by supplying him with information on subjects with which he is imperfectly acquainted; and especially to the Rev. C. W. Boase, Fellow of Exeter College, who with great kindness has read through his proof-sheets, and has aided him with valuable suggestions.

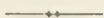
The Map of the World according to Strabo has been adapted from that of Dr. C. Müller in the Didot edition.

H. F. T.

OXFORD.

Sept. 14, 1893.

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## INTRODUCTION.

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### ON STRABO'S LIFE AND WORKS.

As the events of Strabo's life are almost entirely unnoticed by other writers, we are obliged, in endeavouring to trace them, to have recourse to statements incidentally introduced into his *Geography*. He was born at Amasia in Pontus, of which place Strabo's birthplace. —*ἡμετέρα πόλις*, as he calls it—he has left us a succinct but graphic description in his Twelfth Book (Extract No. 58). That city—the remarkable position of which, and its rock-hewn sepulchres, 'the tombs of the kings,' as they were called, excite the admiration of the modern traveller—was at one time the residence of the sovereigns of Pontus, and became a considerable centre of Greek culture. Of his father and his father's His family. ancestry the Geographer tells us nothing, but his mother's family produced several persons of distinction, whose names occur in the course of his work. The earliest in date of these that he mentions, Dorylaus Tacticus, lived in the latter half of the second century B.C., and was intimate with Mithridates Euergetes. At the time of that monarch's death, in 120, he happened to be absent at Cnossus in Crete, whither he had been sent to enlist mercenaries; and having risen to a high position in that place, owing to the services which he had rendered as general to the Cnossians in a war with Gortyna, he settled there with his

family. At the commencement of the first century B.C. his son Lagetas, Strabo's great-grandfather, returned to Pontus at the invitation of Mithridates the Great, who subsequently patronized both him and his children, until after a time they fell into disgrace in consequence of a plot to betray the kingdom to the Romans, which was set on foot by a member of another branch of the family<sup>1</sup>. We also hear of a great-uncle of Strabo, called Moaphernes, being made governor of Colchis by Mithridates the Great<sup>2</sup>. The name of this person betrays an Asiatic origin, as also does that of another relation, Tibius, who is mentioned in the same passage; for Strabo tells us elsewhere<sup>3</sup> that Tibius was a familiar Paphlagonian name. From these facts we learn that the Geographer was of mixed lineage, but by language and education he was thoroughly Greek. His family also held a good position in society, and he must have inherited considerable wealth, for his studies and his residence in foreign countries imply that he had ample means at his command, and he nowhere makes mention of any occupation by which he could have obtained a livelihood.

Date of his  
birth.

Among the many perplexing questions connected with the biography of Strabo, perhaps the one which has been most elaborately discussed is that of the date of his birth. Various arguments—deduced from such points as the period to be assigned to his successive ancestors, the duration of his own life, and the persons whom he mentions that he had seen—though more or less uncertain, seem to point to a time not earlier than 68 or later than 54 B.C.; but, by carefully estimating certain expressions which Strabo employs, it seems possible to arrive at a more definite conclusion than this. In speaking of events which happened during his lifetime, the Geographer often uses the terms *καθ' ἡμᾶς* and *ἐφ' ἡμῶν*: and that these were not vaguely employed as an equivalent for 'in recent times,' but that Strabo was both acquainted with the date of his birth, and used it

<sup>1</sup> 10. 4. 10.

<sup>2</sup> 11. 2. 18.

<sup>3</sup> 7. 3. 12.

as a definite point from which to calculate, is shown by his speaking of other events as having taken place *μικρὸν πρὸ ἡμῶν*, while still earlier occurrences are described as *ἐπὶ τῶν ἡμετέρων πατέρων*. If then we take the latest event to which he affixes the term *μικρὸν πρὸ ἡμῶν*, and the earliest which he speaks of as *καθ' ἡμᾶς*, we may conclude that the date of his birth fell in the interval between the two<sup>1</sup>. Now Pompey's division of the inland district of Paphlagonia between several sovereigns, an event which took place in 64 B.C., is spoken of as *μικρὸν πρὸ ἡμῶν*<sup>2</sup>. On the other hand, *καθ' ἡμᾶς* is used, both of the division of Galatia into three provinces, the date of which was the end of 63 or the beginning of 62 B.C.<sup>3</sup>, and also of the appointment of Tarcondimotus by the Romans to be king of Cilicia, which occurred about the same time<sup>4</sup>. The time-marks thus obtained are corroborated by other passages, and thus we are led to the conclusion that Strabo was probably born in 63 B.C., the year of Cicero's consulate. It may be well to remember, as an answer to any objections to a calculation of this sort that may arise in our minds on the ground of its being too subtle, that all these events took place in Asia Minor, and must therefore have been familiar to Strabo, since he was brought up in that country. Indeed, the soundness of this mode of argument seems to be generally recognized, though some objections have been raised against the application of it in these particular instances. One passage, however, requires to be noticed, because it has been thought to imply a considerably earlier date than the year 63 for Strabo's birth<sup>5</sup>. This is the account which he gives of the re-establishment of the sacerdotal caste at Olba in Cilicia, subsequently to the war of the Cilician pirates in 67 B.C., which event is spoken of as having happened *ἐφ' ἡμῶν*

Probably  
63 B. C.

<sup>1</sup> This argument was brought forward by Niese in *Hermes*, vol. 13, pp. 37 foll., and defended by him in the *Rheinisches Museum*, vol. 38, pp. 567 foll.

<sup>2</sup> 12. 3. 41.      <sup>3</sup> 12. 5. 1.

<sup>4</sup> 14. 5. 18.

<sup>5</sup> Meyer, *Quaestiones Strabonianaë*, p. 54; Schröter, *Bemerkungen zu Strabo*, p. 3.

ἤδη. It runs as follows:—εἴτ' ἐπέθεντο τῇ χώρᾳ τύραννοι πολλοί, καὶ συνέστη τὰ ληστήρια\* μετὰ δὲ τὴν τούτων καταλύσιν ἐφ' ἡμῶν ἤδη τὴν τοῦ Τεύκρου δυναστείαν ταύτην ἐκάλουν, τὴν δ' αὐτὴν καὶ ἱερωσύνην<sup>1</sup>. The meaning, however, of the words μετὰ δὲ . . . ἤδη, if I mistake not, is not, as has been supposed, that Strabo was born before the war came to an end, but that what is spoken of occurred after the end of that war, but within the period of his lifetime; and this would be quite compatible with the date 63. By this interpretation also we avoid an irreconcilable discrepancy between this passage and another, where Strabo, in describing the establishment by Pompey of a number of the Cilician pirates as a colony at Dyme in Achaia, uses the term μικρὸν πρὸ ἡμῶν<sup>2</sup>.

Date of his  
death not  
before  
21 A. D.

Of the date of Strabo's death we know thus much for certain, that it could not have taken place earlier than 21 A. D., for he mentions the death of Juba, king of Mauretania<sup>3</sup>, which took place in that year, or, as some writers maintain on the authority of coins, two years later. It is further argued, with the view of fixing an ulterior limit, that, as he states that Cyzicus at the time when he wrote was still a free city<sup>4</sup> (ἐλευθέρα μέχρι νῦν), whereas we know from Tacitus<sup>5</sup> that that place lost its independence in 25 A. D., he could not, even if he was alive, have been engaged on his Geography as late as that period. This, however, may be equally well explained by supposing that in revising his work Strabo did not in all points bring it up to date—a fact which is sufficiently evident from other passages. Thus he speaks of Arminius, who died in 19 A. D., as continuing the war<sup>6</sup> (νῦν ἔτι συνέχοντος τὸν πόλεμον); and in the Sixth Book he not only regards Germanicus, who also died in that year, as still alive, but Juba as well<sup>7</sup>. No doubt, the supposition that the Geographer did not live long after 21 A. D. is probable enough because of his advanced age, for if he was born in 63 B. C. he would then have reached his eighty-fourth year;

<sup>1</sup> 14. 5. 10.

<sup>2</sup> 8. 7. 5.  
<sup>5</sup> Ann. 4. 36.

<sup>3</sup> 17. 3. 7 and 25.  
<sup>6</sup> 7. 1. 4.

<sup>4</sup> 12. 8. 11.  
<sup>7</sup> 6. 4. 2.



and it may be remarked in passing, that this is an argument against placing his birth much further back than the date we have assigned to it.

Strabo mentions three prominent teachers of that period as having taken part in his education. The first of these in order of date was Aristodemus, the same who gave instruction to Pompey's sons at Rome; his lectures in grammar and rhetoric, Strabo tells us, he had attended when quite a youth, at Nysa on the Maeander<sup>1</sup>. The next was Tyrannion the grammarian, who superintended the education of Cicero's two sons, Marcus and Quintus. As Strabo mentions having been his pupil in his account of Amisus in Pontus, of which city Tyrannion was a native<sup>2</sup>, it has been thought by some that he received instruction from him at that place, which was within easy reach of Amasia, before going to Nysa: this, however, is impossible, for we are expressly told by Suidas (s. v. *Τυραννίων*) that Tyrannion was carried as a captive to Rome by Lucullus after his campaign against Mithridates. This took place in the year 70 B. C., and consequently it must have been in Rome that Strabo was his pupil. It is not an unreasonable supposition that Strabo imbibed a taste for geography from Tyrannion, for we learn from Cicero that he was an authority on that subject<sup>3</sup>. It was at Rome also that he attended the lectures of his third teacher, the Peripatetic philosopher Xenarchus, of whom Strabo says that he devoted himself to education in that city<sup>4</sup>. Perhaps it was at this time that he was a fellow-student with Boëthus, the Stoic philosopher, for he remarks in connexion with Sidon, the birth-place of Boëthus, that they had studied the system of Aristotle together<sup>5</sup>. To these three instructors some authorities would add a fourth, Posidonius. The only support for this statement is found in a passage of Athenæus<sup>6</sup>, where that writer quotes Strabo as saying in the Seventh Book of his *Geography*—apparently in the part of that book which is now

<sup>1</sup> 14. 1. 48.      <sup>2</sup> 12. 3. 16.

<sup>5</sup> 16. 2. 24.

<sup>3</sup> *Ad Att.* 2. 6. 1.

<sup>4</sup> 14. 5. 4.

<sup>6</sup> Athen. 14. 75, p. 657.

lost—that he was acquainted with that philosopher. As Posidonius lived till 45 B.C., it is possible, no doubt, that Strabo may have met him; but even so there is nothing to show that he became his pupil.

His philo-  
sophical  
opinions.

It is somewhat surprising to find that, while two of Strabo's instructors, Tyrannion and Xenarchus, were Peripatetic philosophers, he himself professed the Stoic tenets. About the fact there can be no question; in one passage he calls Zeno *ὁ ἡμέτερος*<sup>1</sup>, and in another he speaks of the Stoics generally as *οἱ ἡμέτεροι*<sup>2</sup>: in the latter of these two he even finds fault with Posidonius, who was a Stoic, for inclining towards Aristotelian views in investigating the hidden causes of things. By Stephanus (s. v. *Ἀμάσεια*) he is called without qualification 'Strabo the Stoic philosopher.' At what period of his life, and owing to what influences, he attached himself to this school of philosophy, we have no means of ascertaining; but since he informs us that he was intimate with the Stoic Athenodorus<sup>3</sup>, who resided for some time at Rome, and was first the instructor and afterwards the adviser of Augustus, it is possible that the change may have been in some measure attributable to him. As to the effect of this on Strabo's work, it would be too much to say that his method, or the treatment of his subject in general, was influenced by Stoic or any other philosophical tenets; but here and there his views come to the surface in special passages. Thus his belief in a divinity or in the gods, as far as he possesses any, is pantheistic, and he treats popular religion and the observances of public worship as unworthy of a philosopher<sup>4</sup>. With him the primal agency which caused the organization of the world was Providence (*πρόνοια*), and by this impersonal force that interconnexion of all the parts was produced, from which its unity and perfection proceeded. The passage in which this principle is most definitely set forth occurs in the Seventeenth Book<sup>5</sup>, where Strabo is speaking of the formation of the ground

Evidences  
of Stoic  
tenets in  
his writ-  
ings.

<sup>1</sup> 1. 2. 34.

<sup>2</sup> 2. 3. 8.

<sup>3</sup> 16. 4. 21.

<sup>4</sup> 1. 2. 8; 7. 3. 4.

<sup>5</sup> 17. 1. 36.

in Egypt; but a practical illustration of it is furnished in his description of the river-system of Gaul<sup>1</sup>, the adaptation of which to the needs of the inhabitants and to their development is described as *προνοίας ἔργον*, and is characterized by the Stoic expression *ὁμολογία* or 'conformity to nature.' All these are definitely Stoic doctrines; and the carefulness with which Strabo in his Fifteenth Book expounds the tenets of the Brahmans, corresponding as they did in so many points to those of the Stoics, though it cannot be adduced as a proof of his own philosophical convictions, is at least an evidence of the interest which he felt in that school.

In politics Strabo was a hearty advocate of the Roman government, and especially of its concentration in the hands of a single ruler. This admiration of the power of Rome he inherited from Polybius, whose views of history he in so many ways adopted; but in this respect he even outstripped his predecessor, for, in describing the destruction of Corinth by Mummius, while he mentions in passing the terms of compa-  
 His political opinions.  
 Strong Roman and Imperial sympathies.  
 passion in which Polybius refers to that event<sup>2</sup> (*τὰ συμβάντα περὶ τὴν ἀλωσιν ἐν οἴκτου μέρει λέγων*), he himself regards the inhabitants as having paid the penalty of their misdeeds (*ἀντὶ τούτων μὲν οὖν καὶ ἄλλων ὧν ἐξήμαρτον ἔτισαν δίκας ἀτίκα*). Similarly he mentions the conquest of his own fatherland, Pontus, by the Romans with a singular absence of feeling<sup>3</sup>. Elsewhere he constantly betrays his sympathy with the ruling power, both as maintaining the *pax Romana*, and as being the primary agent in advancing civilization. At the beginning of his work he extols those leaders, who by obtaining the command of land and sea succeed in bringing all nations and states under one political administration<sup>4</sup>; and, in particular, he refers to the security afforded to commerce by the tranquillity (*ἣ νῦν εἰρήνη*) arising from the extinction of piracy<sup>5</sup>, and to the safety of life and property in

<sup>1</sup> 4. 1. 14.<sup>2</sup> 8. 6. 23.<sup>3</sup> 12. 3. 33.<sup>4</sup> 1. 1. 16.<sup>5</sup> 3. 2. 5.

districts formerly disturbed, such as Lycia and Syria, owing to the cessation of brigandage in consequence of the Roman system of government<sup>1</sup>. In Spain, he says, the well-being of the country was in proportion to the advance of the Roman arms<sup>2</sup>, and elsewhere that power had succeeded in introducing communication among hostile tribes<sup>3</sup>. Similarly, the prosperity of Gades and Massilia was in great measure due to their friendship and alliance with the Romans<sup>4</sup>, and the people of Tarentum were better off after they had received a Roman colony<sup>5</sup>. Indeed, throughout the work the conquests and administrative measures of the Romans are spoken of in the highest terms, and even their harsh treatment of revolted provinces is represented as a form of necessary discipline<sup>6</sup> (*πολλοῖς κακοῖς ἐσωφρόνισαν αὐτούς*). And, as regards the imperial power, he remarks that the administration of an empire of such magnitude could hardly be carried on except under the paternal rule of a single governor<sup>7</sup>. The impression made on him by the solicitude of the emperors for the welfare of the provincials is shown by his referring more than once to the assistance afforded by Augustus and Tiberius to the cities of Asia Minor which had been ruined by earthquakes<sup>8</sup>.

His places  
of resi-  
dence.

In endeavouring to trace the course of Strabo's life after he quitted Asia Minor, which is in most respects obscure, we have at least one definite date to start from. In his description of the Cyclades he tells us that he was at the island of Gyaros at the time when Augustus was at Corinth, returning from Egypt, on his way to celebrate his triumph for the victory at Actium<sup>9</sup>. This was in 29 B.C.; and as the Geographer says that one of his fellow-passengers, when he left the island, was a delegate from that place, commissioned by the inhabitants to obtain from Augustus a diminution of the tribute which they paid, he

<sup>1</sup> 14. 3. 3; 16. 2. 20.

<sup>2</sup> 3. 3. 8.

<sup>3</sup> 2. 5. 26.

<sup>4</sup> 3. 1. 8; 4. 1. 5.

<sup>5</sup> 6. 3. 4.

<sup>6</sup> 5. 4. 13.

<sup>7</sup> 6. 4. 2.

<sup>8</sup> 12. 8. 18; 13. 4. 8; cp. Tac.

*Ann.* 2. 47.

<sup>9</sup> 10. 5. 3.

was evidently on his way to Europe; and it has reasonably been assumed that he was journeying from Asia by way of Rome. Corinth to Rome. From another passage, however, we gather that this was not his first visit to the capital. When speaking of the works of art that were carried to Rome after the capture of Corinth, he states that he had himself seen the famous picture of Dionysus by Aristides, which was taken from that place, and set up in the temple of Ceres at Rome, and that it had subsequently perished, when that building was consumed by fire<sup>1</sup>. Now we learn from Dion Cassius that this conflagration took place in 31 B.C., that is to say, two years before the date given above<sup>2</sup>. It is not improbable also that he stayed at Corinth on the occasion of his earlier voyage to Rome, for he mentions having seen the place shortly after it was restored by the Romans, referring to the establishment of a Roman colony there, after it had been deserted for a century, by Julius Caesar in 44 B.C.<sup>3</sup>. Certainly his description of the devastation wrought by the new colonists in the necropolis of Corinth, and of their finds of works of art, seems to proceed from one who was on the spot at the time when this occurred, or shortly after. The date, 44 B.C., for his first visit to Rome would further correspond to another occurrence, which on any other supposition cannot easily be reconciled with the facts of Strabo's life, viz., his having seen Publius Servilius Isauricus, a circumstance which he mentions in his account of Isauria<sup>4</sup>. Servilius died in 44; and, though it is possible that Strabo may have seen him elsewhere than at Rome, yet the advanced age of that commander—he was probably about eighty years old at the time of his death—renders it highly improbable that for some time before this he should have been absent from the capital. If the date which has been given above for Strabo's birth, 63 B.C., is accepted, he would have been at this time nineteen years of age. There is no evidence to show how long was the duration of these sojourns in Rome.

<sup>1</sup> S. 6. 23.<sup>2</sup> Dion Cass. 50. 10.<sup>3</sup> S. 6. 21.<sup>4</sup> 12. 6. 2.

Asia  
Minor.

or where the intervening or the subsequent period was passed; but it is clear—as will appear when we come to speak of Strabo's travels—that some part of his life after he had reached maturity was spent in his native country. Not only does he allude to his having resided in certain cities in Asia Minor, but his exact and observant descriptions of places in Cappadocia, Pontus, and elsewhere in that region, imply that he had seen them as a grown-up man. That he was in Asia during the interval between his two visits to Italy is evident from our finding him journeying from east to west in 29 B.C.

Subsequently to this, as we know from his own testimony, Alexandria. Strabo resided for a long period in Alexandria<sup>1</sup> (*ἡμεῖς ἐπιδημοῦντες τῇ Ἀλεξανδρείᾳ πολὺν χρόνον*); and it was then that he made the expedition through Egypt, in the company of his friend and patron, Aelius Gallus, which was the most considerable of his journeys. Gallus was appointed praefect of Egypt in 26 B.C., and returned to Rome in 22 B.C., when his office came to an end; but whether Strabo accompanied him from Rome, and returned thither along with him, we have no means of deciding. The expedition on the Nile seems to have taken place in 25–24 B.C. One of the latest and best critics of Strabo<sup>2</sup> holds it to be probable that he continued to reside at Alexandria until 12 B.C.—relying, among other evidences that seem to point in that direction, on an inscription<sup>3</sup>, which states that the Caesareium in that city, the position of which Strabo mentions<sup>4</sup>, was dedicated in the year 13–12. It should be remarked, however, that it is so habitual with Strabo to supplement the information which he acquired at an earlier period, either through his own observation or from the testimony of others, by the addition of facts subsequently obtained, that no great stress can be laid on such a mode of proof. In any case, there can be no doubt

<sup>1</sup> 2. 5. 8.

<sup>2</sup> Pais, *Straboniana*, in the *Rivista di Filologia classica*, vol. 15, pp. 229, 230.

<sup>3</sup> *Ephemeris Epigr.*, vol. 4, p. 34; vol. 5, p. 8; it is bilingual, in Greek and Latin.

<sup>4</sup> 17. 1. 9.



that after leaving Egypt he revisited Rome, though it is a much disputed point how long he remained there. This question must mainly be solved, as far as it admits of solution, by noticing his descriptions of buildings which were erected in Rome, and of objects that were brought thither, during the remainder of his life, together with his accounts of events that happened within that period, and then seeing whether they give clear evidence of personal observation and inquiry on the spot. The facts themselves may in some cases be of slight importance; but in estimating the work of a geographer everything is of value which enables us to appreciate aright his opportunities of gathering information.

The following circumstance renders it probable that Strabo was in Rome in or after the year 20 B. C. In his account of India he tells us that Porus, an Indian prince, sent an embassy to Augustus, bearing a friendly letter to him, and accompanied by a number of presents, one of which was a living man without arms, or, as he is called in the Greek, a Hermes<sup>1</sup>. This object the Geographer had inspected, but the same was not the case with the embassy and the other objects, for he describes them on the authority of Nicolaus of Damascus, who was at Antioch in Syria when they passed that way. It follows that the Hermes, when Strabo saw him, was not *en route*, and in that case he must almost certainly have seen him at Rome, which was his natural destination. Now we learn from Dion Cassius that the date of the arrival of this embassy was 20 B. C.<sup>2</sup>. A further reason renders it likely that Strabo was in Rome subsequently to 12 B. C. In various parts of his *Geography* he quotes an authority whom he calls *ὁ χωρογράφος*, and speaks of his work as *ἡ χωρογραφία*. Now it has been conjectured with much probability that this was none other than the great survey of Agrippa, who caused a map of the Roman empire and the countries adjacent to it to be set up in the Porticus

<sup>1</sup> 15. 1. 73.

<sup>2</sup> Dion Cass. 54. 9.

Octaviae at Rome, and accompanied it with a detailed commentary, stating the distances from one important point to another, and the length and breadth of the different provinces. This work was not completed until after Agrippa's death, which took place in 12 B.C.<sup>1</sup> Again, when in his description of Rome he speaks of the splendour of the objects to be seen in the Porticus Liviae, we may gather that he was in Rome later than 7 B.C., the year in which that building was erected. The passage no doubt is rhetorical in tone, but it is evidently intended to convey the impression that the writer had himself viewed them<sup>2</sup>. On the other hand, he could hardly have lived in Rome without intermission during the next few years, for he states in his account of Germany that the Romans had never passed the Elbe<sup>3</sup>, whereas we know from Tacitus<sup>4</sup> that Domitius Ahenobarbus crossed that river and received the triumphal *insignia* in consequence; and this expedition took place between 7 B.C. and 1 A.D. Had Strabo been in Rome at the time when this occurred, he could not have failed to hear of so important an event. In 6 A.D., however, it seems not unlikely that he was there, for he mentions the appointment of the *vigiles* as a provision against the frequent conflagrations in the capital, and the restriction on the height of the houses to prevent the fall of buildings, both which measures were carried out in that year<sup>5</sup>; and he also notices the vase sent by the Cimbri to Augustus<sup>6</sup>, the presentation of which was probably a result of the expedition of Tiberius in 5 A.D.: but statements like these cannot be regarded as certain evidence, for the writer may have obtained information concerning them when at a distance from Rome. The question of Strabo's place of residence during the remainder of his life is still more difficult to determine. As it is closely connected with another point, viz., the place where he composed his *Geography*, it may

<sup>1</sup> Ridgeway in *Class. Review*, vol. 2. p. 84; Bunbury, *Hist. of Anc. Geogr.*, vol. 2. p. 177.

<sup>2</sup> 5. 3. 8.

<sup>3</sup> 7. 2. 4.

<sup>4</sup> *Ann.* 4. 44.

<sup>5</sup> 5. 3. 7.

<sup>6</sup> 7. 2. 1.

be well to defer the consideration of it until we reach that part of our discussion.

Let us now turn to the subject of Strabo's travels. To these he himself attached great importance, for he boasts that he had journeyed in different directions as far as any other writer on geography—that is to say, from Armenia to the western part of Etruria, and from the Euxine to the confines of Aethiopia; whereas other travellers, who had reached a further limit towards the west, had not proceeded so far eastward, and vice versa; and the case was the same with those who had travelled towards the north and the south<sup>1</sup>. This may very well have been literally true, but it does not therefore follow that Strabo was a great traveller, any more than visits to Japan and Australia justify the excursionist of the present day in claiming that title; indeed, a boast of this kind is liable to raise a presumption adverse to the claims of him who makes it. Everything must depend on the extensiveness of the travels that were carried out within the given area, and on the scientific spirit of research in which they were undertaken. In investigating these points there is great need of caution, to avoid being led away, on the one hand by insufficient evidence, on the other by unreasonable scepticism. The Geographer is fond of mentioning the places which he visited, and the objects which he saw in them. There are thirty notices of this kind in the course of his work, relating to twenty different localities<sup>2</sup>; and he seems to go out of his way to introduce these, as if he desired by this means to confirm his statements, and to produce in his readers'

<sup>1</sup> 2. 5. 11.

<sup>2</sup> These are the following: in Africa ten—Cyrene, Egypt generally, Alexandria, Arsinoë, Heliopolis, Memphis, the Pyramids, Thebes, Syene, Philae; in Asia Minor six—Cappadocia generally, the river Pyramus, Comana, Hierapolis, Ephesus, Nysa; in Europe four—Gyaros, Corinth, Rome, Populo-

nium. See Schröter, *De Strabonis Itineribus* (Leipz. 1874), p. 13, where the references are given. This excellent dissertation has brought together all the information that is obtainable on the subject, but I find myself obliged to differ somewhat widely from the writer in respect of the extent which he assigns to Strabo's travels.

minds the impression that he was an independent inquirer. This does not prove that he did not see other places about which he makes no such remark; indeed, in some cases we can demonstrate that he did so. For instance, though he nowhere tells us that he visited Puteoli, yet the account which he gives of the unloading of Egyptian merchant ships at that port in his description of Alexandria is a sufficient proof that he had been on the spot when this was being done<sup>1</sup>; and many similar passages might be named. But it suggests that we should require tolerably clear evidence of his having seen them; and to establish this the accurate description of a city or an object is not sufficient, for that might be obtained at second-hand from other writers; what is wanted is the mention of such details as imply personal observation. Thus, when he describes the view of, and still more the view from, a place—when we read of the vast caves in the rocks between Terracina and Formiæ, which are occupied by handsomely furnished dwellings, and look out upon the islands of Pandataria and Pontia<sup>2</sup>; or of the Plutonium at Hierapolis, where the spectator can hardly see the bottom for the exhalations that are emitted from it<sup>3</sup>; or when he speaks of the Paneium at Alexandria as commanding from its summit a panorama of the city<sup>4</sup>—we should feel a strong presumption that he is speaking as an eye-witness, even if in some of these instances he had not actually stated it. Yet in other cases not unlike these we know that the descriptions were borrowed from other writers. Thus in his account of Spain, a country which he certainly did not visit, he remarks on the lofty position of Hemeroscopeium, a colony of Massilia, which causes it to be visible from afar when approached from the sea<sup>5</sup>; and on the charming scenery (*τὸ τῆς ὀψέως τερπνόν*) on the banks of the Baetis, which is due to the ground being laid out in plantations and well cultivated fields<sup>6</sup>. Bearing these

<sup>1</sup> 17. 1. 7.<sup>2</sup> 5. 3. 6.  
<sup>5</sup> 3. 4. 6.<sup>3</sup> 13. 4. 14.  
<sup>6</sup> 3. 2. 3.<sup>4</sup> 17. 1. 10.

cautions in mind, we may proceed to inquire, within such limits as our space allows, what parts of the world Strabo had visited, and with what completeness he had explored them.

In Africa the only country with which he was acquainted was Egypt, though he mentions that he saw Cyrene from the sea<sup>1</sup>; this may easily have occurred when he was sailing from Rome to Alexandria, or in the opposite direction. His knowledge of Egypt was very thorough, as might be expected from his long residence in Alexandria, and from his having ascended the Nile along with Aelius Gallus as far as the First Cataract. The results of this are traceable, not only in his elaborate sketch of the topography of Alexandria and the account which he has given of the chief cities on the banks of the river, but in his descriptions of the Lake Moeris, the Labyrinth, and the Nilometer at Elephantine; and in addition to this his narrative contains graphic notices of a variety of curious episodes—his inspection of the bull Apis at Memphis<sup>2</sup>, his feeding the sacred crocodile at Arsinoë<sup>3</sup>, his listening in a critical spirit to the sound emitted from the statue of Memnon<sup>4</sup>, and his fears of drowning, at which he himself laughs, when he crossed on a frail native craft to the island of Philae<sup>5</sup>. In consequence of this the Seventeenth Book is one of the most interesting parts of Strabo's *Geography*.

Egypt,

In Asia again he seems hardly to have visited any country except Asia Minor. The regions further to the east, Mesopotamia and Babylonia, are excluded from the area of his travels by his own statement that he had not advanced beyond Armenia in that direction: and by Armenia is here meant the western boundary of that land, for he does not appear to have set foot in it. Nor can I find any evidence that he travelled in Syria, or even coasted along it. Tyre, in particular, which he would hardly have left unvisited if he had been in that

in Asia  
Minor.

<sup>1</sup> 17. 3. 20.

<sup>2</sup> 17. 1. 31.

<sup>3</sup> 17. 1. 38.

<sup>4</sup> 17. 1. 46.

<sup>5</sup> 17. 1. 50.

neighbourhood, he certainly did not see, for in describing its many-storied houses, which, he says, exceeded in height those in Rome, he quotes from other authorities<sup>1</sup>. On the other hand, he was well acquainted with his native land of Asia Minor, especially with its extreme eastern and western districts—with Cilicia, Cappadocia, and Pontus, and with western Phrygia, Lydia, Ionia, and Caria. In Cilicia his descriptions of the city of Tarsus<sup>2</sup> and of the Corycian cave<sup>3</sup>—the latter a very remarkable account, the accuracy of which has been recently established by Mr. Bent's interesting discovery of the site<sup>4</sup>—bear all the marks of personal observation, and the presumption thus raised is confirmed by our discovering that Strabo was familiar with the neighbouring province of Cappadocia. There he tells us that he visited the gorge of the river Pyramus in Cataonia, the appearance of which he has strikingly delineated<sup>5</sup>; there also he was present at the Magian rites, which he says were still celebrated in his time in numerous Persian shrines in that country<sup>6</sup>; at the Cappadocian Comana, which was one of the greatest centres of the native worship in those parts, he resided for some time<sup>7</sup>; and Mazaca (afterwards called Caesareia), the capital of this province, together with the imposing mass of Mount Argæus in its neighbourhood, he had evidently seen<sup>8</sup>. With Pontus he was of course well acquainted, and his narrative proves his familiarity, not only with the cities of the interior, like Comana, another religious centre<sup>9</sup>, and his birthplace Amasia<sup>10</sup>, but also with those on the sea-coast, especially Sinope, his account of which contains highly interesting details<sup>11</sup>. In western Asia Minor, we know that as a boy he resided at Nysa, and he mentions having been at Ephesus and Hierapolis—the former in connexion with the works of art which he saw in the

<sup>1</sup> 16. 2. 23 ἔνταῦθα δέ φασι πολυστέγους τὰς οἰκίας, ὥστε καὶ τῶν ἐν Πρώμῃ μᾶλλον.

<sup>2</sup> 14. 5. 12.

<sup>3</sup> 14. 5. 5.

<sup>4</sup> See *Hellenic Journal*, vol. 12, pp. 212 foll.

<sup>5</sup> 12. 2. 4.

<sup>7</sup> 12. 2. 3.

<sup>6</sup> 15. 3. 15.

<sup>8</sup> 12. 2. 7, 8.

<sup>9</sup> 12. 3. 36.

<sup>10</sup> 12. 3. 39.

<sup>11</sup> 12. 3. 11.



temple of Artemis<sup>1</sup>, the latter, as having tested the overpowering force of the vapours in the Plutonium at that place by letting loose some sparrows into it, which immediately fell dead<sup>2</sup>. His notices also of Philadelphia, with the walls of its houses cracked by earthquakes<sup>3</sup>, of Sardis<sup>4</sup>, and of Mylasa<sup>5</sup> and Alabanda in Caria, the latter of which he compares, on account of its position at the foot of two hills, to a crouching mule<sup>6</sup>, are very graphic; and from his having seen these places, which lie at a considerable distance from one another, we may conclude that he was acquainted with much of the intervening district. Similarly, his appreciative description of the city of Rhodes<sup>7</sup> would lead us to think that he had visited that island; and the same thing may be true also of Cos<sup>8</sup> and Samos<sup>9</sup>. Perhaps it is safe to conclude that once at least—that is, on the occasion when he passed by Gyarus—he made Trogilium his starting-point for a voyage to Europe, for he says that that port offered the shortest passage by sea to Sunium, and he describes the first part of the route between it and the Cyclades<sup>10</sup>. We cannot speak with equal confidence of Strabo's visits to other places in Asia Minor, but with some at least he could hardly fail to become acquainted in journeying to and from Amasia. His descriptions of Selge in Pisidia<sup>11</sup>, of Pessinus in Galatia<sup>12</sup>, and of Cyzicus on the Propontis<sup>13</sup>, are all striking, and still more so is that of Nicaea in Bithynia<sup>14</sup>, though none of these necessarily imply personal observation. But I fail to discover any evidence that he had seen the Plain of Troy, notwithstanding that he has written at great length about it in his Thirteenth Book. Probably all his details on this subject are borrowed from the work of Demetrius of Scepsis, who, from living close by, had ample opportunities of collecting information about it; and if Strabo himself had visited the Troad, he might have been saved from

<sup>1</sup> 14. 1. 23.<sup>2</sup> 13. 4. 14.<sup>8</sup> 14. 2. 19.<sup>9</sup> 14. 1. 14.<sup>3</sup> 13. 4. 10.<sup>4</sup> 13. 4. 5.<sup>10</sup> 14. 1. 13.<sup>11</sup> 12. 7. 3.<sup>5</sup> 14. 2. 23.<sup>6</sup> 14. 2. 26.<sup>12</sup> 12. 5. 3.<sup>13</sup> 12. 8. 11.<sup>7</sup> 14. 2. 5.<sup>14</sup> 12. 4. 7.



the unfortunate mistake of fixing the site of Troy at Ἰλιέων κώμη—a position which is neither strong, nor conspicuous, nor suitable to the Homeric descriptions.

in Greece.

This brings us to Greece. And here at starting I must plainly say that, with the exception of Corinth, about which he has written with a fullness that contrasts strongly with his treatment of the other cities, I hardly think he visited any place in that country. An exception may be made in favour of the port-town of Munychia and the pass of the Scironian rocks, his descriptions of which are certainly vivid<sup>1</sup>; he probably touched at the former of these, and sailed within sight of the latter, on his way to Corinth. Professor Ernst Curtius puts in a claim also for Olympia and the coast of Elis in its neighbourhood<sup>2</sup>; but it is doubtful whether in Strabo's notices of these there is anything that might not have been borrowed. He certainly had not been on the site of Mycenae, for he remarks that not even a trace of that city was preserved<sup>3</sup>; whereas its ruins were subsequently seen by Pausanias<sup>4</sup>, and are not unknown at the present day. Nor had he visited Delphi, as is shown by his erroneous statement about the position of Crisa; for, while that town was situated on a spur of Mount Parnassus, in the vicinity of Delphi, he places it on the sea-coast<sup>5</sup>. Finally, though it may seem almost incredible that he should have omitted to see Athens, yet the evidence points strongly in that direction. The apologies which he makes for omitting all details respecting it, as being superfluous in the case of so world-renowned a place, excite our suspicions; and on the one point which he singles out for criticism, viz., the question whether the water of the stream of the Eridanus near the Lyceum was pure or impure, about which the authorities differed, he has to refer to the statements of others, thus making it clear that he had not himself inspected it<sup>6</sup>.

<sup>1</sup> 9. 1. 15; 9. 1. 4.

<sup>2</sup> 8. 3. 30; Curtius, *Peloponnesos*,  
vol. 2, p. 114.

<sup>3</sup> 8. 6. 10.

<sup>4</sup> Pausan. 2. 16. 5-7.

<sup>5</sup> 9. 3. 1.

<sup>6</sup> 9. 1. 19. The opinion here  
advanced with regard to Strabo's

Possibly he may have paid a hurried visit to Athens from Munychia, but of any real acquaintance with the city itself or with its environs there is no trace in his work.

With Italy the case is altogether different. Here we find clear proof that he had turned to account his sojourns in Rome <sup>in Italy and Sicily.</sup> by exploring the neighbouring country in various directions. This is especially true of Latium, where—to cite only two from among a great number of instances—his account of the Pomptine Marshes<sup>1</sup>, and that of the Lacus Nemoensis near Aricia<sup>2</sup>, are remarkably graphic. He had visited also the coast-towns of Etruria; this he definitely mentions in the case of Populonium, where he saw the iron being worked, which was brought across from the island of Aethalia<sup>3</sup> (Ilva); and his remarks also about the Bay of Luna and the quarries of white marble in its vicinity (the modern Carrara), and about Pisae, imply personal observation<sup>4</sup>. Again, he shows an intimate acquaintance with the whole district that bordered on the Bay of Naples—with the cities of Cumae and Neapolis, in which he was struck by the survival of Greek customs and culture<sup>5</sup>; with the lake Avernus<sup>6</sup>, and with the harbour-works of Puteoli<sup>7</sup>—and he descants with evident enthusiasm, both on the volcanic features of this region, and on the aspect presented by the dwelling-houses and plantations which fringed the shore of the bay in every direction<sup>8</sup>. With the line of the Appian Way he seems to have become acquainted in journeying from Asia to Rome, for he remarks that every one who proceeded to the capital from Greece and the East travels by way of Brundisium<sup>9</sup>; and his description of that port<sup>10</sup>, and still more that of Tarentum<sup>11</sup>, are singularly accurate. But the remainder of the Adriatic coast of Italy was an unknown land to him. In the case of

not having visited Athens is shared by Dr. Vogel (*Philologus*, vol. 41, p. 516) and Professor Mahaffy (*Greek World under Roman sway*, p. 192).

<sup>1</sup> 5. 3. 6.

<sup>2</sup> 5. 3. 12.

<sup>4</sup> 5. 2. 5.

<sup>6</sup> 5. 4. 5.

<sup>8</sup> 5. 4. 8.

<sup>10</sup> 6. 3. 6.

<sup>3</sup> 5. 2. 6.

<sup>5</sup> 5. 4. 4; 5. 4. 7.

<sup>7</sup> 5. 4. 6.

<sup>9</sup> 6. 3. 7.

<sup>11</sup> 6. 3. 1.

Ravenna, which from its great importance we should expect to have had especial attraction for him, this is unquestionable, for his account of that city represents it as it appeared at an earlier date, and omits all notice of the great works which were carried out there by the orders of Augustus<sup>1</sup>. Of Sicily he would naturally see something when on his way from Rome to Alexandria, for which place Puteoli formed his natural point of embarkation. That he did so is rendered probable by his saying in his description of the crater of Etna, that his information was derived from persons who had recently ascended the mountain<sup>2</sup>; and his narrative leaves little doubt that he had communicated with them on the spot.

Summary  
of results.

The conclusion which seems to follow from the preceding review is this—that, though Strabo was led by the circumstances of his life to visit countries widely distant from one another, yet he was not a great traveller, and his journeys were not undertaken with the object of research, or in order to verify the statements of former writers. Except in Asia Minor, in Egypt, and in Central Italy, he had not deviated far from the route which he would naturally take in passing to and from his home and the great centres of civilization in which he resided at different intervals. To compare him to an eminent explorer like Posidonius, who traversed a great part of Europe, including some of the remotest districts of Spain and Gaul, and collected original information in those countries on numerous subjects, is absurd. But it would be equally far from the truth, if we were to regard Strabo's travels as having been of slight importance to him as a writer on geography. In reality, he learnt from them what was most important for him to learn, to take a comprehensive view of his subject, to interest himself in a variety of topics and in different races of men, and to get that power of vividly realizing and forcibly representing to others the matters he treats of, which can only be obtained from ocular inspection,

<sup>1</sup> 5. 1. 7.

<sup>2</sup> 6. 2. 8.

or at least from familiarity with similar objects. Being an intelligent and keen-sighted man, he kept his eyes open wherever he went, and the result is that he writes, not as a student in his closet, but as one who was trained to observe and to criticize. This practical view is conspicuous throughout his work, and greatly enhances its usefulness.

We are so accustomed to regard Strabo as a geographer, that we are apt to forget that a considerable part of his life was spent in writing a work on history. This was his 'Ιστορικὰ Ὑπομνήματα, or 'Historical Memoirs,' which he mentions by name in two passages of his *Geography*. Early in Book I, when speaking of the object which he has in view in writing, he says, Διόπερ ἡμεῖς πεποικότες ὑπομνήματα ἱστορικὰ χρήσιμα, ὡς ὑπολαμβάνομεν, εἰς τὴν ἠθικὴν καὶ πολιτικὴν φιλοσοφίαν, ἔγνωμεν προσθεῖναι καὶ τήνδε τὴν σύνταξιν ὁμοειδῆς γὰρ καὶ αὐτῇ<sup>1</sup>: and again in Book XI, where he is treating of the Parthians, he remarks, Εἰρηκότες δὲ πολλὰ περὶ τῶν Παρθικῶν νομίμων ἐν τῇ ἕκτῃ τῶν ἱστορικῶν ὑπομνημάτων βίβλῳ, δευτέρα δὲ τῶν μετὰ Πολύβιον, παραλείφομεν ἐνταῦθα, μὴ ταυτολογεῖν δόξωμεν<sup>2</sup>. This work is often quoted by Josephus, who speaks of the author as Strabo the Cappadocian, though he does not mention the title of his book; and both he and Arrian made extensive use of it. Plutarch also refers to it, and on one occasion by name as ἱστορικὰ ὑπομνήματα<sup>3</sup>. The question has been raised with regard to the latter of the two passages quoted above, whether τὰ μετὰ Πολύβιον is the title of a portion of the 'Ιστορικὰ Ὑπομνήματα, or whether it does not rather designate a separate work<sup>4</sup>. It is perhaps a sufficient answer to this, that, if Strabo had here been referring to two separate works, he would have written, ἐν τῇ ἕκτῃ τῶν ἱστορικῶν ὑπομνημάτων βίβλῳ, καὶ ἐν τῇ δευτέρῃ τῶν μετὰ Πολύβιον<sup>5</sup>; but it is further noticeable, that Plutarch, in his reference to the *Memoirs* which we have already noticed, is speaking of an event belonging to

Strabo's  
historical  
writings.

<sup>1</sup> I. 1. 23.

<sup>2</sup> II. 9. 3.

*Brit.*, art. Strabo, vol. 22, p. 581.

<sup>3</sup> *Lucull.* 28.

<sup>5</sup> See Otto in the *Leipzig*

<sup>4</sup> See Ridgeway in the *Encycl. Studien*, vol. II (supplement), p. 8.

the later period, the defeat of Tigranes by Lucullus, which would naturally be found in τὰ μετὰ Πολύβιον. The most probable explanation is, that the entire work was called Ἱστορικὰ Ὑπομνήματα, but the books from Book V onwards were separately entitled τὰ μετὰ Πολύβιον: and that the first four books contained a rapid survey of the preceding period, while the remaining ones—which, as we learn from Suidas (s.v. Πολύβιος), were forty-three in number—were devoted to the history proper. In this arrangement Strabo would be following the example of his great prototype in historical writing, for a similar προπαρασκευή is found in the first two books of Polybius<sup>1</sup>. The history itself must have commenced from 146 B.C., the date of the destruction of Carthage and the subjugation of Greece by the Romans, at which point the narrative of Polybius ended; perhaps it may have been carried down as late as the battle of Actium, but on this point we are left to conjecture. It seems probable that these *Memoirs* were not so much a formal historical treatise as materials for such a work, perhaps consisting of *excerpta* from the writings of others. The historical notices which are found in the Geography are regarded by Dr. Otto as being for the most part summaries of portions of that book, and these he has collected and published under the title of *Strabonis Ἱστορικῶν Ὑπομνημάτων Fragmenta*<sup>2</sup>. It has also been suggested, as an explanation of a number of puzzling anomalies, which are apparent in Strabo's use of Caesar's writings in his notices of Gaul and Britain, that the passages in which these occur were derived from the *Historical Memoirs*, and that in compiling these he had made use of other authorities along with Caesar<sup>3</sup>. Finally, it should be noticed that, before writing this work, Strabo seems to have composed a treatise on the exploits of Alexander, for this is implied in his remark concerning the fabulous character of much that had been written about India—

<sup>1</sup> Polyb. I. 3. 7-10.

<sup>3</sup> See Vogel in the *Philologus*,

<sup>2</sup> In the *Leipziger Studien*, ubi supra. vol. 41, pp. 519 foll.

καὶ ἡμῖν δ' ὑπῆρξεν ἐπὶ πλέον κατιδεῖν ταῦτα, ὑπομνηματιζομένοις τὰς Ἀλεξάνδρου πράξεις<sup>1</sup>.

Turning now to Strabo's *Geography*, we have first to consider three points of some difficulty relating to it, all of which have been much debated; namely the period of the author's life to which this work is to be ascribed, the place at which it was written, and the class of readers for whom it was intended. These are naturally important, because the view which we take of them cannot fail in some measure to influence, not only the interpretation of various details, but also our estimate of the scope and purpose of the treatise at large. As regards the first of these questions, the time of writing—until recently it has been generally assumed that Strabo was far advanced in years when he commenced it; indeed, until the year 1879, when Dr. Paul Meyer published his *Quaestiones Straboniana*e, almost every one who had written on the subject was agreed that the period of its composition lay between the years 17 and 23 A. D. The support of this view was found mainly in the numerous passages in different parts of the work, in which occurrences are mentioned that took place during that interval; and these were thought to imply that the work could not have been begun earlier than the year 17. It may, however, fairly be asked—and it is to Dr. Meyer's credit that he has brought this point prominently forward—whether it is necessary to suppose, either that Strabo composed the whole of his *Geography* at one time, or that he did not afterwards revise it, and introduce the mention of subsequent occurrences. It is surely unreasonable to argue from the incidental mention of an event, that the book in which it is found, and still more that the whole work, must have been compiled after that event occurred. Indeed, the opposite supposition, viz. that the execution of the work extended over a great number of years, not only involves no antecedent improbability, but in the case of a subject of such magnitude appears only

<sup>1</sup> 2. 1. 9.



natural. In this way also we escape from the necessity of believing that a treatise, which is characterized in a high degree by freshness and vigour, was produced by an old man—for, if we have rightly fixed 63 B.C. as the year of Strabo's birth, he would have been 80 years of age in 17 A.D. Moreover, the view that it was not written at a stretch, but at different periods of the author's life, may serve to some extent to account for the marked inequality in style and treatment which is traceable in various parts. Episodes too, which otherwise appear out of place in the connexion in which they occur—such as the description of the triumph of Germanicus in Book VII<sup>1</sup>, which stands out as it were from a strange setting in the account of Germany in which it is found—are easily explained as having been of later introduction. In saying this much, however, we would not deny that this task occupied the later rather than the earlier portion of Strabo's life; this indeed would naturally follow from his having been previously engaged on his historical work. With regard to the time at which particular portions of the Geography were composed, the evidence is too slight to enable us to speak with confidence; but the period of revision we can fix with some certainty as having fallen in the years 18 and 19 A.D., because the latest events that are introduced—and they are somewhat numerous—occurred about that date. This was the case with Germanicus' triumph, which was celebrated in 17 A.D.; with the death of Archelaus king of Cappadocia in the same year<sup>2</sup>, concerning which event Strabo says, that his kingdom had been reduced to a Roman province, but that its organization was not yet known<sup>3</sup>; with the appointment of a son of Pythodorus and Polemo as king of Armenia<sup>4</sup>; with the conversion of Commagene into a Roman province<sup>5</sup>; and with the great earthquakes in Asia Minor, and the measures which Tiberius took for restoring

<sup>1</sup> 7. 1. 4.      <sup>2</sup> Tac. *Ann.* 2. 42.

<sup>3</sup> 12. 1. 4.      <sup>4</sup> 12. 3. 29.

<sup>5</sup> 16. 2. 3; these events, which were the result of Germanicus' pro-

gress through those countries, took place in 18 A.D.: see Tac. *Ann.* 2. 56.

the cities then injured<sup>1</sup>. Still more conclusive is the evidence afforded by the passage in Book IV relating to the final pacification of Rhaetia—the only event in his whole work to which Strabo assigns a definite date<sup>2</sup>. It is there stated that the Noricans and Carnians had paid tribute regularly for thirty-three years; and as the date of their subjugation by Tiberius and Drusus was the summer of 15 B. C., the date at which this was written would be the latter half of 18 A. D. That Strabo did not altogether cease from making additions to his work after that time is clear from his mentioning the death of Juba; and we have already noticed that he did not in all points bring it up to date, e. g. in omitting to record the deaths of Germanicus and Arminius. This is hardly a matter for surprise, when we take into account his advanced age.

The question where Strabo's *Geography* was written, and the closely allied question, where he passed the later portion of his life, have been much more keenly disputed, and are much more disputable. At one time the point was supposed to be decided in favour of Rome by the author's use of the words *ἐνθάδε* and *δεῦρο* in certain parts of his work to designate that city<sup>3</sup>. Thus in Book XIII, when referring to the destruction of Aristotle's library, he says, *πολὺ δὲ εἰς τοῦτο καὶ ἡ Ῥώμη προσελάβετο· εὐθὺς γὰρ μετὰ τὴν Ἀπελλικῶντος τελευτὴν Σύλλας ἦρε τὴν Ἀπελλικῶντος βιβλιοθήκην ὁ τὰς Ἀθήνας ἐλὼν, δεῦρο δὲ κομισθεῖσαν Τυραννίων τε ὁ γραμματικὸς διεχειρίσατο φιλαριστοτέλης ὢν, θεραπεύσας τὸν ἐπὶ τῆς βιβλιοθήκης, καὶ βιβλιοπῶλαι τινας γραφεῦσι φαύλοις χρώμενοι καὶ οὐκ ἀντιβάλλοντες, ὅπερ καὶ ἐπὶ τῶν ἄλλων συμβαίνει τῶν εἰς πρᾶσιν γραφομένων βιβλίων καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρείᾳ<sup>4</sup>. From this passage it would seem at first sight as if he was writing at Rome. It is, however, a sufficient answer, that Strabo elsewhere employs both these terms of the place *about* which he*

Place  
where it  
was  
written.

<sup>1</sup> 12. 8. 18; 13. 3. 5; 13. 4. 8.

<sup>2</sup> 4. 6. 9.

<sup>3</sup> The arguments on this side were brought forward by Niese in *Hermes*,

vol. 13, pp. 36, 37; they were answered by Häbler in the same journal, vol. 19, pp. 235-241.

<sup>4</sup> 13. 1. 54.

was writing at the time. Thus in his account of India he speaks of Heracles as *δεῦρο ἀφιγμένον*<sup>1</sup>: and when writing of the cave of Zeus on Mount Ida in Crete, he describes Minos as *δι' ἐννέα ἐτῶν, ὡς ἔοικεν, ἀναβαίνων ἐπὶ τὸ τοῦ Διὸς ἄντρον καὶ διατρίβων ἐνθάδε*<sup>2</sup>. Another passage, which does not contain either of these words, has been quoted with greater advantage in support of Rome as the place of composition. In his account of Lampsacus Strabo remarks: *ἐντεῦθεν δὲ μετήγεγεν Ἀγρίππας τὸν πεπτωκότα λέοντα, Λυσίππου ἔργον\* ἀνέθηκε δὲ ἐν τῷ ἄλσει τῷ μεταξὺ τῆς λίμνης καὶ τοῦ εὐρίπου*<sup>3</sup>. The places here referred to are the Nemus Caesarum and the lake or naumachia in its neighbourhood, on the right bank of the Tiber towards the Janiculan hill; and the mention of these points of local topography without further explanation may be thought to imply that the person who spoke so familiarly of them must have been living at Rome. It is somewhat hazardous to insist much on a single passage, where Strabo, who himself knew the spot, may have forgotten for the moment his readers' need of further explanation; but—*valeat quantum*. It does not at all events prove more than that the chapter about the Troad, in which it occurs, was composed in that city. The other arguments on this side turn mainly on Strabo's intimate acquaintance, as shown in his work, until quite the end of his life, with monuments recently set up at Rome, with events that were passing there, and with occurrences affecting the Roman empire, which might not be expected to reach the ears of provincials. Great weight has been attributed to his description of the Mausoleum of Augustus<sup>4</sup>, which, it is thought, must have been composed subsequently to the death of that emperor in 14 A. D. The date of the erection of this building was 28 B. C., and Strabo, as he visited Rome in 29 B. C., must have seen it shortly afterwards; but at that time it was empty, and in this passage he speaks of it as containing the tombs of members of

<sup>1</sup> 15. 1. 8.

<sup>2</sup> 10. 4. 8.

<sup>3</sup> 13. 1. 19.; see Niese, p. 37.

<sup>4</sup> 5. 3. 8.

the imperial family and of Augustus himself. He also mentions that it was surmounted by a bronze statue of Augustus; and it has been shrewdly remarked, that it would have been inconsistent with that ruler's injunctions to the effect that the silver statues which had been dedicated in his honour should be melted down<sup>1</sup>, if he had allowed such a figure to be set up during his lifetime. Still, it is conceivable, if Strabo's account was written at an earlier date, that these details may have been inserted afterwards; and I cannot help thinking that the fact of his having singled out this building, alone of all the objects in Rome, for description, as if it were the sight of the day, points to a period before the erection of the numerous splendid edifices by which the capital was subsequently adorned. Again, it has been maintained that his description of the triumph of Germanicus, which is unquestionably graphic, proves that he was present when it took place; but there is force in M. Dubois' observation on this: 'The description of this triumph contains no detail which might not have come to the knowledge of the educated provincials. It is highly probable that the Romans, in pursuance of an easily intelligible policy, did their best to spread so important a piece of news as the capture of Arminius' wife and son<sup>2</sup>.' The same remark as to the facility of obtaining information in the provinces will apply to Strabo's knowledge of such facts as the continuance of payment of their taxes by the Noricans and Carnians, and the death of Juba. With regard to the latter of these it may be added, that the war of Tacfarinas in Africa, which belongs to the same period (17-24 A.D.), is not mentioned by Strabo; and it would hardly have escaped his notice, if he had been living at Rome. Still, after making all deductions, the supposition that Strabo wrote either the whole or the greater part of his *Geography* in Rome, and ended his life there, might appear on the whole the most probable, were it not for one overpowering argument on

<sup>1</sup> Sueton. *Octav.* 52; see Schröter, *Bemerkungen zu Strabo*, p. 8.

<sup>2</sup> *Examen de la Géographie de Strabon*, p. 73.

the other side. It seems almost impossible that so instructive a work, if it had been published in a great literary centre, should have met with so little recognition as it did in antiquity; and especially that it should have escaped the notice of so omnivorous a reader, and so diligent a compiler, as Pliny, by whom it is not even named. If we suppose that it was published in a remote place like Strabo's native city of Amasia, this difficulty at once disappears.

The readers for whom he wrote.

As regards the class of readers for whom Strabo's work was intended, it has been maintained with equal confidence that he wrote specially for Romans, and that he wrote specially for Greeks. In favour of the former view his own statement at the commencement of his treatise is quoted, that the object of geographical study is that it should be of service to men in high position<sup>1</sup>—to the *ἡγεμόνες*, or, as he elsewhere calls them, *οἱ ἐν ταῖς ὑπεροχαῖς*<sup>2</sup>. By these he clearly means the generals and statesmen, to whom were assigned the conquest and administration of provinces. Thus, when speaking of astronomy and mathematical geography, as subjects subsidiary to general geography, he says that they ought to be studied so far as they are useful to the statesman and the general<sup>3</sup>; and to prove the serviceableness of geography to the latter of these two classes, he notices various instances of campaigns which had been seriously affected by ignorance of the features of the country—notably, the recent reverses which had befallen the Roman arms in Parthia, and the difficulties which they had experienced in carrying on the war in Germany<sup>4</sup>. There can be no doubt that the persons here referred to were Romans. Besides this, those critics who support the view that Strabo's *Geography* was composed at Rome suggest, that his purpose in writing was affected by his residence in that city, and by the influence of Roman dignitaries, whose confidence he enjoyed. The sketch

<sup>1</sup> I. I. 18 ἔστι δὲ καὶ ἡ γεωγραφία περὶ τὰς ἡγεμονικὰς χρείας.

<sup>2</sup> I. I. 23.

<sup>3</sup> I. I. 21.

<sup>4</sup> I. I. 17.

of the Roman empire, and of its division into provinces, with which he concludes his work, is thought to point in the same direction. On the other side it is contended that, however much the writer may have professed the desire to be of service to Roman officials, there is very small trace in his work of his having kept this in view. His elaborate disquisitions on mythology, his long historical notices, his enumerations of philosophers and literary men produced by different cities, and these too in almost every instance Greeks, his descriptions of remarkable physical phenomena, and the other topics which he introduces in rich profusion, while they would render his work acceptable to his own countrymen, could hardly serve the purposes of Roman statesmen and generals. It is also remarked that here and there he gives evidence of writing for persons unacquainted with Latin, by explaining the meaning of Latin words; for instance, when he mentions the derivation of the name Sinuessa from *sinus*, he adds, *σίνος γὰρ ὁ κόλπος*<sup>1</sup>, and when he names Vada Sabatia (*Σαβάτων Οὐάδα*), he says, *ὅπερ ἐστὶ τενάγη*<sup>2</sup>. Again, if his work was intended to win the ears of Romans, his depreciation of Roman in comparison of Greek authors, and the want of originality which he attributes to them, would certainly be strange. 'Roman writers,' he says, when speaking of Spain, 'imitate the Greeks, but not with much success; for they borrow their statements from them, and do not for themselves bring to the subject much love of enquiry; so that where the Greeks fail us, these do not greatly help to supplement them'<sup>3</sup>. The number of Roman writers whom he quotes by name is, no doubt, remarkably small; besides Cicero, whom he cites twice<sup>4</sup>, the only others are Caesar<sup>5</sup>, Asinius Pollio<sup>6</sup>, and Fabius Pictor<sup>7</sup>.

It cannot be denied that the arguments thus adduced on both sides have considerable weight; but a third view has now to be

<sup>1</sup> 5. 3. 6.<sup>2</sup> 4. 6. 1.

speech now lost in 17. 1. 13.

<sup>3</sup> 3. 4. 19.<sup>5</sup> 4. 1. 1.<sup>6</sup> 4. 3. 3.<sup>4</sup> The Brutus in 14. 2. 25, and a<sup>7</sup> 5. 3. 1.



mentioned, which, if established, may serve to neutralize the apparent antagonism between them. It has been suggested that Strabo wrote, neither for Greeks nor for Romans exclusively, but for cultivated men in general without reference to their nationality<sup>1</sup>. He seems, indeed, to imply as much as this, when he says that he intends his treatise to be popular (*δημοφιλές*), and defines the *πολιτικός* for whom it was intended as 'one who is not wholly uneducated, but has gone through the general course of study which is pursued by free-born and cultured men<sup>2</sup>.' In other words, he expects his readers to be educated gentlemen; but beyond this he does not appeal exclusively to any particular class or body of men. He would naturally assign the foremost position among them to Roman statesmen, for it was reasonable that he should wish to instruct the masters of the world, especially as they were extremely ignorant of geography; at the same time, the thought suggests itself, that some of Strabo's introductory remarks on this point may partake of the nature of an advertisement, the object of which was to attract Roman readers. The contents of the *Geography* fully bear out this larger view of the public to which it was addressed, for it is congenial both to the scientific spirit of the Greeks and to the practical ideas of the Romans, and the information which is found in it would be interesting to persons of both those races. Yet, after all has been said, it is not perhaps far from the truth, that Strabo, while he *wished* to be read by Romans, *expected* to be read by Greeks.

Reasons for  
his neglect  
of mathe-  
matical  
geography.

The object then which Strabo had in view in writing his *Geography* was a practical one, to instruct and interest intelligent readers. Thus he himself says, that the criterion of such a study is its usefulness<sup>3</sup>; and applying this principle in another passage, where he is speaking of his accounts of modes of life and political constitutions that had become extinct, he explains that

<sup>1</sup> Bunbury, *Hist. of Anc. Geogr.*,  
vol. 2, p. 217; Dubois, *Examen*,  
p. 104.

<sup>2</sup> 1. 1. 22; cp. 2. 5. 1.  
<sup>3</sup> 1. 1. 16.

these were introduced as lessons for the instruction of others, either for imitation or for avoidance<sup>1</sup>. It is important that we should bear this in mind in estimating his work, because it explains his comparative neglect of mathematical geography. This no doubt is the weakest side of his treatise, for he deals with this part of his subject only in his Introduction, and there unsystematically in the form of controversy with his predecessors in that study. The excuse for this is to be found in his considering that this branch was sufficiently represented in works already existing, especially in the writings of Eratosthenes, Hipparchus, and Posidonius, so that he felt it to be sufficient if he corrected what he supposed to be their mistakes. This would satisfy his contemporaries, who had those works in their hands, though to us who have lost them the omission is a matter for serious regret. At the same time, there can be no doubt that Strabo was in this respect greatly inferior to those eminent writers, and that sometimes, when he criticizes them, he either misunderstands them, or is himself in error. But the point of view from which he regarded geography was a different one from theirs. For the globe at large, or even for the northern temperate zone, which alone he believed to be the dwelling-place of man, he cares nothing, except in so far as a knowledge of it serves for a preliminary to the study of the inhabited world. Hence, when discussing the use of such aids to geography as globes and maps, he professes himself contented with a simple sketch (*ὄλοσχέρεια*), which, without any attempt at scientific delineation, supplies a general idea of the features of a country<sup>2</sup>.

The greatness of Strabo's work consists in its encyclopaedic character. His aim was to bring together, and to exhibit in a readable form, all that it was important to know about the different countries of the world and their occupants. No treatise of this kind had been produced before, and nowhere else can be found so comprehensive a view of the *οἰκουμένη*. The modern

Encyclo-  
paedic  
character  
of Strabo's  
work.

<sup>1</sup> 2. 5. 17.

<sup>2</sup> 2. 1. 23 and 30.

book to which it can best be compared is Ritter's *Erkunde*, in which almost all the information which a reader can desire, about Asia at all events, is contained. In both these works the conformation of the ground in each district, the nature of the products, the character and condition of the inhabitants, and similar topics, are dealt with; in both cases also the most prominent element is historical geography. In Strabo this is especially conspicuous. Not only does he everywhere introduce the history of a country side by side with its geography, but he endeavours to show the intimate connexion that existed between the two. Thus in describing the lines of Roman roads through eastern Spain he refers to Caesar's march along them before the battle of Munda<sup>1</sup>; in his account of the passes that lead from Upper Italy into Etruria he distinguishes the one by which Hannibal crossed<sup>2</sup>; the mention of the condition of the Samnite towns in the Augustan age introduces a sketch of Sulla's campaign by which they were finally subjugated<sup>3</sup>; the pass of the Climax on the coast of Lycia recalls the danger to which Alexander's troops were exposed in traversing it<sup>4</sup>; and so on throughout the whole work. Still more striking is the way in which he traces the influence of the features of a land on the character and history of its inhabitants. On a large scale this is noticeable in his comparison of Europe with the other great continents in its effect on the races that occupied it<sup>5</sup>, and in his discussion of the influence exercised by the physical features of Italy on the development of the power of Rome<sup>6</sup>; and in a more restricted area the same thing appears in his remarks on the advantages enjoyed by Corinth for purposes of commerce owing to its position between two seas and on the line of road between Northern Greece and the Peloponnese<sup>7</sup>, and on the effect produced on the inhabitants of Aegina by the barrenness of its soil, which forced them to betake them-

The  
historical  
element  
in it.

<sup>1</sup> 3. 4. 9.      <sup>2</sup> 5. 2. 9.      <sup>3</sup> 5. 4. 11.      <sup>4</sup> 14. 3. 9.  
<sup>5</sup> 2. 5. 26.      <sup>6</sup> 6. 4. 1.      <sup>7</sup> 8. 6. 20.

selves to the sea and become a naval power<sup>1</sup>. Nowhere is Strabo's originality more clearly seen than here. He is in fact the only writer in antiquity who has systematically treated of the influence in this respect of nature on man. Both here and in the general conception of his work a tendency towards generalization is apparent which is highly philosophical. As M. Dubois epigrammatically expresses it;—if the title of *Philosophy of History* is rightly assigned to treatises which generalize on that subject, then on the same principle Strabo's book might be called the *Philosophy of Geography*<sup>2</sup>.

While such, however, was the Geographer's conception of Its defects what his work should be, and while his execution of his plan has in many ways been so successful, we cannot but feel that not unfrequently he fails to reach his ideal. There is indeed a strange inequality in his treatment of his subject, so that from time to time the febleness of his criticism, and a want of exactness and method in the arrangement of his facts, impress us with the idea that we are not listening to one who possessed a powerful grasp of mind. Often, too, we perceive that he is too much disposed to make the geographical portion subservient to the historical, and still more to the mythological. There is an almost comical instance of this in his account of the district Adiabene in Babylonia, which he commences by saying, 'Adiabene is for the most part level;' and then, after giving an account of its historical relations to the neighbouring peoples, he concludes it with the words, 'such is Adiabene'<sup>3</sup>. The long-protracted discussion, also, about the Curetes in Book X shows how far the writer could be carried in his enthusiasm for mythology. Inquiries such as these were no doubt acceptable to the Greeks of his time, who took a special interest in such questions, but they mar the unity of his work. Again, it is a distinct drawback to the usefulness of such a treatise that it

<sup>1</sup> 8. 6. 16.

<sup>2</sup> Dubois, *op. cit.*, p. 121.

<sup>3</sup> 16. 1. 19; see Butzer, *Ueber Strabo's Geographica*, p. 25.

cannot be regarded as a picture of the known world, as it existed at the time when the author wrote—a point which the student requires to bear constantly in mind, when employing it as an authority. In his account of India, for instance, Strabo has to follow the narratives of persons who wrote some centuries before his age; and the same thing is true in a lesser degree of Spain, Gaul, and other lands. The deficiencies which arise from this cause, however, cannot to any great extent be attributed to the author, who could but avail himself of such information as was forthcoming in his day. And, whatever deductions have to be made on these grounds, we cannot but feel that the wide range of Strabo's interests, the judgement with which he selects the facts that were most important and most attractive, and the literary skill by which he renders a geographical work at once readable and of permanent value, entitle him to a high position among authors.

Its artistic  
treatment  
of the  
subject.

There is, indeed, both in the method and the execution of the *Geography*, a thoroughly Greek feeling for the due proportion of things, and for the need of considering the form as well as the matter in combining so great a variety of materials. In entering on such a work the author feels that he is an artist, and that it must be executed in an artistic spirit. This becomes at once apparent, when we compare the skilful grouping of the facts which make up Strabo's compact and well-arranged chapters, with the lists of names and catalogues of objects which are crowded together in Pliny's *Natural History*, or with the dry details that compose the work of Ptolemy. To say this is not to depreciate the work of those authors, but to point out that the object with which they wrote was different from Strabo's. He speaks of a geographical treatise as a colossal work (*κολοσσουργία*), in which, as in a colossal statue, the general effect should be studied, and insignificant minutiae, which would detract from this, should be omitted<sup>1</sup>. This is

<sup>1</sup> I. I. 3.



especially conspicuous in the dislike he expresses for superfluous and cacophonous names. Thus, in speaking of the mountain tribes of Spain, he says, 'I shrink from accumulating their names, odious as they are to write—unless any of my readers are gratified by hearing such names as Pleutauri and Bardyetae and Allotriges, and others even worse and more unimportant'.<sup>1</sup> The same remark he applies to the names of some of the Arabian tribes, which he omits on account of the vulgarity and clumsiness of their pronunciation<sup>2</sup>. The exclusion of some of these we at the present day may regret, because the knowledge of them would have assisted our researches, but they would have rendered his work less readable: nor can he be accused of sacrificing his scientific to his literary aims, for in reading his accounts of countries historically famous, such as Italy and Greece, our pleasure is often marred by the lists of towns which he feels it his duty to introduce. In the main, also, notwithstanding what has just been said about the preponderance that he assigns to the historical element, he shows tact in combining a number of subjects in such a manner as not to allow any one of them to overbalance the rest. Besides this, he endeavours in many ways to vary and enliven his narrative, with the view of interesting his readers as well as instructing them. He enables them to realize geographical features by comparing them to familiar objects. Thus he likens Spain to a bull's hide<sup>3</sup>, the Peloponnese to the leaf of a plane-tree<sup>4</sup>, the Oases in the Lybian desert to the spots on a leopard's skin<sup>5</sup>, the harbour of Brundisium and the Golden Horn at Byzantium with their winding inlets to a stag's head and horns<sup>6</sup>, Mesopotamia to a cock-boat<sup>7</sup>, the Trojan Ida, with its long range and numerous spurs, to a milleped<sup>8</sup>; and other comparisons of the same kind might be mentioned<sup>9</sup>. Many of these, no doubt, were borrowed, especially from

Exclusion  
of super-  
fluous  
names.

Method-  
of illustra-  
tion.

<sup>1</sup> 3. 3. 7.<sup>2</sup> 16. 4. 18.<sup>6</sup> 6. 3. 6; 7. 6. 2.<sup>3</sup> 3. 1. 3.<sup>4</sup> 8. 2. 1.<sup>7</sup> 2. 1. 23.<sup>8</sup> 13. 1. 5.<sup>5</sup> 2. 5. 33.<sup>9</sup> See Butzer, *op. cit.*, pp. 16, 17.



Eratosthenes, but Strabo's skill is shown by the way in which he utilizes them. In the same manner he enlarges his reader's view by noticing the similarities between places, districts, and features of the ground in different countries. He compares the height of the houses in Tyre and Rome<sup>1</sup>, the healthiness of Ravenna and Alexandria notwithstanding the shallows in their neighbourhood<sup>2</sup>, the size and shape of the Peloponnese and the Tauric Chersonese<sup>3</sup>, the intermittent streams by which the Lacus Fucinus in Latium and the river Amenanus in Sicily were fed<sup>4</sup>, and the periodical inundations of the Nile and the rivers of India<sup>5</sup>; and he also quotes the saying, in which the Acro-corinth and the acropolis of Messene on Ithome were spoken of as the two horns by which the cow (the Peloponnese) might be held<sup>6</sup>. Nor does he consider it below the dignity of his subject to introduce a humorous, and sometimes even a comical element. Of this nature are the admirable story of the musician and the deaf man<sup>7</sup>, the riddle about the unprofitableness of the mines in Attica<sup>8</sup>, the mention of the mistake of the Vettones, who when they saw Roman centurions walking up and down for the sake of exercise, treated them as madmen<sup>9</sup>, and the narrative of the Salassi, who, after rolling down boulders on Caesar's army, excused themselves on the ground that they were constructing roads or bridges<sup>10</sup>. The proverbs and proverbial expressions that are scattered over the work are very numerous; more than thirty such have been collected by Dr. Paul Meyer in his *Straboniana*<sup>11</sup>. Two of the best known of them, which occur in the same chapter of the Eighth Book<sup>12</sup>, are 'Double Malea and forget your home' (Μαλέας δὲ κάμψας ἐπιλάθου τῶν οἴκαδ' ἐ), with reference to the danger to which sailors were exposed in rounding that promontory; and 'Not every one can

Introduc-  
tion of  
stories and  
proverbs.

<sup>1</sup> 16. 2. 23.

<sup>2</sup> 5. 1. 7.

<sup>8</sup> 3. 2. 9, Extract No. 10.

<sup>3</sup> 7. 4. 5.

<sup>4</sup> 5. 3. 13.

<sup>9</sup> 3. 4. 16.

<sup>5</sup> 15. 1. 19.

<sup>10</sup> 4. 6. 7; Butzer, p. 8.

<sup>6</sup> 8. 4. 8; Butzer, pp. 17, 18.

<sup>11</sup> p. 8, note 1.

<sup>7</sup> 14. 2. 21, Extract No. 66.

<sup>12</sup> 8. 6. 20.

afford a trip to Corinth' (*οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἔσθ' ὁ πλοῦς*), which turns on the extravagant rate of living in that luxurious city.

The most characteristic feature of Strabo, however, as an author is his manysidedness. His work is a mine of information on subjects connected with the ancient world—to use that term in a much wider sense than that of classical antiquity; and in consequence of the extent of its range it is referred to more than any other ancient treatise by students of various subjects; indeed, in some instances it is our only source of information about them. To put aside for the moment the themes which form the staple of the book—geography proper, history and sociology, together with the reflexions and general deductions which these give birth to—let us notice a few of the topics, which occupy a secondary place in it, and are in many cases introduced incidentally. Strabo's interest in peculiarities in the physical conformation of the earth, especially in volcanic phenomena, is very marked, and for these he possessed a rich store from which to draw in the work of his predecessor Posidonius. Hence his accounts of the chief volcanic centres, whether extinct or still active, which were known in his age—Vesuvius, the Lipari islands, Etna, Thera (*Santorin*), the Catacecaumene in western Asia Minor, and Mount Argæus in Cappadocia—as well as of the most important eruptions and earthquake movements that were on record, are of extreme value both for geologists and others. Nor does he ever miss an opportunity of noticing other strange features of the ground, such as the rolled stones of the Plaine de la Crau (*Campi Lapidei*) in Southern France, or the subterranean passages that are of frequent occurrence in the limestone soil of Greece, by which rivers are engulfed and lakes are drained. Climate also has an especial attraction for him; he does not fail, for instance, to notice the cloudy, sunless atmosphere of Britain,<sup>1</sup> and the monsoons and the rainy season

Variety of topics treated of.

Geological phenomena.

Climate and its effects.

<sup>1</sup> 4. 5. 2.

in India<sup>1</sup>; and he remarks that the amount of snow that falls is greater, and the snow-line is lower, on the northern side of a range of mountains than on the southern<sup>2</sup>. And in innumerable passages he draws attention to the effect of varieties of climate on the vegetation, on the animals, both wild and domesticated, on the physical characteristics of the inhabitants, on the food and clothing of various tribes, and on the rapid development of civilization in regions which, like Baetica in southern Spain, are especially favoured in this respect<sup>3</sup>. On the subject of trees and plants he furnishes a great variety of information: the banyan-tree in India, with its self-formed layers, the papyrus and the Egyptian bean, the palm-groves and balsam-gardens of Jericho, the iris (orrice-root) and gum-producing storax, for both of which Selge in Pisidia was famous, the trees which supplied the finest of the precious woods that were used for the furniture of the wealthy Romans, and many others, are described, together with their mode of growth and the purposes which they were made to serve. Again, to turn to subjects more immediately connected with man, he gives detailed accounts of engineering works, like the mines in Spain and the canal-system by which the inundations of the Euphrates were checked and its waters utilized; of inventions, such as that of glass by the Phoenicians; and of scientific discoveries, e. g. that of the true calendar by the priests of Heliopolis, and those of arithmetic and astronomy by the Sidonians. The ethnologist and the anthropologist will find in the *Geography* an ample store of facts in the observations it contains on the early history and traditions of numerous peoples, on their dress, their character, their dwellings and mode of life, and their manner of fighting. Finally, the history of religion is largely illustrated by what is there recorded concerning the opinions and forms of worship of castes in all respects widely removed from one another, as of the Druids in Gaul, and of the Brahmans in India, and concerning

Vegetation.

Engineering works and inventions.

Anthropological notices.

<sup>1</sup> 15. 1. 13.<sup>2</sup> 16. 1. 13.<sup>3</sup> Butzer, pp. 23, 24.

the great centres of religious observance and ceremonial, such as the two Comanas, and others hardly less important, in Asia Minor, with their orgiastic rites and organized system of temple votaries. Most of the points here referred to will be found illustrated in the following extracts.

Another source of unfailing interest in Strabo's work is found in his love of curiosities. Owing to this a large amount of information has been preserved, which, while it may possibly have only amused his contemporaries, yet to us, with our partial acquaintance with antiquity, is an important source of knowledge. No gazetteer was ever more on the look-out for every thing that could minister to the taste of the general reader. A number of these notices may be grouped under the heading of what at the present day would be called 'sport,' though Strabo himself would hardly have classified them under that title. In the account of Spain we find a description of ferreting, which was largely employed as a remedy for a plague of rabbits that infested the country<sup>1</sup>. In connexion with the Straits of Messina we have a graphic and exciting account, derived from Polybius, of the capture of the sword-fish in that neighbourhood<sup>2</sup>; and elsewhere there are interesting details of the migrations of tunnies between the Mediterranean and the Palus Maeotis. In the Fifteenth Book we read of the methods of hunting and decoying elephants in India, which closely correspond to those that are observed in that country at the present day<sup>3</sup>. The use of crampons in mountain climbing, and tobogganing on the snow-slopes, are described as being familiarly practised in the Caucasus<sup>4</sup>; and the ascents of high summits, like Etna and Argæus, are noticed, together with the experiences of those who made them<sup>5</sup>. Other points are of a nature to engage the attention of naturalists—the fish that live embedded in the ice of the Palus Maeotis<sup>6</sup>, the red rock-

Strabo's  
love of  
curiosities.

Sport.

Natural  
history.

<sup>1</sup> 3. 2. 6.

<sup>2</sup> 1. 2. 16.

<sup>3</sup> 15. 1. 42.

<sup>4</sup> 11. 5. 6.

<sup>5</sup> 6. 2. 8; 12. 2. 7.

<sup>6</sup> 7. 3. 18.

salt which turns white when pounded<sup>1</sup>, and tidal peculiarities, such as the occurrence of tides at the head of the Adriatic<sup>2</sup>, and the constantly shifting currents of the Euripus at Chalcis<sup>3</sup>.

Strange  
Customs.

Other students again may be interested in the curious customs which from time to time are noticed, such as the habit of tattooing among the Illyrians and Thracians<sup>4</sup>, the practice of casting malefactors over precipices, with which the story of the Lover's Leap seems to have been connected<sup>5</sup>, the custom of widow-burning in India<sup>6</sup>, and numerous observances in connexion with death and burial.

Contents of  
the several  
books.

It is hardly necessary to review in detail the accounts which Strabo has given of the various countries of the then known world, but for the sake of clearness it may be well to notice briefly the contents of the seventeen books which compose his treatise. The first two of these are devoted to the Introduction, in which he states the aim and scope of his work, and the principles on which he conceives that it ought to be composed, and draws attention to the general features which characterize both the entire area and the several continents; he also sets forth his views on mathematical and physical geography, and criticizes at some length the opinions of former geographers on those subjects. After these preliminaries he commences his survey, and in the remaining fifteen books, starting from the west, conducts his readers over the *οἰκουμένη*, with the Mediterranean Sea for his central point; so that at last, after reviewing successively Europe, Asia, and Africa, he finds himself once more at the western limit of the world. The third book deals with the Iberian peninsula, the fourth with Gaul, including Britain on the one side and the Ligurian sea-coast on the other; the fourth and fifth with Italy and Sicily. Then, before proceeding to Hellenic lands, Strabo retraces his steps, and gives an account in Book VII, as far as his scanty information allows,

<sup>1</sup> 3. 3. 7.

<sup>2</sup> 5. 1. 5.

<sup>3</sup> 9. 2. 8.

<sup>4</sup> 7. 5. 4.

<sup>5</sup> 10. 2. 9.

<sup>6</sup> 15. 1. 62.



of the northern and eastern districts of Europe—Germany and the lands which lie between it and the Euxine, the countries to the north of that sea and about the Palus Maeotis, and the region to the south of the Danube, comprising Illyricum, Epirus, Macedonia, and Thrace. The end of this book, which deals with the two last-named countries, is unfortunately lost, and all our knowledge of its contents is derived from epitomes. The three next books (VIII–X) describe respectively the Peloponnese, Northern and Central Greece, and the Greek islands. With the eleventh book we enter Asia, the boundary between which and Europe, according to Strabo, is the Tanais; and here, after noticing the main divisions of that continent, and the chain of the Taurus as its determining geographical feature—including under that name the Himalaya and other mountains which run through it from west to east—he surveys, first the lands which lie between the Euxine and the Caspian and to the eastward of the last-named sea, and afterwards the more central regions of Parthia, Media, and Armenia. Then follow three books (XII–XIV) on Asia Minor, about which, as might be expected in the case of the Geographer's native country, the information given is very full. India and Persia form the subject of the fifteenth book, while the sixteenth comprises the remaining portions of Asia—Assyria, Babylonia, Syria, and Arabia. The seventeenth, which concludes the work, treats of Egypt and of the remainder of Africa.

The Greek of Strabo is usually clear and intelligible, especially in the descriptive portion of his work, for his sentences are seldom long or complicated, and his diction is simple and, as befits the subject, devoid of ornament. But when he comes to discuss disputed questions and investigate doubtful points, he is often involved and obscure, so that it is no easy task to make sure of his meaning, as is shown by the great divergence that is found in the interpretation of such passages by his translators. A further difficulty will be found in the wide range of his vocabulary, which arises from the great variety of subjects of

Style and  
language  
of Strabo.



which he treats; and owing to the same cause, and partly also to the change that had passed over the language in the transition from earlier to later Greek, the words are frequently employed in unfamiliar senses—a fact which accounts for the constant recurrence of Strabo's name in Greek lexicons, though notwithstanding this not a few of his meanings are left unexplained.

Estimates  
of the Geo-  
graphy;

in an-  
tiquity,

The fortunes of Strabo's work, in respect of the attention which it has attracted, and the estimates which have been formed of it at different periods, have been strangely chequered. The neglect from which it suffered in antiquity has been already noticed. On this subject a first-rate authority says—'It was certainly in the hands of the learned as early as the time of Athenaeus (about the beginning of the third century), who refers to it in two passages, neither of them having any direct bearing on geography<sup>1</sup>: but its geographical importance is for the first time recognized by Marcianus of Heraclea—a writer who cannot be placed earlier than the third century—who mentions Strabo, in conjunction with Artemidorus and Menippus of Pergamus, as one of the authorities most to be relied on with respect to distances. With this exception we find hardly any reference to it till the time of Stephanus of Byzantium, towards the end of the fifth century, by whom it is frequently cited<sup>2</sup>.' Possibly Harpocration also should be noticed, by whom the *Geography* is twice named (s. vv. *Λευκάς* and *Δέχαιον*). Perhaps Strabo's contemporaries, who possessed works such as those of Artemidorus and Posidonius, from which he largely borrowed, may not have estimated his work as highly as we do. Perhaps also the voluminous nature of the treatise, and the consequent expense involved in copying it, may have restricted the sale; and its publication at Amasia, if this supposition is a true one, would have been unfavourable to its circulation. But the fact remains that it was almost ignored. In the middle ages, how-

<sup>1</sup> Athen. 3, p. 121; 14, p. 657.

<sup>2</sup> Bunbury, *Hist. of Anc. Geogr.*, vol. 2, pp. 334, 335.

ever, the case was quite different. To the writers of that period in the middle ages, he was known as the geographer *par excellence* (ὁ γεωγράφος), and Eustathius in particular frequently calls him by that name. His popularity at that time is attested by the formation of two chrestomathies of his work. In like manner in modern times Strabo's treatise has been very variously appreciated. To some writers—notably to Müllenhoff<sup>1</sup>—he seems to be a dull unintelligent compiler; and others, who judge him somewhat more dispassionately, regard his *Geography* as little more than a new edition of the treatise of Eratosthenes. That it was not this is sufficiently proved by a comparison of the size of the two works; for, whereas Strabo's, as we have seen, extended to seventeen books, that of Eratosthenes was comprised in three, and the greater part of these must have been devoted to general views of the subject and technical details of mathematical geography, so that but small space could have been left for minute description, or for the miscellaneous information which Strabo so bountifully supplies. Nor will any one be ready to regard Strabo as a mere compiler, who observes how careful he is to cast his materials into a shape of his own, and to give the result of his comparison of various authorities. In answer to such views it may be sufficient to quote the judgement of some of the greatest authorities of the present century. To pass by our own Lyell, whose opinion will be cited later on in the present volume, Alexander von Humboldt says, 'The gifted geographer of Amasia does not possess the numerical accuracy of Hipparchus, or the mathematical and geographical information of Ptolemy; but his work surpassed all other geographical labours of antiquity by the diversity of the subjects, and the grandeur of the composition<sup>2</sup>.' Lassen also, the great Indian authority, remarks, 'Strabo's work holds a very conspicuous position among the creations of the Greek intellect, both in

<sup>1</sup> *Deutsche Alterthumskunde*, vol. I, p. 315.

<sup>2</sup> *Cosmos* (Otté's translation), vol. 2, p. 555.

respect of the fullness of its contents and the thoroughness of its investigations, and of the well-considered arrangement of the matter, and the clearness and gracefulness of its descriptions<sup>1</sup>. Nor should it be overlooked, as evidencing the judgement of one who never failed to recognize genius, that it was the admiration felt by Napoleon I for this ancient writer, which caused him to authorize the French translation of Strabo by Gosselin, La Porte du Theil, Coray and Letronne (Par. 1805-1819), which, with its introductions, notes and appendices, is the greatest work which has been accomplished for the elucidation of the *Geography*.

Strabo's  
devotion to  
Homer.

In considering the use which Strabo made of the authorities from whom his materials are derived, we are struck both by his sympathies and his antipathies. His devotion to Homer as a source of geographical information was unbounded, so that his judgement is frequently hampered by it in a prejudicial manner. In this, it is true, he was only following the example of most of his predecessors in scientific geography, especially Hipparchus. Polybius, and Posidonius, to whom the Homeric poems had become a sort of Sacred Book, the statements contained in which might not be questioned. Possibly in Strabo's case two other influences may have been at work in increasing his bias in that direction; the first, his Stoic views, for an exaggerated devotion to Homer had become one of the tenets of that sect; the second, his relation to the literary schools of Pergamus and Alexandria, which were at variance as to the extent of the authority to be attributed to the poet, the former maintaining, the latter opposing, his claims to decide questions of general geography. On this subject Strabo ranged himself on the side of the Pergamene school<sup>2</sup>, and in consequence of this we find him attacking the statements of Eratosthenes, who had ventured to advance the opposite opinion<sup>3</sup>. But the veneration which he

<sup>1</sup> *Indische Alterthumskunde*, vol. 2, p. 744.

<sup>2</sup> Dubois, *op. cit.*, pp. 176-179.

<sup>3</sup> I. 2. 17, 20.

felt for these ancient poems seriously interfered with the execution of parts of his work, especially with the section of it which is devoted to Greece (Books VIII-X). Here the Iliad and the Odyssey are his text books, and his narrative is almost as much a justification of the poet's statements as a description of the country. Indeed it is highly probable that much of what is there introduced is derived from the commentary of Apollodorus on the Homeric catalogue, and that that work, and the similar treatise of Demetrius of Scepsis, were drawn upon, though to a less extent, for his account of Asia Minor (Books XII-XIV). On the other hand, his depreciation of Herodotus as an authority both on geography and history is equally unqualified. Refusing to distinguish the results of observation and inquiry from what was derived from hearsay in his history, he regards him as a mere retailer of fables, in whom no confidence can be reposed<sup>1</sup>. He classes him with Ctesias and Hellanicus, as writers whose statements are less deserving of credence than those of Hesiod and the tragic poets, and who wrote, like them, simply for the amusement of their readers. Tempted by the success of the professed myth-writers, they thought to render their compositions agreeable by putting into the form of history things which they had neither seen nor heard, at least from reliable informants<sup>2</sup>. In the same spirit he pours contempt on the narrative of the early traveller, Pytheas of Massilia, who professed to have visited the north-western shores of the continent of Europe, and described the tribes that inhabited them. In this case there was more excuse for Strabo's disbelief, since in this he was only following Polybius, and the facts retailed by that explorer often appear extravagant; but, notwithstanding this, the tendency of modern opinion is to restore to Pytheas the credit for truthfulness, which the Geographer and the majority of subsequent writers have denied him. Strabo's neglect of Roman authors has already been adverted to, and is certainly

His depreciation of Herodotus.

and of Pytheas the traveller.

His neglect of Roman authors.

<sup>1</sup> 12. 3. 21; 17. 1. 52.

<sup>2</sup> 11. 6. 3.

remarkable. It has sometimes been explained by the supposition that he was not thoroughly conversant with the Latin language<sup>1</sup>, but in the case of one who had spent many years of his life at Rome this seems highly improbable. The reason may with more likelihood be found in the deficiency of Roman literature, not only in the production of systematic treatises on geography, but also in the intelligent description of the natural features of countries. His sense of this may have discouraged him from further investigation of works in that language from which valuable facts might have been gleaned.

Strabo's  
authorities.

Of the authorities whom Strabo used, by far the most important is Eratosthenes; he cites him continually, and from him he derived both the plan of his work, and the greater part of his scientific views. After him come Hipparchus, Polybius, Ephorus, Artemidorus, and Posidonius, all of whom contributed extensive materials for the treatment of various sides of his subject. In particular, it was from Polybius that he derived his interest in historical geography, and learnt to take a comprehensive view of the history of mankind, and of the earth's surface as the sphere of its operation and as modifying its development. Posidonius furnished him with a large store of observations about the phenomena of physical geography, together with miscellaneous information on numerous subjects, which he had collected in the course of his extensive travels. Of this latter kind also were the valuable contributions of Artemidorus. Besides these, there were numerous other writers on geography, of whose compilations and narratives Strabo availed himself for special countries, and additional details were supplied from local sources. To discuss their merits and the debt which Strabo owed to them respectively is a task beyond the scope of this Introduction, but for the convenience of the reader a list of those who are mentioned in the following extracts is appended. On the general subject of the sources of

<sup>1</sup> Groskurd, vol. I, *Intro.* p. xxxv.



the *Geography* I may refer to the work of M. Dubois<sup>1</sup>, who has treated it more fully than any previous writer.

LIST OF WRITERS ON GEOGRAPHY, WHO ARE MENTIONED IN THE FOLLOWING EXTRACTS.

1. ANAXIMANDER, of Miletus, b. 610 B. C. ; philosopher of the Ionian school, and pupil of Thales. He introduced the use of the gnomon into Greece, and was said to have invented geographical maps.

2. ARISTOBULUS ; one of the companions of Alexander the Great in his campaigns in Asia, of which he composed a history.

3. ARTEMIDORUS, of Ephesus, *circ.* 100 B. C. He travelled extensively, especially about the shores of the Mediterranean, and wrote a treatise on geography, containing much general information, which is frequently quoted by Strabo.

4. CLEITARCHUS ; companion of Alexander, and author of a history of his Asiatic campaigns, which ancient writers did not highly estimate.

5. DEMETRIUS CALLATIANUS, of Callatia in Moesia, date uncertain ; wrote a geographical treatise on Europe and Asia in twenty books.

6. DEMETRIUS, of Scepsis, about the middle of the second century B. C. ; a Greek grammarian, who wrote a disquisition, historical and geographical, in thirty books, on the Trojan allies mentioned in the Homeric catalogue.

7. DEMOCRITUS, the philosopher of Abdera, b. *circ.* 460 B. C. ; he was an extensive traveller and observer.

8. DICAEARCHUS, a pupil of Aristotle, *circ.* 320 B. C. ; wrote a treatise on general geography (Γῆς περίοδος), and a topographical description of Greece. He was the first person who attempted to measure the altitude of mountains.

9. EPHORUS, of Cume in Aeolis, *circ.* 400 B. C. ; wrote a general history in thirty books, two of which were specially devoted to the

<sup>1</sup> *Examen de la Géographie de Strabon*, pp. 153 foll.



geography of Europe, Asia and Africa. Strabo often quotes him, especially with regard to Greece.

10. ERATOSTHENES, of Cyrene, b. 276 B.C.; the greatest mathematical geographer of antiquity before Ptolemy. His work on geography was comprised in three books, the first of which was introductory, while the second was devoted to mathematical, and the third to political and descriptive geography.

11. EUDOXUS, of Cnidos, *circ.* 366 B.C.; a famous astronomer, who also wrote a geographical work, which Strabo several times quotes. The same writer mentions that the observatory of Eudoxus in Cnidos was still shown in his time (17. 1. 30; cp. 2. 5. 14).

12. HECATAEUS, of Miletus, *circ.* 520 B.C.; historian and geographer. Herodotus mentions him in connexion with the Ionian revolt against the Persians. He appears to have travelled extensively both in Asia and about the shores of the Mediterranean. His geographical work, which was called *Γῆς περίοδος* or *Περιήγησις*, seems to have embodied all the information on that subject which the Greeks of his time possessed.

13. HIPPARCHUS, *circ.* 150 B.C., the famous astronomer. He divided the known world into *climata*, or zones of latitude.

14. MEGASTHENES, *circ.* 290 B.C. He was sent by Seleucus Nicator as ambassador to Chandragupta (Sandrocottus) at Pataliputra (Palibothra) on the Ganges. His writings were the chief source from which the knowledge of India which the Greeks and Romans possessed was drawn.

15. NEARCHUS, one of Alexander's companions in his Eastern expedition. He was appointed in 326 B.C. to command the fleet of that monarch, which descended the Indus, and proceeded from the mouth of that river to the mouth of the Euphrates. His narrative of this expedition has been preserved for us in substance in Arrian's *Indica*. Strabo also borrowed from it, though he censures Nearchus as a retailer of fables (2. 1. 9).

16. ONESICRITUS, another companion of Alexander and historian of his campaigns. He accompanied Nearchus as second in command on the voyage down the Indus to the Persian Gulf. He was also sent by Alexander to communicate with the Indian Gymnosophists. Strabo severely criticizes his exaggerations.

17. POLYBIUS, the historian, b. *circ.* 204 B. C. He travelled in Spain, Gaul and Africa, and recognized the importance of geography as an aid to history, interspersing his historical narrative with geographical remarks, and devoting one entire book (now lost) to that subject.

18. POSIDONIUS, of Apamea in Syria, b. *circ.* 135 B. C.; a Stoic philosopher who taught at Rhodes. He wrote a continuation of the history of Polybius, and, like that writer, introduced into it numerous geographical notices, accounts of the manners and customs of the peoples whom he had visited, and especially observations on physical phenomena. For all these subjects Strabo was largely indebted to him, especially in connexion with Spain and Gaul, in which countries he had travelled extensively; and from the information which can thus be traced to him we gather that he was one of the most intelligent observers in all antiquity.

19. PYTHEAS, of Massilia, a navigator and author of travels, of uncertain date, but probably contemporary with Alexander the Great. The scene of his voyages was the western and north-western coasts of Europe. Strabo treats his statements as unworthy of credit, and his alleged discoveries have often been regarded as fictitious; but the tendency of modern investigation is to rehabilitate him.

20. STRATON, of Lampsacus, a Peripatetic philosopher, who became head of that school in 287 B. C. He received the surname of *ὁ φυσικός* on account of the attention he devoted to the physical branches of philosophy.

21. THEOPHANES, of Mytilene, *circ.* 60 B. C.; a friend and companion of Pompey, who accompanied him on many of his campaigns, and wrote a history of them. Strabo uses his work especially for the region between the Euxine and the Caspian.

22. TIMOSTHENES, of Rhodes, *circ.* 280 B. C.; admiral of the Egyptian fleet under Ptolemy Philadelphus. He wrote a work on Harbours in ten books, which was apparently designed as a practical guide to the navigator.

23. XANTHUS, a Lydian historian, *circ.* 480 B. C. Strabo quotes him more than once in reference to changes that have taken place on the earth's surface.

The text of Strabo. A few words may be added as to the text of Strabo. Hardly any other ancient author has suffered so much in respect of the condition in which his writings have been handed down to posterity—a misfortune which is due, we may suppose, in the first instance to the neglect of his work in antiquity, and the rarity of its transcription at an early period, which would be the necessary result of that neglect. In consequence of the limited number of copies that were in circulation, there were hardly any means of checking errors by comparison. As it is, all the existing MSS. are known to be derived from one archetype, for—not to mention other lacunae which universally occur—the latter part of the seventh book is wanting in all of them, though that portion of the work was complete in the MS. from which the Palatine Epitome was made in the tenth or eleventh century. The text has suffered severely also at the hands of unintelligent copyists, as is shown by the frequent recurrence of certain classes of errors, such as the transposition of passages, and the omission or insertion of pronouns, conjunctions, and prepositions, involving a hopeless confusion of syntax. The archetype just mentioned is proved to have been itself exceedingly corrupt by the correspondence in error which prevails in the manuscripts that are derived from it<sup>1</sup>. A further mischance, the ill effects of which were not counteracted until the present century, was the adoption of a singularly bad MS. —Par. No. 1395—for the text of the Aldine edition of 1516, the first that was printed. The mistakes and imperfections which originated in this manner were modified, but only partially remedied, by means of revision and the comparison of other MSS., by Casaubon and subsequent editors. It may be noticed in passing, that it is to Casaubon's edition (C) that reference is always made at the present day, when Strabo's work is quoted by pages. It was reserved for the famous Modern Greek scholar, Coray, at the beginning of the present

Its corrupt state.

Aldine edition.

<sup>1</sup> See Kramer's Preface to his 3 vol. edition, p. lxxxiv.

century, to purge the text of Strabo of its chief errors, and to restore to soundness innumerable corrupt passages. To the extraordinary acuteness of perception and critical insight, which are displayed in his edition of the *Geography* (Par. 1815-19), a high tribute has been paid, both by Groskurd in the Preface to his German translation (vol. 1. p. lviii), and by Dr. C. Müller in the prefatory remarks to his *Index Variæ Lectionis* in the Didot edition of Strabo. The latter of these two authorities (p. 940) speaks of him as ‘Corayus, vir nunquam satis laudandus, quem unum, modicis licet copiis instructum, plus quam ceteros omnes et prædecessores et successores in Strabone pristino nitore restituendo præstitisse sincerus quisque ingenue profitebitur.’ What was wanting to Coray’s work was a complete examination of the MSS. of Strabo, with the view of determining their family affinities, and their relative value in the constitution of the text. This task was executed with devoted industry and excellent judgement by Dr. G. Kramer of Berlin, whose edition in three volumes (1844-52), with its *apparatus criticus* and preface containing an account of the MSS., at once became the groundwork of all future study of the subject. Through him we know that the Paris MS. No. 1397 is the chief authority for the first nine books, which are all that it contains; and that for the remaining books we have mainly to depend on Vat. No. 1329, on the *Epitome Vaticana*, and on Venet. No. 640. The one defect which is traceable in Kramer as an editor is his timidity, or, as it may more correctly be termed, his too great modesty. In consequence of this he has relegated to the notes numerous emendations, which might with advantage have been introduced into the text. Meineke, in his edition, subsequently published (1866-77), has largely occupied himself in embodying these; indeed, if we were to trust his own account of the matter, we should be led to believe that this was the sum of his work, for he says (Pref. p. iv), ‘si quid in hac Strabonis editione ad meliorem rationem revocasse judicabor, id totum Kramero deberi lubens fateor.’ But in reality he did

Coray's  
emenda-  
tions.

Kramer  
and the  
MSS.

Meineke's  
edition.

much more than this, for he suggested not a few important corrections of his own, and his greater boldness formed an excellent corrective to Kramer's caution—a quality which is of the highest value in textual criticism generally, but is somewhat out of place in dealing with so corrupt a text as that of Strabo. On this subject Meineke remarks (*ibid.* p. iii)—‘cum corruptissimi sint Strabonis codices, in refingenda scriptoris oratione paulo plus libertatis mihi concessum putavi.’ In the following selections the text of Meineke's edition has been adopted. At the same time it was impossible to ignore what has been accomplished in the way of emendation since it was published; and I have therefore occasionally introduced new readings, though in all such cases the variation from Meineke's text has been noticed. The chief sources of these have been Madvig's *Adversaria Critica*, Cobet's *Miscellanea Critica*, and the selection of recent emendations which is given by Dr. Vogel in vols. 39 and 41 of the *Philologus*. On the general subject of various readings and emendations of Strabo's text, Dr. C. Müller's *Index Var. Lect.* is of the utmost value for the information which it contains up to the time of its publication in 1857; some of his own emendations also, which occur there, are excellent, and will be mentioned from time to time in the following pages.

Later  
critical  
work.

In writing this Introduction I have made use of the following works:—

BUNBURY, *History of Ancient Geography*, vol. 2. chs. 21, 22.

BUTZER, *Ueber Strabos Geographica*.

DUBOIS, *Examen de la Géographie de Strabon*.

GROSKURD, *Introduction to German Translation of Strabo*.

HÄBLER, *Hat Strabo seine Geographie in Rom verfasst?* in *Hermes*, vol. 19.

HASENMÜLLER, *De Strabonis Geographi Vita*.

MEYER, *Quaestiones Straboniana*.

— *Straboniana*.

NIESE, *Beiträge zur Biographie Strabos*, in *Hermes*, vol. 13.

— *Straboniana*, in the *Rheinisches Museum*, Neue Folge, vol. 38.

OTTO, *Strabonis ιστορικῶν ὑπομνημάτων Fragmenta*, and *Quaestiones Strabonianaes*, in the *Leipziger Studien zur classischen Philologie* vol. 11 (supplement).

PAIS, *Straboniana*, in the *Rivista di Filologia classica*, vol. 15.

RIDGEWAY, art. *Strabo* in *Encyclopaedia Britannica*.

— *Contributions to Strabo's Biography*, in *Classical Review*, vol. 2. p. 84.

SCHRÖTER, *De Strabonis Itineribus*.

— *Bemerkungen zu Strabo*.

VOGEL, *Literaturhistorisches über Strabon*, in *Philologus*, vol. 41. pp. 508-531.





# EXTRACTS FROM STRABO.



## BOOK I.

### PROLEGOMENA.

#### NO. 1.—COMPREHENSIVENESS OF THE STUDY OF GEOGRAPHY.

(I. 1. 1.)

'THE Geography of Strabo is not only the most important geographical work that has come down to us from antiquity; but it is unquestionably one of the most important ever produced by any Greek or Roman writer. It was indeed, so far as we know, the first attempt to bring together all the geographical knowledge that was attainable in his day, and to compose what would be called in modern times a general treatise on geography.' Bunbury, *History of Ancient Geography*, vol. 2. p. 213.

1. Τῆς τοῦ φιλοσόφου πραγματείας εἶναι νομίζομεν, εἴπερ Geography a philoso-  
phical study.  
ἄλλην τινά, καὶ τὴν γεωγραφικὴν, ἣν εὖν προηγήμεθα ἐπισκοπεῖν.  
ὅτι δ' οὐ φαύλως νομίζομεν ἐκ πολλῶν δῆλον· οἳ τε γὰρ πρῶτοι  
θαρρήσαντες αὐτῆς ἵψασθαι τοιοῦτοί τινες ὑπήρξαν, "Ομηρός  
5 τε καὶ Ἀναξίμανδρος ὁ Μιλήσιος καὶ Ἐκαταῖος, ὁ πολίτης αὐτοῦ,  
καθὼς καὶ Ἐρατοσθένης φησί· καὶ Δημόκριτος δὲ καὶ Εὐόξος

5. Ἀναξίμανδρος: for Anaximander and the other geographers mentioned in this passage consult the table in the Introduction, pp. 47-49.

καὶ Δικαίταρχος καὶ Ἐφορος καὶ ἄλλοι πλείους· ἔτι δὲ οἱ μετὰ  
 Its com- τοῦτους, Ἐρατοσθένης τε καὶ Πολύβιος καὶ Ποσειδώνιος, ἄνδρες  
 prehensive- φιλόσοφοι. ἢ τε πολυμάθεια, δι' ἧς μόνης ἐφικέσθαι τοῦδε τοῦ  
 ness. ἔργου δυνατόν, οὐκ ἄλλου τινός ἐστιν ἢ τοῦ τὰ θεία καὶ τὰ  
 Its πρὸς τὰ πολιτικὰ καὶ τὰς ἡγεμονικὰς πράξεις, ἢ δὲ πρὸς  
 usefulness. ἐπιστήμην τῶν τε οὐρανίων καὶ τῶν ἐπὶ γῆς καὶ θαλάττης  
 ζῶων καὶ φυτῶν καὶ καρπῶν καὶ τῶν ἄλλων ὅσα ἰδεῖν παρ'  
 ἑκάστοις ἔστι, τὸν αὐτὸν ὑπογράφει ἄνδρα, τὸν φροντίζοντα τῆς  
 περὶ τὸν βίον τέχνης καὶ εὐδαιμονίας.

NO. 2.—SUBDIVISIONS OF THE SUBJECT.

(I. 1. 13-16, 19.)

The following account of the modern view of the sphere of geography may be found serviceable, as illustrating that which is given by Strabo.

'Geography regards the earth as the platform on which man

4. τὰ θεία: this expression perhaps means nothing more than τὰ οὐράνια below, unless indeed it stands for 'the method which is found in creation,' which Strabo elsewhere speaks of as τὸ τῆς προνοίας ἔργον (e.g. 4. I. 14, and especially 17. I. 36).

7. ἡγεμονικὰς: 'of persons in authority.' The word ἡγεμονικός is several times used by Strabo in this first chapter (e.g. § 16 τὰς πράξεις τὰς ἡγεμονικὰς: § 18 τοὺς ἡγεμονικοὺς βίους and τὰς ἡγεμονικὰς χρείας), and always in this sense, the ἡγεμόνες referred to being 'governors' or 'commanders,' whether civil or military. He elsewhere (§ 23) speaks of the same persons as τοὺς ἐν ταῖς ὑπεροχαῖς. It is a mistake therefore to restrict the word, as Dr. Paul

Meyer does (*Straboniana*, p. 1), to military commanders. No doubt Strabo makes prominent mention in §§ 16, 21 of the στρατηλάται, as a class for whom he wrote, and to whom the study of geography was of importance, but he regards them as forming only one section of the ἡγεμόνες. That ἡγεμονικός has a wider application is clear from § 18, where he says, τῆς ἠθικῆς φιλοσοφίας καὶ πολιτικῆς τὸ πλεον ἐπὶ τοὺς ἡγεμονικοὺς βίους.

10. ὑπογράφει: 'sketches in outline,' 'indicates,' 'points to'; cp. 8. I. 3 αὐτῇ ἢ τῶν τόπων θέσις ὑπογράφει τὴν ἡγεμονίαν ταύτην.

11. καὶ εὐδαιμονίας: καί is exepexetic; 'which constitutes happiness.'

lives and moves, and, without entering into the theory of such sciences as Astronomy, Botany, Zoology, &c., it culls from them such facts as bear on the interests or sustenance of man. Geography may therefore be defined to be *a description of the earth as the abode of man*. The topics which form its subject-matter may be conveniently classified under the three heads of Mathematical, Physical, and Descriptive Geography.

'I. *Mathematical* Geography includes all such matters as are derived from the Mathematical sciences, and particularly from Astronomy and Geometry. It deals (1) with the planetary relations of the earth, such as its position in the Universe, its size, form and movements; and (2) with the methods by which its surface may be represented. This branch of Geography might otherwise be described as Cosmography.

'II. *Physical* Geography deals with the natural history of the earth's surface. It discusses such phenomena as the distribution of land and water, climate, volcanic agency, the animal and vegetable kingdoms, &c., examining into the causes and effects of each.

'III. *Descriptive* Geography takes as its basis the political divisions of the earth, and gives a *general* survey of the various countries—their physical features, productions, climate, inhabitants, towns, &c. It includes what is termed *Political* Geography, but goes beyond it, inasmuch as it interweaves the purely political with the physical aspect of each country.' Bevan's *Student's Manual of Modern Geography*, p. 1.

13. Πάντες, ὅσοι τόπων ιδιότηας λέγειν ἐπιχειροῦσιν, (1) *Mathematical geography*: οἰκείως προσάπτονται καὶ τῶν οὐρανίων καὶ γεωμετρίας, σχήματα καὶ μέγεθθ καὶ ἀποστήματα καὶ κλίματα δηλοῦντες καὶ

2. οἰκείως: 'regarding them as part of their subject.'

3. κλίματα: this is almost equivalent to 'parallels of latitude'; cp. 2. 5. 14, No. 6 εἶναι δ' ἐπὶ τοῦ Ῥοδιακοῦ κλίματος τὴν Κνίδον. The κλίματα of the astronomer Hipparchus were lines drawn across the surface of the globe at regular intervals parallel to the equator, or

rather perhaps the spaces enclosed between those lines. 'The manner in which his statements are reported by Strabo would at first seem to leave it doubtful whether he applied the term of *climata* to the circles themselves, or to the spaces bounded by them; but as the latter use of the word was that generally adopted in subsequent times, it is probable

θάλη καὶ ψύχη καὶ ἀπλῶς τὴν τοῦ περιέχοντος φύσιν. ἐπεὶ καὶ οἶκον κατασκευάζων οἰκοδόμος ταῦτα ἂν προορῶτο καὶ πόλιν κτίζων ἀρχιτέκτων, μὴ τί γε ὅλην ἐπισκοπῶν τὴν οἰκουμένην ἀνὴρ· πολὺ γὰρ τούτῳ προσήκει μᾶλλον. ἐν μὲν γὰρ τοῖς μικροῖς χωρίοις τὸ πρὸς ἄρκτους ἢ πρὸς νότον κεκλίσθαι 5 παραλλαγὴν οὐ πολλὴν ἔχει, ἐν δὲ τῷ παντὶ κύκλῳ τῆς οἰκουμένης πρὸς ἄρκτον μὲν τὸ μέχρι τῶν ὑστάτων ἐστὶ τῆς Σκυθίας ἢ τῆς Κελτικῆς, μέχρι δὲ τῶν ὑστάτων Αἰθιοπῶν τὰ πρὸς νότον· τοῦτο δὲ παμπόλλην ἔχει διαφορὰν. ὁμοίως δὲ καὶ τὸ παρ' Ἰνδοῖς οἰκεῖν ἢ παρ' Ἰβηρσιν· ὦν τοὺς μὲν ἐφόους 10 μάλιστα τοὺς δὲ ἐσπερίους, τρόπον δὲ τινα καὶ ἀντίποδας ἀλλήλοισι ἴσμεν.

both astro-  
nomical

14. Πᾶν δὲ τὸ τοιοῦτον ἐκ τῆς τοῦ ἡλίου καὶ τῶν ἄλλων ἄστρων κινήσεως τὴν ἀρχὴν ἔχον καὶ ἔτι τῆς ἐπὶ τὸ μέσον φορᾶς ἀναβλέπειν ἀναγκάζει πρὸς τὸν οὐρανὸν καὶ πρὸς τὰ φαινόμενα 15 παρ' ἐκάστοις ἡμῶν τῶν οὐρανίων· ἐν δὲ τούτοις ἐξαλλάξεις ὀρώνται παμμεγέθεις τῶν οἰκίσεων. τίς αἰ οὖν διαφορὰ τόπων ἐκτιθέμενος καλῶς καὶ ἱκανῶς διδάσκει, μὴ φροντίσας

that it originated with Hipparchus. Strabo however certainly describes the parallels or circles that formed the limits of each *clima*, not the spaces comprised between them': Bunbury, *Hist. of Anc. Geogr.* 2. P. 4.

1. τοῦ περιέχοντος: 'of the atmosphere'; cp. Plut. *Cor.* 38 καὶ γὰρ ξύλα καὶ λίθοι πολλάκις . . . δέχονται βαφᾶς ἐκ τοῦ περιέχοντος.

3. μὴ τί γε: 'ne dicam'; the phrase is used in this way even without a negative preceding.

4. ἐν τοῖς μικροῖς χωρίοις: 'within the area of a small district.'

6. παραλλαγὴν οὐ πολλὴν ἔχει: 'does not involve a great difference.'

11. τρόπον δὲ τινα: great stress must be laid on this qualification, for it is only in a very loose sense of

the word that the inhabitants of India and Spain can be spoken of as ἀντίποδες ἀλλήλοισι.

14. τῆς ἐπὶ τὸ μέσον φορᾶς: cp. I. 1. 20 ὑποθέσθαι δὲ καὶ σφαιροειδῆ μὲν τὸν κόσμον, σφαιροειδῆ δὲ καὶ τὴν ἐπιφανείαν τῆς γῆς, ἔτι δὲ τούτων πρότερον τὴν ἐπὶ τὸ μέσον τῶν σωματικῶν φορᾶν: 2. 5. 2 σφαιροειδῆς μὲν ὁ κόσμος καὶ ὁ οὐρανός, ἡ βροτῆ δ' ἐπὶ τὸ μέσον τῶν βαρέων: 17. 1. 36 τῶν πάντων ὑφ' ἐν συννεύοντων τὸ τοῦ ὅλου μέσον καὶ σφαιρουμένον περὶ τοῦτο. On the views of the ancients concerning attraction, gravitation, and a centripetal force see Henri Martin, *Études sur le Timée de Platon*, vol. 2. pp. 272 foll.

16. ἐξαλλάξεις τῶν οἰκίσεων: i.e. variations in the points of observation.

τούτων μηδενὸς μηδ' ἐπὶ μικρόν; καὶ γὰρ εἰ μὴ δυνατόν κατὰ τὴν ὑπόθεσιν τὴν τοιαύτην ἅπαντα ἀκριβοῦν διὰ τὸ εἶναι πολιτικωτέραν, τό γε ἐπὶ τοσοῦτον, ἐφ' ὅσον καὶ τῷ πολιτικῷ παρακολουθεῖν δυνατόν, προσήκοι ἂν εἰκότως.

5 15. Ὁ δ' οὕτω μετεωρίσας ἤδη τὴν διάνοιαν οὐδὲ τῆς ὅλης and  
ἀπέχεται γῆς· φαίνεται γὰρ γελοῖον, εἰ τὴν οἰκουμένην γλιχό- terrestrial.  
μενος σαφῶς ἐξεπιπέυ τῶν μὲν οὐρανίων ἐτόλμησεν ἀφασθαι καὶ  
χρήσασθαι πρὸς τὴν διδασκαλίαν, τὴν δ' ὅλην γῆν, ἧς μέρος  
ἢ οἰκουμένη, μήθ' ὀπόση μήθ' ὀποία τις μήθ' ὅπου κειμένη τοῦ  
10 σύμπαντος κόσμου, μηδὲν ἐφρόντισε, μηδ' εἰ καθ' ἓν μέρος  
οἰκεῖται μόνον τὸ καθ' ἡμᾶς ἢ κατὰ πλείω καὶ πόσα· ὡς δ'  
αὐτως καὶ τὸ ἀοίκητον αὐτῆς πόσον καὶ ποῖόν τι καὶ διὰ τί.  
ἔοικεν οὖν μετεωρολογικῇ τινι πραγματείᾳ καὶ γεωμετρικῇ  
συνῆφθαι τὸ τῆς γεωγραφίας εἶδος τὰ ἐπίγεια τοῖς οὐρανίοις  
15 συνάπτου εἰς ἓν, ὡς ἐγγυτάτω ὄντα ἀλλὰ μὴ διεστῶτα τοσοῦτον,  
ὅσον οὐρανός ἐστ' ἀπὸ γαίης.

11. 8. 16.

16. Φέρε δὴ τῇ τοσαύτῃ πολυμαθείᾳ προσθῶμεν τὴν ἐπίγειον (2) Physi-  
ἱστορίαν, οἶον ζώων καὶ φυτῶν καὶ τῶν ἄλλων, ὅσα χρήσιμα cal geo-  
ἢ δύσχρηστα φέρει γῆ τε καὶ θάλασσα· οἶμαι γὰρ ἐναργῆς ἂν graphy.  
20 γενέσθαι μᾶλλον ὃ λέγω. ὅτι δὲ καὶ τὸ ὄφελος μέγα παντὶ τῷ  
παραλαβόντι τὴν τοιαύτην ἱστορίαν ἔκ τε τῆς παλαιᾶς μνήμης  
δηλον καὶ ἐκ τοῦ λόγου. οἱ γοῦν ποιηταὶ φρονιμωτάτους τῶν

1. εἰ μὴ δυνατόν: 'though it is not possible in a subject such as this of ours to give full details, because it is mainly intended for men of general culture.' Strabo explains what he means by πολιτικός in I. 1. 22: πολιτικὸν λέγομεν οὐχὶ τὸν παντά-  
πασιν ἀπαίδευτον, ἀλλὰ τὸν μετα-  
σχόντα τῆς τε ἐγκυκλίου καὶ συνήθους  
ἀγωγῆς τοῖς ἐλευθέροις καὶ τοῖς φιλο-  
σοφοῦσιν. He also uses it, no doubt, in the sense of 'a statesman.'

5. οὐδὲ τῆς ὅλης ἀπέχεται γῆς: 'does not fail to pay attention also to the earth at large.'

12. καὶ διὰ τί: sub. ἀοίκητόν ἐστιν.

13. μετεωρολογικῇ: i.e. astronomical.

14. τὸ τῆς γεωγραφίας εἶδος: 'the province of geography.'

20. ὃ λέγω: what has been said in § 1 about the comprehensiveness of the study of geography. Notwithstanding γὰρ, which rather confuses the meaning, the general sense of the passage from Φέρε δὴ is, 'Add to these numerous branches of study that of natural history, and there will be still clearer evidence of the comprehensiveness of geography.'

22. ἐκ τοῦ λόγου: 'from reason'; i.e. it is evident to any one who



ἡρώων ἀποφαίνουσι τοὺς ἀποδημήσαντας πολλαχοῦ καὶ πλαιη-  
θέοντας· ἐν μεγάλῳ γὰρ τίθενται τὸ πολλῶν ἀνθρώπων ἰδεῖν  
ἄσπετα καὶ νόον γινῶναι. καὶ ὁ Νέστωρ σεμνύνεται διότι τοῖς  
Λαπίθαις ὠμίλησεν, ἔλθων μετὰπεμπτος

Il. 1. 270. τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί. 5  
καὶ ὁ Μενέλαος ὠσαύτως,

Od. 4. 83. Κύπρον Φοινίκην τε καὶ Αἴγυπτίους ἐπαληθεῖς  
Αἰθιοπίας θ' ἰκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς  
καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι,  
προσθεῖς καὶ τὸ ἰδίωμα τῆς χώρας, 10

τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.  
πάντα γὰρ τὰ τοιαῦτα παρασκευαί τινες εἰς φρόνησιν μεγάλοι  
τῷ μαθεῖν τῆς χώρας τὴν φύσιν καὶ ζῳῶν καὶ φυτῶν ἰδέας.  
προσθεῖναι δὲ δεῖ καὶ τὰ τῆς θαλάττης· ἀμφίβιοι γὰρ τρόπον  
τινά ἐσμεν καὶ οὐ μᾶλλον χερσαῖοι ἢ θαλάττιοι. καὶ τὸν 15  
'Ηρακλέα εἰκὸς ἀπὸ τῆς πολλῆς ἐμπειρίας τε καὶ ἱστορίας  
λεχθῆναι

Od. 21. 26. μεγάλων ἐπίστορα ἔργων.

ἔκ τε δὴ τῆς παλαιᾶς μνήμης καὶ ἐκ τοῦ λόγου μαρτυρεῖται  
τὰ λεχθέντα ἐν ἀρχαῖς ὑφ' ἡμῶν, διαφερόντως δ' ἐπάγεσθαι 20  
δοκεῖ μοι πρὸς τὰ νῦν ἐκείνος ὁ λόγος, διότι τῆς γεωγραφίας  
τὸ πλεον ἐστὶ πρὸς τὰς χρείας τὰς πολιτικὰς. χώρα γὰρ τῶν  
πράξεων ἐστὶ γῆ καὶ θάλαττα, ἣν οἰκοῦμεν, τῶν μὲν μικρῶν  
μικρὰ τῶν δὲ μεγάλων μεγάλη, μεγίστη δ' ἡ σύμπασα, ἥπερ  
ἰδίως καλοῦμεν οἰκουμένην, ὥστε τῶν μεγίστων πράξεων αὕτη 25  
ἂν εἴη χώρα, μέγιστα δ' αἱ τῶν στρατηλατῶν, ὅσοι δύνανται

reflects upon it, it 'stands to reason.'

12. παρασκευαί τινες εἰς φρόνη-  
σιν: 'means of initiating men into  
practical wisdom.'

14. προσθεῖναι δὲ δεῖ: δεῖ, which  
seems to be required by the sense,  
was inserted by Coray; Meineke  
does not admit it.

20. ἐπάγεσθαι πρὸς τὰ νῦν: 'to

win men over to the view we are  
maintaining,' sc. of the comprehen-  
siveness of geography.

21. διότι: 'namely that,' as else-  
where in Strabo.

22. τὰς χρείας τὰς πολιτικὰς:  
'the requirements of the public ad-  
ministration.'

26. μέγιστα δ' αἱ: this is Coray's  
emendation; Meineke retains μέ-

(3) De-  
scriptive  
and  
political  
geography.

γῆς καὶ θαλάττης ἄρχειν, ἔθνη καὶ πόλεις συνάγοντές εἰς μίαν ἐξουσίαν καὶ διοίκησιν πολιτικὴν. δῆλον οὖν ὅτι ἡ γεωγραφικὴ πᾶσα ἐπὶ τὰς πράξεις ἀνάγεται τὰς ἡγεμονικὰς, διατιθείσα ἡπείρους καὶ πελάγη τὰ μὲν ἐντὸς τὰ δὲ ἐκτὸς τῆς συμπάσης οἰκουμένης. πρὸς τούτους δὲ ἡ διάθεσις, οἷς διαφέρει ταῦτα ἔχειν οὕτως ἢ ἑτέρως καὶ γνώριμα εἶναι ἢ μὴ γνώριμα. βέλτιον γὰρ ἂν διαχειρίζοιεν ἕκαστα εἰδότες τὴν χώραν ὅποση τις καὶ πῶς κειμένη τυγχάνει καὶ τίνας διαφορὰς ἰσχυοῦσα τὰς τ' ἐν τῷ περιέχοντι καὶ τὰς ἐν αὐτῇ. ἄλλων δὲ κατ' ἄλλα μέρη δυνα-

10 στευνόντων καὶ ἀπ' ἄλλης ἐστίας καὶ ἀρχῆς τὰς πράξεις προχειριζομένωι καὶ ἐπεκτεινόντων τὸ τῆς ἡγεμονίας μέγεθος, οὐκ ἐπ' ἴσης δυνατὸν οὐτ' ἐκείνοις ἅπαντα γνωρίζειν οὔτε τοῖς γεωγραφοῦσιν, ἀλλὰ τὸ μᾶλλον καὶ ἥττον πολὺ ἐν ἀμφοτέροις καθορᾶται τούτοις. μόλις γὰρ ἂν τὸ ἐπ' ἴσης πάντ' εἶναι

15 φανερὰ συμβαίῃ τῆς συμπάσης οἰκουμένης ὑπὸ μίαν ἀρχὴν καὶ πολιτείαν ὑπηγμένης· ἀλλ' οὐδ' οὕτως, ἀλλὰ τὰ ἐγγυτέρω μᾶλλον ἂν γνωρίζοιτο. κἂν προσήκοι ταῦτα διὰ πλειόνων ἐμφανίζειν, ἢν' εἶη γνώριμα· ταῦτα γὰρ καὶ τῆς χρείας ἐγγυτέρω ἐστίν. ὥστ' οὐκ ἂν εἶη θαυμαστὸν οὐδ' εἰ ἄλλος μὲν Ἰνδοῖς

20 προσήκοι χωρογράφος, ἄλλος δὲ Αἰθίοψιν, ἄλλος δὲ Ἑλλησι καὶ Ῥωμαίοις. τί γὰρ ἂν προσήκοι τῷ παρ' Ἰνδοῖς γεωγράφῳ καὶ τὰ κατὰ Βοιωτοὺς οὕτω φράζειν ὡς Ὀμηρος,

Its limitations.

γιστοὶ δὲ τῶν στρατηλατῶν, but it makes very poor sense. The στρατηλάται here referred to are commanders like Alexander and some of the great Roman generals, whose conquests led to subsequent political organization.

3. ἐπὶ τὰς πράξεις: 'bears upon the functions of administrators;,' for ἡγεμονικὰς see note on extract No. 1.

5. πρὸς τούτους: 'affects, is of importance to, those.'

8. τὰς τ' ἐν τῷ περιέχοντι καὶ τὰς ἐν αὐτῇ: 'both of climate and

surface.'

10. ἐστίας καὶ ἀρχῆς: 'centre and starting-point.'

13. τὸ μᾶλλον καὶ ἥττον: 'relativity,' i. e. a greater acquaintance with some places and less with others.

16. ἀλλ' οὐδ' οὕτως: 'nay, it would not be so, even in that case.'

20. χωρογράφος: the person designated by this title holds an intermediate position between the γεωγράφος and the τοπογράφος: 'one who describes districts or special countries.'

Il. 2. 496.

οἴθ' Ἑρῆην ἐνέμοντο καὶ Ἀυλῖδα πετρήεσσαν  
Σχοῖνόν τε Σκῶλόν τε;

ἡμῖν δὲ προσήκει, τὰ δὲ παρ' Ἰνδοῖς οὕτω καὶ τὰ καθ' ἕκαστα οὐκέτι· οὐδὲ γὰρ ἡ χρεία ἐπάγεται· μέτρον δ' αὕτη μάλιστα τῆς τοιαύτης ἐμπειρίας.

(4) His-  
torical  
geography.

19. Ἄλλὰ τοῦτο μὲν τὸ πλεονέκτημα πρὸς τὰς πράξεις· ἔχει δέ τινα καὶ θεωρίαν οὐ φαύλην ἢ πραγματεία, τὴν μὲν τεχνικὴν τε καὶ μαθηματικὴν καὶ φυσικὴν, τὴν δὲ ἐν ἱστορίᾳ καὶ μύθοις κειμένην οὐδὲν οὔσι πρὸς τὰς πράξεις· οἷον εἴ τις λέγοι τὰ περὶ τὴν Ὀδυσσεῶς πλάνην καὶ Μενελάου καὶ Ἰάσονος, εἰς φρόνησιν μὲν οὐδὲν ἂν συλλαμβάνειν δόξειεν, ἦν ὁ πράττων ζητεῖ, πλὴν εἰ καταμίσγοι καὶ τῶν γενομένων ἀναγκαίων τὰ παραδείγματα χρήσιμα· διαγωγὴν δ' ὅμως πορίζοι ἂν οὐκ ἀνελεύθερον τῷ ἐπιβάλλοντι ἐπὶ τοὺς τόπους τοὺς παρασχοίτας τὴν μυθοποιίαν. καὶ γὰρ τοῦτο ζητοῦσιν οἱ πράττοντες διὰ τὸ ἐνδοξον καὶ τὸ ἡδύ, ἀλλ' οὐκ ἐπὶ πολὺ· μᾶλλον γὰρ σπουδάσουσιν, ὡς εἰκός, περὶ τὰ χρήσιμα. διόπερ καὶ τῷ γεωγράφῳ τούτων μᾶλλον ἢ ἐκείνων ἐπιμελητέον. ὡς δ' αὐτως ἔχει καὶ περὶ τῆς ἱστορίας καὶ περὶ τῶν μαθημάτων· καὶ γὰρ τούτων τὸ χρήσιμον αἰεὶ μᾶλλον ληπτέον καὶ τὸ πιστότερον.

NO. 3.—THE AUGUSTAN AGE ESPECIALLY SUITABLE  
FOR GEOGRAPHICAL RESEARCH.

(I. 2. 1.)

Progressive  
extension  
of geo-  
graphical  
knowledge

1. Εἰ δὲ πολλῶν προειπόντων ἐπιχειροῦμεν καὶ αὐτοὶ λέγειν περὶ τῶν αὐτῶν, οὐπω μεμπτέον, ἂν μὴ καὶ τὸν αὐτὸν τρόπον

3. τὰ δὲ παρ' Ἰνδοῖς: supplying the omissions, this sentence would run thus—τὰ δὲ παρ' Ἰνδοῖς οὕτω φράζειν καὶ τὰ καθ' ἕκαστα παρ' αὐτοῖς οὐκέτι ἡμῖν προσήκει.

7. θεωρίαν: speculative or scientific learning, as opposed to that which is practically useful.

11. ὁ πράττων: 'the man of

action.'

12. τῶν γενομένων ἀναγκαίων: 'the unavoidable occurrences which they met with.'

14. τῷ ἐπιβάλλοντι ἐπὶ: 'to one who gives his attention to.'

19. τῶν μαθημάτων: 'mathematics.'

διελεγχθῶμεν ἐκείνους ἅπαντα λέγοντες. ὑπολαμβάνομεν δ' ἄλλων ἄλλο τι κατορθωσάντων ἄλλο πολὺ μέρος ἔτι τοῦ ἔργου λείπεσθαι· πρὸς οἷς ἂν καὶ μικρὸν προσλαβεῖν δυνηθῶμεν, ἱκανὴν δεῖ τίθεσθαι πρόφασιν τῆς ἐπιχειρήσεως. καὶ γὰρ δὴ

5 πολὺ τι τοῖς νῦν ἢ τῶν Ῥωμαίων ἐπικράτεια καὶ τῶν Παρθυαίων τῆς τοιαύτης ἐμπειρίας προσδέδωκε, καθάπερ τοῖς μετὰ τὴν Ἀλεξάνδρου στρατείαν, ὡς φησιν Ἐρατοσθένης· ὁ μὲν γὰρ τῆς Ἀσίας πολλὴν ἀνεκάλιψεν ἡμῖν καὶ τῶν βορείων τῆς Εὐρώπης ἅπαντα μέχρι τοῦ Ἰστροῦ· οἱ δὲ Ῥωμαῖοι τὰ ἐσπέρια τῆς

10 Εὐρώπης ἅπαντα μέχρι Ἀλβίου ποταμοῦ τὴν Γερμανίαν δίχα διαιροῦντος τὰ τε πέραν Ἰστροῦ τὰ μέχρι Τύρα ποταμοῦ· τὰ δὲ ἐπέκεινα μέχρι Μαιωτῶν καὶ τῆς εἰς Κόλχους τελευτώσης παραλίας Μιθριδάτης ὁ κληθεὶς Εὐπάτωρ ἐποίησε γνώριμα καὶ οἱ ἐκείνου στρατηγοί· οἱ δὲ Παρθυαῖοι τὰ περὶ τὴν Ἅρκανίαν

15 καὶ τὴν Βακτριανὴν καὶ τοὺς ὑπὲρ τούτων Σκύθας γνωριμωτέρους ἡμῖν ἐποίησαν, ἦττον γνωριζομένους ὑπὸ τῶν πρότερον ὥστε ἔχοιμεν ἂν τι λέγειν πλεον τῶν πρὸ ἡμῶν. ὁρᾷ δ' ἔσται τοῦτο μάλιστα ἐν τοῖς λόγοις τοῖς πρὸς τοὺς πρὸ ἡμῶν, ἦττον μὲν τοὺς πάλαι, μᾶλλον δὲ τοὺς μετ' Ἐρατοσθένη καὶ αὐτὸν

20 ἐκείνον· οὗς εἰκός, ὅσπερ πολυμαθέστεροι τῶν πολλῶν γέγονασιν, τοσοῦτ' δυσελεγκτοτέρους εἶναι τοῖς ὕστερον, ἂν τι

through Alexander.

the Romans,

Mithridates Eupator, and the Parthians.

Need of supplementing earlier geographies.

3. πρὸς οἷς ἂν καὶ μικρὸν: 'and if I succeed in making even a slight addition to their work, this ought to be regarded as a sufficient excuse for my undertaking.'

6. καθάπερ τοῖς: 'as happened also in the case of those who lived after Alexander's expedition.'

7. τῆς Ἀσίας πολλήν: by attraction for τῆς Ἀσίας πολὺ, as in Thuc.

7. 3 τὴν πλείστην τῆς στρατίας, and elsewhere.

9. μέχρι τοῦ Ἰστροῦ: this was in his campaign against the Triballi in 335 B.C.

11. Τύρα ποταμοῦ: the Dniester.

13. Μιθριδάτης: Mithridates the Great (Eupator) in the early part

of his reign subdued the tribes east of Pontus, the Colchians, and some districts beyond the Caucasus. When Parisades, king of the Bosphorus, requested his assistance against the Sarmatians and Rhoxolani, he sent his generals Diophantus and Neoptolemus to his aid, and they overran the country from the Tanais to the Tyras.

18. ἐν τοῖς λόγοις τοῖς πρὸς τοὺς πρὸ ἡμῶν: 'in my criticisms on my predecessors.'

21. δυσελεγκτοτέρους: the difficulty of discovering the mistakes of the more learned geographers is Strabo's reason for criticising them in particular.

πλημμελῶς λέγωσιν. εἰ δ' ἀναγκασθησόμεθά που τοῖς αὐτοῖς ἀντιλέγειν, οἷς μάλιστα ἐπακολουθοῦμεν κατ' ἄλλα, δεῖ συγνώμην ἔχειν· οὐ γὰρ πρόκειται πρὸς ἅπαντας ἀντιλέγειν, ἀλλὰ τοὺς μὲν πολλοὺς εἶναι, οἷς μηδὲ ἀκολουθεῖν ἄξιον, ἐκείνους δὲ δισυνομιᾶν, οὓς ἐν τοῖς πλείστοις κατωρθωκότας ἴσμεν, ἐπεὶ οὐδὲ πρὸς ἅπαντας φιλοσοφεῖν ἄξιον, πρὸς Ἐρατοσθένη δὲ καὶ Ἰππαρχον καὶ Ποσειδώνιον καὶ Πολύβιον καὶ ἄλλους τοιοῦτους καλόν.

NO. 4.—CHANGES OF THE FACE OF THE EARTH ARISING FROM THE RETIREMENT OF THE SEA.

(I. 3. 4, 5, 10.)

Strabo's views of the laws which regulate the changes that take place on the earth's surface may be summarized as follows:—

All things are continually in a state of change and movement, and on this depends the system that regulates the world (17. 1. 36). The surface of the earth, whether land or water, is affected by this mutability, which is due to the operation of a great variety of forces, sometimes acting separately, sometimes in combination, but influencing, not the entire globe, but only parts of it. Numerous changes are wrought by inundations, earthquakes, and outbursts of subterranean fire; and elevations and depressions of the ground take place, so that extensive tracts of country, which have been at one time overflowed by the sea, at another are exposed to view (1. 3. 4, 16; 17. 1. 36). The islands were for the most part created by volcanic forces, those in the open sea having been upheaved from the depths, while those adjoining the land were either formed in the same manner, or broken away from the continent, and separated from it by a strait (1. 3. 10; 6. 1. 6). Again, from depressions of the surface arise fissures in the earth, the engulfing of towns and districts, and the disappearance or formation of springs and lakes (1. 3. 10; 17. 1. 36). The rivers, also, from the

5. *δισυνομιᾶν*: 'to pass judgement on'; this meaning of the word is derived from *δίαίτια* in the sense of 'arbitration.' When used in this way, *δισυνομιᾶν* usually governs an accusative of the thing decided.



deposit which they bring down with them, form plains along their courses, and deltas at their mouths (1. 3. 7). The more violent of these movements of the earth's surface, and sudden risings of the sea, Strabo suggests, may be connected with cycles of change, of which we do not possess the explanation (16. 2. 26). See Fischer, *Ueber einige Gegenstände der physischen Geographie bei Strabo*, p. 3.

The two main principles which Strabo enunciates as his own, viz.—(1) the importance of drawing inferences with regard to the more extensive physical changes from those which take place on a lesser scale before our own eyes; and (2) the theory of the alternate elevation and depression of extensive areas—are mentioned with high praise by Sir Charles Lyell, as being anticipations on the part of the ancient geographer of the latest conclusions of modern science. *Principles of Geology*, vol. 1. pp. 24, 25.

The following passage presents us with a summary of the evidence that was in circulation among the ancients with regard to a wider distribution of the sea over the face of the earth at an earlier period. Some of the arguments which were deduced from this evidence are valueless, while others, which were regarded as proving comparatively recent changes, would apply only to a prehistoric era: but they are interesting, as showing how the early observers felt their way towards a scientific explanation of the phenomena. In particular, it furnishes us with their speculations on a subject, which Lyell calls 'one of the most difficult problems in geology, viz. by what cause marine shells came to be plentifully buried in the earth at such great elevations and distances from the sea.' *Op. cit.* vol. 1. p. 23.

4. Μάλιστα δέ φησιν [Ἐρατοσθένους] ζήτησιν παρασχεῖν πῶς Retirement of the sea :  
 ἐν δισχιλίαις καὶ τρισχιλίαις ἀπὸ θαλάττης σταδίοις κατὰ τὴν  
 μεσόγαιαν ὁρᾶται πολλαχοῦ κόγχων καὶ ὀστρέων καὶ χηραμύδων  
 πλῆθος καὶ λιμνοθάλατται, καθάπερ φησὶ περὶ τὸ ἱερὸν τοῦ  
 5 Ἀμμωνίου καὶ τὴν ἐπ' αὐτῷ ὁδὸν τρισχιλίαις σταδίοις οὖσαν (1) in  
 πολλὴν γὰρ εἶναι χύσιν ὀστρέων, ἄλας τε καὶ νῦν ἔτι εὕρισκε- Africa.

4. λιμνοθάλατται: usually 'lagoons,' here 'salt-lakes' or 'salt-marshes.'

distance from the Ammonium to the Mediterranean at Paraetonium is not more than 1200 stades (150 miles).

5. τρισχιλίαις: in reality, the

6. ἄλας: Arrian (*Anab.* 3. 4. 3)



σθαι πολλούς, ἀναφυσήματά τε θαλάττης εἰς ὕψος ἀναβάλλειν· πρὸς ᾧ καὶ ναυάγια θαλαττίων πλοίων δεικνυσθαι, ἃ ἔφασαν διὰ τοῦ χάσματος ἐκβεβράσθαι, καὶ ἐπὶ στυλιδίων ἀνακείσθαι δελφίνας ἐπιγραφὴν ἔχοντας Κυρηναίων θεωρῶν. ταῦτα δ' εἰπὼν τὴν Στράτωνος ἐπαινεῖ δόξαν τοῦ φυσικοῦ, καὶ ἔτι

(2) in Asia. Ξάνθου τοῦ Λυδοῦ· τοῦ μὲν Ξάνθου λέγοντος ἐπὶ Ἀρταξέρξου γενέσθαι μέγαν αὐχμὸν ὥστ' ἐκλιπεῖν ποταμοὺς καὶ λίμνας καὶ φρέατα· αὐτόν τε εἰδέναι πολλαχῆ πρόσω ἀπὸ τῆς θαλάττης λίθον τε κογχυλιώδη καὶ τὰ κτενώδεα καὶ χηραμύδων τυπώματα καὶ λιμνοθάλατταν ἐν Ἀρμενίοις καὶ Ματιηνοῖς καὶ ἐν 10 Φρυγίᾳ τῇ κάτω, ὧν ἔνεκα πείθεσθαι τὰ πεδία ποτὲ θάλατταν γενέσθαι. τοῦ δὲ Στράτωνος ἔτι μᾶλλον ἀπομένου τῆς

says of the Oasis of the Ammonium: γίνονται δὲ καὶ ἅλεις αὐτόματοι ἐν τῷ χωρίῳ τούτῳ ὀρυκτοί· καὶ τούτων ἔστιν οὗς ἐς Αἴγυπτον φέρουσι τῶν ἱερέων τινὲς τοῦ Ἀμμωνος.

1. ἀναφυσήματά τε θαλάττης: jets of salt water are apparently meant.

2. ἔφασαν: sc. οἱ ἐπιχώριοι.

4. δελφίνας: as the dolphin occurs on coins of Cyrene (Head, *Hist. Num.* pp. 527, 528), it may have been used on this occasion as an emblem of that city.

5. Στράτωνος: on him and Xanthus see Gen. *Introd.*, p. 49.

7. μέγαν αὐχμὸν: Berger (*Geschichte der wissenschaftlichen Erdkunde der Griechen*, vol. 1, p. 121) remarks on this passage that, from the way in which Eratosthenes adduces the statement as an evidence of the gradual retirement of the waters, it would seem that Xanthus regarded the occurrence as being periodical.

9. τὰ κτενώδεα: shells of the 'pecten' order.

χηραμύδων τυπώματα: 'impressions of scallop-shells.'

10. ἐν Ἀρμενίοις καὶ Ματιηνοῖς: the lakes Arsene (*Lake of Van*) and

Kaputa (*Lake of Urumia*) are meant. On these see II. 14. 8, No. 54, and notes there. Both of them are brackish.

11. Φρυγία τῇ κάτω: this title seems to have been used—perhaps at different periods—to represent more than one district in Asia Minor. Stephanus tells us (s. v. *Σαγγάριος*) that the river Sangarius flowed through Lower Phrygia, which consequently would be the northern part of that country; but in the present passage a different region must be meant, because there are no salt-lakes in that neighbourhood. On the other hand, as Prof. W. M. Ramsay has suggested to me, nothing is more natural than that Strabo, when mentioning salt-lakes, should refer to the two remarkable ones in the extreme south of Phrygia—the Lake Ascania (*Buldur*) and the Lake Anaua (*Chardak*). The district in which these lie, though elevated, is much lower than the great Phrygian table-land, and might therefore reasonably be called ἡ κάτω Φρυγία.

12. ἀπομένου τῆς αἰτιολογίας: 'prosecuting the investigation of causes.' According to Straton, the level of the Mediterranean was

αἰτιολογίας, ὅτι φησὶν οἶεσθαι τὸν Εὐξείνιον μὴ ἔχειν πρότερον  
 τὸ κατὰ Βυζάντιον στόμα, τοὺς δὲ ποταμοὺς βιάσασθαι καὶ  
 ἀνοίξαι τοὺς εἰς αὐτὸν ἐμβάλλοιτας, εἴτ' ἐκπεσεῖν τὸ ὕδωρ εἰς  
 τὴν Προποντιίδα καὶ τὸν Ἑλλάσποντον. τὸ δ' αὐτὸ συμβῆναι  
 5 καὶ περὶ τὴν καθ' ἡμᾶς θάλατταν· καὶ γὰρ ἐνταῦθα τὸν κατὰ  
 Στήλας ἐκραγῆναι πόρον, πληρωθείσης ὑπὸ τῶν ποταμῶν τῆς  
 θαλάττης, κατὰ δὲ τὴν ἔκρυσιν ἀνακαλυφθῆναι τὰ τεναγώδη  
 πρότερον. φέρει δ' αἰτίαν πρῶτον μὲν ὅτι τῆς ἕξω θαλάττης  
 καὶ τῆς ἐντὸς τοῦδαφος ἕτερόν ἐστιν, ἐπειθ' ὅτι καὶ νῦν ἐτι  
 10 ταινία τις ὕψαλος διατέτακεν ἀπὸ τῆς Εὐρώπης ἐπὶ τὴν Λιβύην.  
 ὡς ἂν μὴ μιᾶς οὔσης πρότερον τῆς τε ἐντὸς καὶ τῆς ἐκτός. καὶ  
 βραχύτατα μὲν εἶναι τὰ περὶ τὸν Πόντον, τὸ δὲ Κρητικὸν καὶ  
 Σικελικὸν καὶ Σαρδῶνον πέλαγος σφόδρα βαθέα· τῶν γὰρ  
 ποταμῶν πλείστων καὶ μεγίστων ῥεόντων ἀπὸ τῆς ἄρκτου καὶ  
 15 τῆς ἀνατολῆς, ἐκεῖνα μὲν ἰλύος πληροῦσθαι, τὰ ἄλλα δὲ  
 μένειν βαθέα. διὸ καὶ γλυκυτάτην εἶναι τὴν Ποντικὴν θάλατ-  
 ταν.

'Sluice  
 Theory' of  
 Straton.

3) in the  
 basin of  
 the Medi-  
 terranean.

The Euxine  
 brackish.

lower than that of the Euxine, and the level of the Atlantic lower than that of the Mediterranean. The accumulation of the waters contributed by the great rivers of eastern Europe caused by its pressure the opening of a passage, first through the Bosphorus and Hellespont, and, afterwards through the Straits. At the same time, the deposit which the streams brought down raised the level of the bed of the Euxine, and afterwards that of the Mediterranean, and by the slope thus produced made the water to run off from them more rapidly. Strabo rejects this view.

3. εἴτ' ἐκπεσεῖν τὸ ὕδωρ: according to the legend which Diodorus has preserved (5. 47. 3-5), the flood which burst open the Hellespont extended to Samothrace, and submerged the lower part of that island, forcing the inhabitants to take refuge in the mountain tops. One interesting result of recent hydrographical

explorations made by the Russian Government in the Black Sea has been to prove that at the end of the Pliocene epoch that sea was a great brackish lake, which had no connexion with the Mediterranean, and that the Bosphorus was probably pierced by the end of the Glacial period; see the *Geographical Journal* for 1893, p. 50.

10. ταινία τις ὕψαλος: such a submarine barrier of rock does exist, extending from Cape Trafalgar to Cape Sparte, which are only 22 miles apart. The crest of this ridge is nowhere more than 167 fathoms below the surface, and owing to this parting wall the colder waters of the Atlantic are prevented from invading the Mediterranean, the temperature of which is much higher.

11. ὡς ἂν μὴ μιᾶς οὔσης: 'implying that they did not form one sea.'

ταν τὰς τ' ἐκρύσεις γίνεσθαι εἰς οὓς ἐγκέκλιται τόπους τὰ ἐδάφη. δοκεῖν δὲ κὰν χωσθῆναι τὸν Πόντον ὅλον εἰς ὕστερον, ἂν μένωσι αἱ ἐπιρρύσεις τοιαῦται· καὶ γὰρ νῦν ἤδη τεναγίζειν τὰ ἐν ἀριστερᾷ τοῦ Πόντου, τὸν τε Σαλμυδησσὸν καὶ τὰ καλούμενα Στήθη ὑπὸ τῶν ναυτικῶν τὰ περὶ τὸν Ἴστρον καὶ τὴν 5 Σκυθῶν ἐρημίαν. τάχα δὲ καὶ τὸ τοῦ Ἀμμωνος ἱερὸν πρότερον ἐπὶ τῆς θαλάττης ὅν ἐκρύσεως γενομένης νῦν ἐν τῇ μεσογαίᾳ κείσθαι. εἰκάζει τε τὸ μαντεῖον εὐλόγως ἐπὶ τοσοῦτον γενέσθαι ἐπιφανές τε καὶ γνώριμον ἐπὶ θαλάττῃ ὅν, τὸν τε ἐπὶ πολὺ οὕτως ἐκτοπισμὸν ἀπὸ τῆς θαλάττης οὐκ εὐλογον ποιεῖν τὴν 10 νῦν οὖσαν ἐπιφάνειαν καὶ δόξαν· τὴν τε Αἴγυπτον τὸ παλαιὸν θαλάττῃ κλύζεσθαι μέχρι τῶν ἐλῶν τῶν περὶ τὸ Πηλοῦσιον καὶ τὸ Κάσιον ὄρος καὶ τὴν Σιρβωνίδα λίμνην· ἔτι γοῦν καὶ νῦν κατὰ τὴν Αἴγυπτον τῆς ἀλμυρίδος ὀρυττομένης ὑφάμμους καὶ κογχυλιώδεις εὐρίσκεσθαι τοὺς βόθρους, ὡς ἂν τεθλατωμένης 15 τῆς χώρας καὶ τοῦ τόπου παντὸς τοῦ περὶ τὸ Κάσιον καὶ τὰ Γέρρα καλούμενα τεναγίζοντος, ὥστε συνάπτειν τῷ τῆς Ἐρυθρᾶς κόλπῳ· ἐνδούσης δὲ τῆς θαλάττης ἀνακαλυφθῆναι, μείναι δὲ τὴν Σιρβωνίδα λίμνην, εἴτ' ἐκραγῆναι καὶ ταύτην ὥστε ἐλώδη γενέσθαι. ὡς δ' αὖτως καὶ τῆς Μοίριδος λίμνης τοὺς αἰγια- 20 λοὺς αἰγιαλοὺς θαλάττης μᾶλλον ἢ ποταμοῦ προσεικέναι. τὸ μὲν οὖν ἐπικλύζεσθαι ποτε πολὺ μέρος τῶν ἡπείρων ἐπὶ καιροὺς τινὰς καὶ πάλιν ἀνακαλύπτεσθαι δοίη τις ἂν· ὡς δ' αὖτως καὶ τὸ τοῖς ἐδάφεσιν ἀνώμαλον εἶναι τὴν γῆν ἅπασαν τὴν νῦν ὕφαλον, καθάπερ γε νῆ Δία καὶ τὴν ἔξαιον, ἐν ἧ οἰκοῦμεν, 25 τοσαύτας δεχομένην ὅσας αὐτὸς Ἐρατοσθέης εἶρηκε μεταβολάς·

1. εἰς οὓς ἐγκέκλιται τόπους: 'the outflow takes place towards those parts, in the direction of which the bed of the sea slopes.'

4. τὰ καλούμενα Στήθη: the alluvium at the Delta of the Danube.

5. τὴν Σκυθῶν ἐρημίαν: a general term for south-western Russia.

14. ὑφάμμους εὐρίσκεσθαι: 'are found to have sand underneath'; cp.

*ὑπόπετρος*, 'rocky beneath the surface,' in 12. 2. 7 and 16. 1. 11.

16. τὰ Γέρρα καλούμενα: a town in Egypt between the Mons Casius and the Pelusian mouth of the Nile.

17. ὥστε συνάπτειν: the line of communication between the two seas here intended is in its general direction that of the modern Suez canal: cp. 1. 3. 17, No. 5.

(4) in  
Egypt.

ὥστε πρὸς γε τὸν Ξάνθου λόγον οὐδὲν ἂν ἔχοι τις προσφέρειν ἄτοπον.

5. Πρὸς δὲ τὸν Στράτωνα λέγοιτ' ἄν, ὅτι πολλῶν αἰτίων ὄντων ἀφείδς ταῦτα τὰ μὴ ὄντα αἰτιᾶται. πρώτην γὰρ αἰτίαν φησίν, ὅτι τῆς ἐντὸς θαλάττης καὶ τῆς ἐκτὸς οὐ ταῦτὸν τὸ ἔδαφος καὶ ὁ βυθός. πρὸς γὰρ τὸ μετεωρίζεσθαι ταύτην καὶ ταπεινοῦσθαι καὶ ἐπικλύζειν τόπους τινας καὶ ἀναχωρεῖν ἀπ' αὐτῶν οὐ τοῦτό ἐστιν αἴτιον τὸ ἄλλα καὶ ἄλλα ἐδάφη τὰ μὲν ταπεινότερα εἶναι τὰ δὲ ὑψηλότερα, ἀλλὰ τὸ τὰ αὐτὰ ἐδάφη ποτὲ μὲν μετεωρίζεσθαι ποτὲ δ' αὖ ταπεινοῦσθαι καὶ συνεξαίρειν ἢ συνευθύναι τὸ πέλαγος· ἐξαρθὲν μὲν γὰρ ἐπικλῦσαι ἂν, ταπεινωθὲν δὲ ἀναδράμοι ἂν εἰς τὴν ἀρχαίαν κατάστασιν . . .

10. Τὴν μὲν οὖν τοιαύτην αἰτιολογίαν ἤττου ἂν τις ἀποδέξαιτο· μᾶλλον δ' ἀπὸ τῶν φανερωτέρων καὶ τῶν καθ' ἡμέραν τρόπον 15 τιὰ ὀρωμένων ἀναπτέον τὸν λόγον· καὶ γὰρ κατακλυσμοὶ καὶ σεισμοὶ καὶ ἀναφυσήματα καὶ ἀνοιδήσεις τῆς ὑφάλου γῆς μετεωρίζουσι καὶ τὴν θάλατταν, αἱ δὲ συνιζήσεις ταπεινοῦσιν αὐτήν· οὐ γὰρ μύδροι μὲν ἀνενεχθῆναι δύνανται καὶ μικραὶ νῆσοι, μεγάλαι δ' οὐ· οὐδὲ νῆσοι μὲν, ἡπειροὶ δ' οὐ. ὁμοίως δὲ 20 καὶ συνιζήσεις καὶ μικραὶ καὶ μεγάλαι γένοιντ' ἂν, εἴπερ καὶ χάσματα καὶ καταπόσεις χωρίων καὶ κατοικιῶν, ὡς ἐπὶ Βούρας

1. προσφέρειν ἄτοπον: 'impute paradox.'

4. τὰ μὴ ὄντα αἰτιᾶται: 'he suggests causes which do not exist,' viz. the raising of the bed of the inland seas by the accumulation of alluvium deposited by the rivers. Strabo shows further on (§ 8) that the deposit is prevented from spreading far by the reflux of the sea.

6. πρὸς γὰρ: Strabo replies to Straton's theory by propounding his own.

9. ἀλλὰ τὸ τὰ αὐτὰ ἐδάφη: here the principle of the alternate elevation and depression of extensive areas, for which Lyell praises Strabo,

is used to explain the question of the submergence and the reappearance of continents. The elevation of the bed of the sea raises the level of the surface of the sea, which consequently overflows the land; and the reverse process also takes place.

18. μύδροι: 'burning masses'; the argument here is that changes which we see taking place on a small scale can equally well take place on a large scale.

21. Βούρας: a town in Achaia, which was destroyed by an earthquake at the same time as Helice; see I. 3, 18, No. 5.

The encroachment and retirement of the sea is owing to the elevation and depression of its bed.

Greater changes to be explained by observing the smaller.

τε καὶ Βιζώνης καὶ ἄλλων πλείονων, ὑπὸ σεισμοῦ γενέσθαι φασί· καὶ τὴν Σικελίαν οὐδέν τι μᾶλλον ἀπορρώγα τῆς Ἰταλίας εἰκάζοι τις ἂν ἢ ἀναβληθεῖσαν ὑπὸ τοῦ Αἰτναίου πυρὸς ἐκ βυθοῦ συμμεῖναι· ὡσαύτως δὲ καὶ τὰς Λιπαραίων νήσους καὶ Πιθηκούσας.

NO. 5.—CHANGES DUE TO ERUPTIONS, EARTHQUAKES,  
AND OTHER CAUSES.

(I. 3. 16-20.)

A notable feature in Strabo's Geography is the attention which he paid to volcanic phenomena (see Gen. Introd., p. 37). The accounts which he has left us of Vesuvius and its neighbourhood, of Etna and the Lipari Islands, of the district of the Catacecaumene in Western Asia Minor, and of Mount Argæus in Cappadocia, are highly graphic and full of interesting details. Nor does he overlook other physical features connected with the same branch of study, such as earthquakes, hot springs, and mud volcanoes. The facts which are mentioned in the present extract are mainly derived from the neighbourhood of Greece, and that country was well qualified to furnish information on the subject, because it was situated near a volcanic centre, and its peculiarities in this respect had been observed with more than usual care. This volcanic centre was the island of Thera (the modern *Santorin*), the periodical eruptions of which form a partial vent for the internal heat, and relieve the adjacent continents from more violent movements. As it is, Greece throughout its history has been much exposed to earthquakes, especially the Peloponnese, which was the scene of the destruction of the cities of Helice and Bura, and of the eruption of Methana; and which, for this reason among others, was the focus of the

1. Βιζώνης: on the coast of Thrace towards the Euxine; see Mela, 2. 2. 22 'Fuit hic Bizone, motu terrae intercidit': Pliny, 4. 44, 'Bizonen terrae hiatus raptam.'

2. ἀπορρώγα: cp. Virg. *Aen.* 3. 414 'Haec loca, vi quondam et vasta convulsa ruina . . . Dissiluisse

ferunt.' In 6. 1. 6 Strabo remarks that this was thought by Aeschylus and others to be the origin of the name Rhegium, 'The Rent.'

3. Πιθηκούσας: now *Ischia*, in the bay of Naples; the name is sometimes used so as to include the island of Prochyta (*Procida*) also.



worship of Poseidon, the 'earth-shaker.' In Northern Greece also we can trace a line of earthquake movement, extending from Attica through Trachis, the north of Euboea, and the island of Peparethus to Lemnos (see Tozer's *Geography of Greece*, pp. 131, 135). These phenomena have left their mark on Greek mythology, especially in connexion with the fire-gods Hephaestus and Heracles, the former of whom, when cast down from heaven, fell on Lemnos, while the latter ascended in fire from the heights above Trachis. Historical events, also, were influenced by them: thus the great earthquake at Sparta in 464 B.C. gave occasion to the revolt of the Helots, and the outbreak of the third Messenian war; and in 426 the Peloponnesians gave up their annual invasion of Attica on account of the violence of the earthquakes (Thuc. 3. 89). In the interval between classical times and the present day these movements of the earth in Greece have been the chief cause of the destruction of ancient buildings.

16. Πρὸς δὲ τὴν ἀθανμαστίαν τῶν τοιούτων μεταβολῶν, οἷας Ἐruptions, earth-  
 ἔφαμεν αἰτίας εἶναι τῶν ἐπικλύσεων καὶ τῶν τοιούτων παθῶν, earthquakes,  
 οἷα εἴρηται τὰ κατὰ τὴν Σικελίαν καὶ τὰς Αἰόλου νήσους καὶ and other  
 Πιθηκούσσας, ἄξιον παραθεῖναι καὶ ἄλλα πλείω τῶν ἐν ἐτέροις causes of  
 5 τόποις ὄντων ἢ γενομένων ὁμοίων τούτοις. ἀθρόα γὰρ τὰ change  
 τοιαῦτα παραδείγματα πρὸ ὀφθαλμῶν τεθέντα παύσει τὴν  
 ἔκπληξιν. νυνὶ δὲ τὸ ἄηθες ταραττεῖ τὴν αἴσθησιν καὶ δείκ-  
 νουσιν ἀπειρίαν τῶν φύσει συμβαινόντων καὶ τοῦ βίου παντός,  
 οἷον εἴ τις λέγοι τὰ περὶ Θήραν καὶ Θηρασίαν νήσους ἰδρυμένας at Thera.  
 10 ἐν τῷ μεταξὺ πόρῳ Κρήτης καὶ τῆς Κυρηναίας, ὧν ἡ Θήρα μη-  
 τρόπολις ἐστὶ τῆς Κυρήνης, καὶ τὴν Αἴγυπτου καὶ πολλὰ μέρη  
 τοιαῦτα τῆς Ἑλλάδος. ἀνὰ μέσον γὰρ Θήρας καὶ Θηρασίας

1. Πρὸς δὲ τὴν ἀθανμαστίαν :  
 'to prevent our marvelling at.'

8. τοῦ βίου παντός : 'of the  
 conditions of life generally.'

10. τῆς Κυρηναίας : in 8. 3. 19  
 Strabo repeats the statement that  
 Thera lay between Crete and Cyrene,  
 which is a manifest blunder. On  
 the other hand, it is clear from 10.

5. I that he was well acquainted with  
 the real position of that island. It  
 has therefore been proposed by Dr.  
 C. Müller (*Index Var. Lect.*, p. 944)  
 to substitute τῆς Ῥηναίας for τῆς  
 Κυρηναίας in both those passages.  
 The form Ῥηναία is found as well as  
 Ῥήνεια.

12. ἀνὰ μέσον γὰρ : the island of



ἐκπεσοῦσαι φλόγες ἐκ τοῦ πελάγους ἐφ' ἡμέρας τέτταρας, ὥστε  
 πᾶσαν ζεῖν καὶ φλέγεσθαι τὴν θάλατταν, ἀνεφύσησαν κατ'  
 ὀλίγον ἐξαιρομένην ὡς ἂν ὀργανικῶς συντιθεμένην ἐκ μύδρων  
 νῆσον ἐπέχουσαν δώδεκα σταδίων τὴν περίμετρον. μετὰ δὲ  
 τὴν παύσαν τοῦ πάθους ἐθάρρησαν πρῶτοι Ῥόδιοι θαλαττοκρα- 5  
 τοῦντες ἐπιπροσπλευσαι τῷ τόπῳ καὶ Ποσειδῶνος Ἀσφαλίου  
 ἱερὸν ἰδρῦσασθαι κατὰ τὴν νῆσον. ἐν δὲ τῇ Φοινίκη φησὶ  
 in Phoenicia, Ποσειδῶνιος γενομένου σεισμοῦ καταποθῆναι πόλιν ἰδρυμένην  
 ὑπὲρ Σιδῶνος, καὶ αὐτῆς δὲ Σιδῶνος σχεδόν τι τὰ δύο μέρη  
 πεσεῖν, ἀλλ' οὐκ ἀθρώως, ὥστε μὴ πολὺν φθόρον ἀνθρώπων 10  
 γενέσθαι. τὸ δ' αὐτὸ πάθος καὶ ἐπὶ τὴν Συρίαν ὄλην διέτεινε,  
 μετρίως δέ πως. διέβη δὲ καὶ ἐπὶ τινὰς νήσους τὰς τε Κυκλά-  
 at Chalcis, δας καὶ τὴν Εὐβοίαν, ὥστε τῆς Ἀρεθούσης (ἔστι δ' ἐν Χαλκίδι  
 κρήνη) τὰς πηγὰς ἀποτυφλωθῆναι, συχραῖς δ' ἡμέραις ὕστεροι  
 ἀναβλύσαι κατ' ἄλλο στόμιον, μὴ παύεσθαι δὲ σειομένην τὴν 15  
 νῆσον κατὰ μέρη πρὶν ἢ χάσμα γῆς ἀνοιχθῆν ἐν τῷ Δηλάντῳ  
 πεδίῳ πηλοῦ διαπύρου ποταμὸν ἐξήμεσε.  
 in Troas, 17. Πολλῶν δὲ συναγωγὰς ποιησαμένων τοιαύτας, ἀρκέσει τὰ

Thera is crescent-shaped, and encloses a bay on the north, east, and south, while on the western side lies the island of Therasia. The encircling wall thus formed is eighteen miles round in its inner rim, and is broken in two places, where the extremities of the two islands are separated from one another by straits. In the middle of the basin there rise from the sea in close proximity to one another three small islands, called respectively Palaea, Mikra, and Nea Kaumene, or the Old, the Little, and the New Burnt Island: the first-named of these was elevated in the eruption of 196 B.C., which is here described by Strabo, and the other two in the eruptions of 1573 and 1707 A.D. Most geologists believe that the whole of the

area of this basin was once covered by a single volcanic cone, which afterwards fell in, while the position of the crater was that now occupied by the Kaumene islands. Lyell, *Principles*, 2. pp. 65-75; Tozer, *Islands of the Aegean*, pp. 97-100.

5. **θαλαττοκρατοῦντες**: 'at the time of their maritime supremacy.' The period referred to is that preceding the fall of the Macedonian monarchy in 168 B.C.

6. **Ἀσφαλίῳ**: 'the Securer.'

16. **τῷ Δηλάντῳ πεδίῳ**: the level ground at the back of Chalcis.

18. **συναγωγὰς**: 'collections of instances.'

**ἀρκέσει οἰκείως παρατεθέντα**: 'it will suffice if we place before the reader so as to illustrate the matter on hand.'

ὑπὸ τοῦ Σκηψίου Δημητρίου συνηγμένα οἰκείως παρατεθέντα.  
μνησθεὶς γὰρ τῶν ἐπῶν τούτων,

κρουνῶ δ' ἴκανον καλλιρρώ, ἔνθα τε πηγαὶ  
δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.  
ἡ μὲν γὰρ θ' ὕδατι λιαρῶ,  
ἡ δ' ἑτέρη θέρεϊ προρέει εἰκυῖα χαλάσῃ,

11. 22 1. 17

οὐκ ἔῃ θαναμάζειν, εἰ νῦν ἡ μὲν τοῦ ψυχροῦ ὕδατος μένει πηγῆ,  
ἡ δὲ τοῦ θερμοῦ οὐχ ὀράται. δεῖν γὰρ φησιν αἰτιᾶσθαι τὴν  
ἔκλειψιν τοῦ θερμοῦ ὕδατος. μιμνήσκεται δὲ πρὸς ταῦτα τῶν  
10 ὑπὸ Δημοκλέους λεγομένων, σεισμούς τινας μεγάλους τοὺς μὲν  
πάλαι περὶ Λυδίαν γενομένους καὶ Ἴωνίαν μέχρι τῆς Τρωάδος in Lydia  
ιστοροῦντος, ὅφ' ὧν καὶ κῶμαι κατεπόθησαν καὶ Σίπυλος κατε- and Ionia.  
στράφη κατὰ τὴν Ταντάλου βασιλείαν. . . . καὶ ἐξ ἑλῶν  
λίμναι ἐγένοντο, τὴν δὲ Τροίαν ἐπέκλυσε κύμα. ἡ δὲ Φάρος  
15 ἡ κατ' Αἴγυπτον ἦν ποτε πελαγία, νῦν δὲ τρόπον τινα χερρό-  
νησος γέγονεν ὡς δ' αὐτῶς καὶ Τύρος καὶ Κλαζομεναί. ἡμῶν

1. τοῦ Σκηψίου Δημητρίου: see Gen. *Intro.*, p. 47. Demetrius of Scepsis was Strabo's chief authority on the Troad.

3. κρουνῶ: the two fountains which Homer mentions in this passage are a great topographical difficulty. As long as the hill of Bunarbashi was regarded as the site of Troy, they were identified with the sources that issue at its foot, though there is no difference of temperature between these, any more than there was between those that Strabo refers to. In the neighbourhood of Hissarlik there are no such sources at the present day.

10. Δημοκλέους: of Phigaleia in Arcadia; a historian, of whom little is known.

13. βασιλείαν: Meineke, following Groskurd, believes that after this word a clause corresponding to that introduced by τοὺς μὲν has fallen out of the text.

14. ἡ δὲ Φάρος: Strabo has somewhat curiously introduced, both here and in § 18, a number of artificial changes, wrought by the hand of man, among those due to natural causes. Possibly his object was to promote ἀθαναστία by the comparison. The island of Pharos became a peninsula when it was joined to the mainland by the dam called the ἑπαστάδιον χάσμα, which is described in 17. 1. 6, No. 79.

16. Τύρος καὶ Κλαζομεναί: both these cities, which were built on islands, were joined to the mainland by Alexander. For Tyre see 16. 2. 23, No. 76. According to Pausanias (7. 3. 9) Alexander intended to do this for Clazomenae, but Strabo is right in saying that the work was carried out, for Chandler (*Travels in Asia Minor*, I. p. 108) found the remains of the mole, which is a quarter of a mile in length, and about 30 feet in width.

δ' ἐπιδημούντων ἐν Ἀλεξανδρείᾳ τῇ πρὸς Αἰγύπτῳ, περὶ Πηλοῦ-  
 σιον καὶ τὸ Κάσιον ὄρος μετεωρισθὲν τὸ πέλαγος ἐπέκλυσε τὴν  
 γῆν καὶ νῆσον ἐποίησε τὸ ὄρος, ὥστε πλωτὴν γενέσθαι τὴν παρὰ  
 τὸ Κάσιον ὁδὸν τὴν εἰς Φοινίκην. οὐδὲν οὖν θαυμαστὸν οὐδ' εἶ  
 ποτε διαστὰς ὁ ἰσθμὸς ἢ ἕζημα λαβὼν ὁ διείργων τὸ Αἰγύπτιον 5  
 πέλαγος ἀπὸ τῆς Ἐρυθρᾶς θαλάττης ἀποφανεῖ πορθμὸν καὶ  
 σύρρον ποιήσει τὴν ἐκτὸς θάλατταν τῇ ἐντός, καθάπερ ἐπὶ τοῦ  
 κατὰ τὰς Ἡρακλείους Στήλας πορθμοῦ συνέβη. εἴρηται δὲ  
 περὶ τῶν τοιούτων τινὰ καὶ ἐν ἀρχαῖς τῆς πραγματείας, ἃ δεῖ  
 συμφέρειν εἰς ἐν καὶ τὴν πίστιν ἰσχυρὰν κατασκευάζειν τῶν τε 10  
 τῆς φύσεως ἔργων καὶ τῶν ἄλλως γινομένων μεταβολῶν.

18. Τὸν τε Πειραιᾶ νησιάζοντα πρότερον καὶ πέραν τῆς ἀκτῆς  
 κείμενον οὕτως φασὶν ὀνομασθῆναι· ὑπεναντίως δ' ἡ Λευκάς  
 Κορινθίων τὸν ἰσθμὸν διακοψάντων νῆσος γέγονεν, ἀκτὴ πρότε-  
 ρον οὕσα· περὶ ταύτης γάρ φασι λέγειν τὸν Λαέρτην, 15

Οἰ. 24.  
376.

οἷος Νήρικον εἶλον ἐκτίμενον ποτλίεθρον,  
 ἀκτὴν ἠπέριοιο·

ἐνταῦθα μὲν δὴ διακοπαὶ χειρότμητοι γεγόνασιν, ἀλλαχόθι δὲ  
 προσχώσεις ἢ γεφυρώσεις, καθάπερ ἐπὶ τῆς πρὸς Συρακούσαις  
 νήσου νῦν μὲν γέφυρά ἐστιν ἢ συνάπτουσα αὐτὴν πρὸς τὴν 20

1. ἐπιδημούντων: Strabo resided for a considerable time in Alexandria; cp. 2. 3. 5 ἐπιδημούντες τῇ Ἀλεξανδρείᾳ πολὺν χρόνον.

τῇ πρὸς Αἰγύπτῳ: so called to distinguish it from Alexandria Troas and other cities of the same name.

4. οὐδὲν οὖν θαυμαστὸν: the operations of nature, on which Strabo is here speculating, have been anticipated by the construction of the Suez canal. Lyell has similarly speculated on the effects of the subsidence of the isthmus of Panama, through which, in fact, at an early period water-communication did exist: *Principles*, 2. p. 450, and 1. p. 258.

8. κατὰ τὰς Ἡρακλείους Στήλας: cp. 1. 3. 6.

9. ἐν ἀρχαῖς: in 1. 3. 4, No. 4.

13. οὕτως ὀνομασθῆναι: received this name from lying over against (πέραν) the coast. The view that the hill of Piræus was once an island receives some confirmation from the name Ἀλίπεδον, which was applied to the level ground to the northward of it, between the bay of Phalerum and the Piræic harbour.

14. νῆσος γέγονεν: see the fuller account in 10. 2. 8, No. 48.

20. γέφυρα: for the connexion of Ortygia with the mainland at different periods see note on 6. 2. 4, No. 31.

ἡπειροι, πρότερον δὲ χῶμα, ὡς φησιν Ἴβυκος, λογαίου λίθου, ὃν καλεῖ ἐκλεκτόν. Βοῦρα δὲ καὶ Ἑλίκη ἢ μὲν ὑπὸ χάσματος ἢ δ' ὑπὸ κύματος ἠφανίσθη. περὶ Μεθώνην δὲ τὴν ἐν τῷ <sup>at Methone,</sup> Ἑρμιονικῷ κόλπῳ ὄρος ἑπταστάδιον τὸ ὕψος ἀνεβλήθη γειγῆς θέντος ἀναφυσήματος φλογώδους, μεθ' ἡμέραν μὲν ἀπρόσιτον ὑπὸ τοῦ θερμοῦ καὶ τῆς θειώδους ὀσμῆς, νύκτωρ δ' ἐκλάμπον πόρρω καὶ θερμαῖνον ὥστε ζεῖν τὴν θάλατταν ἐπὶ σταδίουσ πέντε, θολερὰν δ' εἶναι καὶ ἐπὶ εἴκοσι σταδίουσ, προσχωσθήναι

1. Ἴβυκος: the poet of Rhegium, who lived at the court of Polycrates about 540 B.C.

λογαίου λίθου, ὃν καλεῖ ἐκλεκτόν: Strabo here clearly regards λογαῖος and ἐκλεκτός as equivalent in meaning, though λογός and λογάδην are used, not of 'selected stones,' but of 'unhewn stones, taken as they were picked;' see Liddell and Scott, s.v. λογός. The original passage of Ibycus (No. 20 in Bergk, *Poet. Lyr. Gr.*), as it has been preserved for us in Schol. Pind.

1. 1, is Παρὰ χέρσον λίθινον τὸν παλάμαισ βροτῶν: the reading ἐκλεκτὸν παλάμαισ for τὸν παλάμαισ, which is now generally adopted, was suggested by Boeckh on the strength of the present passage of Strabo. It is strange, to say the least, that Strabo should explain a familiar word, like ἐκλεκτός, by one of very rare occurrence, such as λογαῖος: possibly, however, λογαῖος, though unusual in literature, may have been an ordinary term among builders.

2. Βοῦρα δὲ καὶ Ἑλίκη: these two cities, which were situated near Aegium on the coast of Achaia, were destroyed in the year 373 B.C., two years before the battle of Leuctra; see the description in 8. 7. 2, 5; also Pausan. 7. 24. 12: Ἐπῆλθε γὰρ σφισιν ἐπὶ πολὺ τῆσ χώρασ ἢ θάλασσα καὶ τὴν Ἑλίκην περιέλαβεν ἐν κύκλῳ πᾶσαν· καὶ δὴ καὶ τὸ ἄλσος τοῦ Ποσειδῶνος ἐπὶ τοσοῦτον ἐπέσχευ

ὁ κλύδων ὡσ τὰ ἄκρα τῶν δένδρων σύνοπτα εἶναι μόνον· σείσαντος δὲ ἐξαίφνης τοῦ θεοῦ, καὶ ὁμοῦ τῷ σεισμῷ τῆσ θαλάσσης ἀναδραμούσης, μαθείλκυσεν αὐτανδρον τὸ κύμα τὴν Ἑλίκην.

4. Ἑρμιονικῷ: this is an error; Methone or Methana is situated on the northern coast of Argolis, opposite Aegina.

ἑπταστάδιον: i.e. 4,249 feet, 607 feet being the computation for the stade; this is not far from double the real height, which is 2,431 feet.

5. ἀναφυσήματος: the eruption in which this mountain was elevated took place about the year 282 B.C. It has been described in the following passage of Ovid, which Humboldt (*Cosmos*, 1. p. 239, Otté's trans.) speaks of as being accurate in its scientific theory. 'Est prope Pitthaeam tumulus Troezena, sine ullis | Arduus arboribus, quondam planissima campi | Area, nunc tumulus: nam, res horrenda relatu, | Vis fera ventorum, caecis inclusa cavernis, | Exspirare aliqua cupiens, luctataque frustra | Liberiore frui caelo, cum carcere rima | Nulla foret toto, nec pervia flatibus esset, | Extentam tumefecit humum: ceu spiritus oris | Tendere vesicam solet, aut derepta bicorni | Terga capro: tumor ille loci permansit, et alti | Collis habet speciem, longoque induruit aevo.' *Met.* 15. 296-306.'

at the  
Copaic  
lake,

δὲ πέτραις ἀπορρώξι πύργων οὐκ ἐλάττωσιν. ὑπὸ δὲ τῆς Κω-  
παίδος λίμνης ἢ τε Ἄρνη κατεπόθη καὶ Μίδεια, ἅς ὠνόμακεν  
ὁ ποιητὴς ἐν τῷ καταλόγῳ,

Il. 2. 507.

οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν.

in the  
Echinades,

καὶ ὑπὸ τῆς Βιστονίδος δὲ καὶ τῆς νῦν Ἀφνίτιδος λίμνης εἰοίκασι  
κατακεκλύσθαι πόλεις τινὲς Θρακῶν, οἳ δὲ καὶ Τρηρῶν, ὡς  
συνοίκων τοῖς Θραξίν ὄντων. καὶ ἡ πρότερον δὲ Ἀρτεμίτα  
λεγομένη μία τῶν Ἐχινάδων νήσων ἠπειρος γέγονε· καὶ ἄλλας  
δὲ τῶν περὶ τὸν Ἀχελῶν νησιῶν τὸ αὐτὸ πάθος φασὶ παθεῖν  
ἐκ τῆς ὑπὸ τοῦ ποταμοῦ προχώσεως τοῦ πελάγους, συγχοῦνται  
δὲ καὶ αἱ λοιπαί, ὡς Ἡρόδοτός φησι. καὶ Αἰτωλικαὶ δὲ τινες  
ἄκραι εἰσὶ νησίζουσαι πρότερον· καὶ ἡ Ἀστερία ἠλλακται, ἣν  
Ἀστερίδα φησὶν ὁ ποιητὴς·

Od. 4. 844.

ἔστι δὲ τις νήσος μέσση ἀλλὴ πετρήεσσα,

Ἀστερίς, οὐ μεγάλη, λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
ἀμφίδυμοι·

νυνὶ δὲ οὐδ' ἀγκυροβόλιον εὐφυνὲς ἔχει. ἐν τε τῇ Ἰθάκῃ οὐδέν

2. **κατεπόθη**: this statement is repeated in 9. 2. 35.

5. **Βιστονίδος**: a large salt-lake, now called the Lake of Lagos, on the Aegean coast of Thrace.

**τῆς νῦν Ἀφνίτιδος**: it seems previously to have been called Dascylitis (13. 1. 9). This lake was situated to the southward of Cyzicus in Troas, and the Thracians here spoken of were the colonists of that race who had settled in Asia Minor; see 13. 1. 8, where also the Tereas are said to have been Thracians.

11. **Ἡρόδοτος**: Herod. 2. 10 τῶν Ἐχινάδων νήσων τὰς ἡμίσεας ἤδη ἠπειρον πεποίηκεν: cp. Thuc. 2. 102; Strabo 10. 2. 19.

**Αἰτωλικαὶ δὲ τινες ἄκραι**: it is difficult to identify these, because the coastline of Aetolia has considerably altered.

13. **Ἀστερίδα**: the island Asteris of Od. 4. 844, which lay between

Ithaca and Cephalonia, was probably a poetic creation; all attempts to identify it have failed: see Merry's *Odyssey* (large ed.), p. 559. From 10. 2. 16 we learn, that Strabo's statement about there being no safe harbourage in the supposed island came from Demetrius of Scepsis.

17. **ἐν τε τῇ Ἰθάκῃ**: on the subject of the topography of Ithaca I altogether agree with the opinion which Dr. Merry has expressed in the following passage (p. 557): 'The most probable view, in our opinion, is that Homer intended to make the home of his hero in the actual island of Ithaca; but in the absence of any personal acquaintance with the scene, the poet could only draw upon such vague information as might be accessible, as to the geographical position of the place; the details being only a poet's conception of the natural scenery com-



ἔστιν ἄντρον τοιοῦτον οὐδὲ νυμφαῖον, οἷόν φησιν "Ομηρος·  
βέλτιον δὲ αἰτιάσθαι μεταβολὴν ἢ ἄγνοϊαν ἢ κατάψευσιν τῶν  
τόπων κατὰ τὸ μυθῶδες. τοῦτο μὲν δὴ ἀσαφὲς ὄν ἐῶ ἐν κοινῷ  
σκοπεῖν.

- 5 19. Ἡ δὲ Ἄντισσα νήσος ἦν πρότερον, ὡς Μυρσίλος φησί: at Antissa.  
τῆς δὲ Λέσβου καλουμένης πρότερον Ἰσσης, καὶ τὴν νήσον  
Ἄντισσαν καλεῖσθαι συνέβη: τὴν δὲ τῆς Λέσβου πόλις ἐστίν.  
οἱ δὲ καὶ τὴν Λέσβον τῆς Ἰδης ἀπερρωγένοι πεπιστεύκασι,  
καθάπερ τὴν Προχύτην καὶ τὴν Πιθηκοῦσσαν τοῦ Μισσηνοῦ, τὰς  
10 δὲ Καπρέας τοῦ Ἀθηναίου, τὴν Σικελίαν δὲ τῆς Ῥηγίνης, τὴν  
Ἄσσαν δὲ τοῦ Ὀλύμπου. γέγονασι δὲ καὶ περὶ ταῦτα τοιαῦται  
μεταβολαί. καὶ ὁ Λάδων δὲ ὁ ἐν Ἀρκαδίᾳ ἐπέσχε ποτὲ τὸ  
ρέυμα. Δοῦρις δὲ τὰς Ῥάγας τὰς κατὰ Μηδίαν ὠνομάσθαι  
15 γῆς, ὥστε ἀνατραπῆναι πόλεις συχνὰς καὶ κώμας καὶ ποταμοὺς

mon to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar.'

2. ἢ ἄγνοϊαν ἢ: 'than ignorance of the localities on the poet's part, or a false account of them devised in a spirit of fiction.'

5. Ἄντισσα: a city in the west of Lemnos; Pliny also (2. 204) and Ovid (*Met.* 15. 287) mention its having been joined to the mainland. Whether Lesbos was ever called Issa may be doubted, but Steph. Byz. (s. v. Ἰσσα) speaks of a town in Lemnos of that name, and this may have been opposite Antissa. Conze, however, who fixes the site of Antissa at some ruins to the northward of the town of Sigri (*Reise auf der Insel Lemnos*, p. 26), regards it as very doubtful whether that place ever was an island.

Μυρσίλος: a historical writer of Methymna in Lesbos, date unknown.

10. τοῦ Ἀθηναίου: Minervae Pro-

montorium, the southern limit of the bay of Naples.

τὴν Ἄσσαν; the gorge of Tempe was fabled to have been broken open by the trident of the earth-shaking god, whence its name—τὰ Τέμπεα, 'the Rents'—was thought by C. O. Müller to be derived from τέμνω.

12. ἐπέσχε ποτὲ τὸ ρεῦμα: this was caused by the stoppage of the outlet of the lake Pheneus, from which the Ladon flowed; see 8. 8. 4.

13. Δοῦρις: a native of Samos, and writer of historical works, in the latter half of cent. 4 B.C.

Ῥάγας: this town is mentioned in Tobit 1. 14—'Rages a city of Media'—as a place to which Jewish exiles were sent. Arrian (*Anab.* 3. 20. 2) speaks of it as being one day's journey from the Pylae Caspiae, while Strabo (11. 9. 1) says 500 stades. As it was a Median city, the derivation of the name from Ῥήγγυμι was probably an afterthought of the Greek settlers.



ποικίλας μεταβολὰς δέξασθαι. Ἴων δὲ περὶ τῆς Εὐβοίας φησὶν ἐν Ὀμφάλῃ Σατύροις

Εὐβοίδα μὲν γῆν λεπτοὺς εὐρίπου κλύδων  
Βοιωτίας ἐχώρισ', ἀκτὴν ἔκτεμων  
προβλήτα πορθμῶ.

5

in the  
neighbour-  
hood of  
the Maliac  
Gulf.

20. Δημήτριος δ' ὁ Καλλατιανὸς τοὺς καθ' ὅλην τὴν Ἑλλάδα γενομένους ποτὲ σεισμοὺς διηγούμενος τῶν τε Λιχάδων νήσων καὶ τοῦ Κηναίου τὰ πολλὰ καταδύναί φησι, τὰ τε θερμὰ τὰ ἐν Αἰδηψῶ καὶ Θερμοπύλαις ἐπὶ τρεῖς ἡμέρας ἐπισχεθέντα πάλιν ῥυῆναι, τὰ δ' ἐν Αἰδηψῶ καὶ καθ' ἑτέρας ἀναρραγῆναι πηγὰς.<sup>10</sup> Ὁρεοῦ δὲ τὸ πρὸς θαλάττῃ τεῖχος καὶ τῶν οἰκιῶν περὶ ἑπτα-

2. Σατύροις: 'a satyric drama.'

3. Εὐβοίδα μὲν: this passage from Ion is No. 11 in Wagner's *Fragm. Trag. Gr.* (vol. 3. p. 32); the last two lines were restored by Bentley from a corrupt original. By ἀκτὴν προβλήτα is meant the projecting ground on which the city of Chalcis stands; but Wagner makes out a good case for the reading Βοιωτίας ἐχώρισ' ἀκτῆς, ἔκτεμων | προβλήτα πορθμῶν. The question still remains, whether the violation of the cretic pause is admissible in a satyric drama. The rule is twice violated in the *Cyclops* (ll. 304, 672), but never in the satyric fragments; so that, though it was less absolute than in tragedy, it seems to have been very generally observed. Hence it may be doubted whether it is justifiable to contravene it in emending a passage.

6. Δημήτριος δ' ὁ Καλλατιανὸς: see Gen. *Introd.*, p. 47.

7. τῶν τε Λιχάδων: it has been mentioned in the introductory notice to this extract that a line of earthquake movement ran through the neighbourhood of the Maliac gulf, and it is in that region that the places lie which are enumerated in the following section. In doing so,

Strabo in the main follows round the coast of that gulf and of the adjacent part of the Euboic sea. Commencing with the north-western angle of Euboea, he mentions the promontory of Cenaeum and the Lichades islands which lie off it, Aedepsus, where the hot-springs and baths were famous in antiquity, and are so at the present day, and Oreus on the northern coast. In Phthiotis he names the important towns of Larissa Cremaste, and Lamia, and, in the interval between them, Echinus and Phalara, the port of Lamia. Then, turning to the southern shore of the Maliac gulf, he introduces Heracleia and Alpeni or Alponus in the territory of Trachis; among the Epicnemidian Locrians, Scarpheia, Tarphe, and Thronium, by which town flowed the river Boagrius; then, in the interval between the two Locrian territories, the Phocian port of Daphnus; and finally, in Opuntian Locris, Alope, Cynus, Opus, the hill-fort of Oeum, and the island of Atalante adjoining the coast, which is here described as lying 'over against Euboea' (πρὸς Εὐβοίᾳ).

κοσίας συμπεσεῖν, Ἐχίνου τε καὶ Φαλάρων καὶ Ἡρακλείας τῆς  
 Τραχίνος, τῶν μὲν πολὺ μέρος πεσεῖν, Φαλάρων δὲ καὶ ἕξ  
 ἐδάφους ἀνατραπῆναι τὸ κτίσμα. παραπλήσια δὲ συμβῆναι  
 καὶ Λαμιεῦσι καὶ Λαρισαίοις· καὶ Σκάρφειαν δ' ἐκ θεμελίων  
 5 ἀναρριφῆναι, καὶ καταδῦναι σώματα χιλίων καὶ ἑπτακοσίων οὐκ  
 ἐλάττω, Θρονίου δ' ὑπὲρ ἡμισυ τούτων· κῦμά τε ἔξαρθῆν  
 τριχῆ τὸ μὲν πρὸς Τάρφην· ἐνεχθῆναι καὶ Θρόνιον, τὸ δὲ πρὸς  
 Θερμοπύλας, ἄλλο δὲ εἰς τὸ πεδῖον ἕως τοῦ Φωκικοῦ Δαφ-  
 νούντος, πηγὰς τε ποταμῶν ξηρανθῆναι πρὸς ἡμέρας τινάς· τὸν  
 10 δὲ Σπερχεῖον ἀλλάξαι τὸ ρεῖθρον καὶ ποιῆσαι πλωτὰς τὰς  
 ὁδοὺς, τὸν δὲ Βοάγριον κατ' ἄλλης ἐνεχθῆναι φάραγος, καὶ  
 Ἀλόπης δὲ καὶ Κύνου καὶ Ὀποῦντος πολλὰ καταβλαβῆναι μέρη.  
 Οἶον δὲ τὸ ὑπερκείμενον φρούριον πᾶν ἀνατραπῆναι, Ἐλατείας  
 δὲ τοῦ τείχους καταρραγῆναι μέρος, περὶ δὲ Ἄλπωνον θερμο-  
 15 φορίων ὄντων πέντε καὶ εἴκοσι παρθένους ἀναδραμούσας εἰς  
 πύργοι τῶν ἑλλιμενίων κατὰ θέαν, πεσόντος τοῦ πύργου, πεσεῖν  
 καὶ αὐτὰς εἰς τὴν θάλατταν. λέγουσι δὲ καὶ τῆς Ἀταλάντης  
 τῆς πρὸς Εὐβοίᾳ τὰ μέσα ῥήγματος γειομένου διάπλουι δέξα-  
 σθαι μεταξύ, καὶ τῶν πεδίων ἕνια καὶ μέχρι εἴκοσι σταδίων  
 20 ἐπικλυσθῆναι, καὶ τριήρη τιὰ ἐκ τῶν νεωρῶν ἔξαρθεῖσαι  
 ὑπερπεσεῖν τοῦ τείχους.

16. πύργον τῶν ἑλλιμενίων: 'one of the towers at the harbour.'

17. Ἀταλάντης: in Thuc. 3. 89 the inundation is mentioned, and the destruction of a trireme, but nothing is said as to the island being rent asunder: περὶ Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσον

παραπλησία γίγνεται ἐπίκλυσις, καὶ τοῦ τε φρουρίου τῶν Ἀθηναίων παρέλλε, καὶ δύο νεῶν ἀνεικλυσμένων τὴν ἑτέραν κατέαξεν.

20. ἔξαρθεῖσαν: Madvig's correction for ἔξαιρεθεῖσαν: *Advers. Crit.* 1. p. 525.

## BOOK II.

### PROLEGOMENA.

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#### NO. 6.—SHAPE OF THE INHABITED WORLD.

(II. 5. 14, 15.)

STRABO regarded the inhabited world as lying entirely within the northern hemisphere, and as forming an irregular oblong, the extremities of which tapered off to a point both to east and west, the lines of coast converging on the one side towards the land of the Coniaci, on the other towards the Sacrum Promontorium. (See the Map of the World according to Strabo, p. 55.) This area was conceived as extending to a much greater distance in those directions than it did from north to south. Its greatest length corresponded to a parallel, or line of latitude, commencing from the Sacrum Promontorium (*Cape St. Vincent*), and drawn through the Fretum Gaditanum (*Straits of Gibraltar*), the Fretum Siculum (*Straits of Messina*), and Rhodes, and afterwards along the course of the Taurus, which was supposed to intersect Asia, to the extremity of that continent. Its greatest breadth was estimated by a meridian, or line of longitude, starting from the parallel of the Thurifera Regio (*ἡ Κωνναμομοφόρος γῆ*), as the south-eastern angle of Africa was called, and passing through the Nile Valley, Alexandria, Rhodes, the Troad, Byzantium, the mouth of the Borysthenes (cp. 2. 5. 7), and Northern Europe, as far as the parallel of Ierne (*Ireland*). If the latter of these two lines appears to us to deviate considerably from what we know to be the true direction, we should bear in mind the extreme difficulty under which the ancients laboured in determining the meridians of places, owing to the

absence of any such instrument as the magnetic needle. For geographical purposes this oblong area was supposed to be inscribed within a parallelogram, the sides of which were drawn so as to pass through its extreme limits.

14. Ἔστι δὴ τι χλαμυδοειδὲς σχῆμα τῆς γῆς τῆς οἰκουμένης, Its greatest breadth  
 οὗ τὸ μὲν πλάτος ὑπογράφει τὸ μέγιστον ἢ διὰ τοῦ Νείλου  
 γραμμῆ, λαβοῦσα τὴν ἀρχὴν ἀπὸ τοῦ διὰ τῆς Κυναμωμοφόρου  
 παραλλήλου καὶ τῆς τῶν Αἰγυπτίων τῶν φυγάδων γήσου μέχρι  
 5 τοῦ διὰ τῆς Ἰέρρης παραλλήλου, τὸ δὲ μῆκος ἢ ταύτη πρὸς and length.  
 ὀρθὰς ἀπὸ τῆς ἐσπέρας διὰ Στηλῶν καὶ τοῦ Σικελικοῦ πορθμοῦ  
 μέχρι τῆς Ῥοδίας καὶ τοῦ Ἰσσηκοῦ κόλπου, παρὰ τὸν Ταῦρον  
 ἰούσα τὸν διεξωκῶτα τὴν Ἀσίαν καὶ καταστρέφοντα ἐπὶ τὴν  
 ἔψαν θάλατταν μεταξὺ Ἰνδῶν καὶ τῶν ὑπὲρ τῆς Βακτριανῆς  
 10 Σκυθῶν. δεῖ δὴ νοῆσαι παραλληλόγραμμόν τι, ἐν ᾧ τὸ Its shape.  
 χλαμυδοειδὲς σχῆμα ἐγγέγραπται οὕτως ὥστε τὸ μῆκος τῷ  
 μήκει ὁμολογεῖν καὶ ἴσον εἶναι τὸ μέγιστον καὶ τὸ πλάτος τῷ  
 πλάτει. τὸ μὲν δὴ χλαμυδοειδὲς σχῆμα οἰκουμένη ἐστὶ· τὸ δὲ  
 πλάτος ὀρίζεσθαι ἔφαμεν αὐτῆς ταῖς ἐσχάταις παραλλήλοις

1. χλαμυδοειδὲς: 'mantle-shaped'; the form of the Chlamys, or Greek mantle, was oblong, and usually about twice as long as it was broad; and a gore, or triangular piece (περόν, πτέρυξ), was attached to either extremity (see Rich, *Dict. of R. and G. Antiquities*, p. 155). This latter feature is referred to below in the words, ὅτι δ' αὐτῆς χλαμυδοειδὲς τὸ σχῆμά ἐστι, [φανερὸν ἐστίν] ἐκ τοῦ τὰ ἄκρα μνουρίζειν.

4. τῆς τῶν Αἰγυπτίων τῶν φυγάδων γήσου: these Egyptians are the Automoli of Herod. 2. 30, who deserted from Psammitichus and settled among the Aethiopians. Strabo informs us, in 16. 4. 8, that in that country they were called Sembratae, i. e. 'immigrants,' and that the island which they occupied

was situated in the Nile higher up the stream than Meroë.

5. ταύτη πρὸς ὀρθὰς: sub. γωνίας: 'at right angles to this.'

8. διεξωκῶτα: 'dividing,' in the same sense in which the passages which separated the tiers of seats in a Greek theatre were called διαζώματα. Cp. II. I. 2, No. 50 Ὅ γὰρ Ταῦρος μέσην πᾶς διέζωκε ταύτην τὴν ἡπειρον.

καταστρέφοντα: 'ending.'

12. ἴσον εἶναι τὸ μέγιστον: i. e. that the extremities of the chlamys-shaped figure are to touch the lines which form the sides of the parallelogram.

14. ταῖς ἐσχάταις: 'by the outermost lines of the parallelogram, which mark off the habitable from the uninhabitable part in both directions,' i. e. both to north and south.

The parallels that bound it.

πλευραῖς, ταῖς διοριζούσαις τὸ οἰκήσιμον αὐτῆς καὶ τὸ ἀοίκητον ἐφ' ἑκάτερα. αὐταὶ δ' ἦσαν πρὸς ἄρκτοις μὲν ἢ διὰ τῆς Ἰέρνης, πρὸς δὲ τῇ διακεκαυμένη ἢ διὰ τῆς Κινναμωμοφόρου· αὐταὶ δὲ προσεκβαλλόμεναι ἐπὶ τε τὰς ἀνατολὰς καὶ ἐπὶ τὰς δύσεις μέχρι τῶν ἀνταιρόντων μερῶν τῆς οἰκουμένης ποιήσουσι τὴν 5 παραλληλόγραμμον πρὸς τὰς ἐπιξενυγνούσας διὰ τῶν ἄκρων αὐτάς. ὅτι μὲν οὖν ἐν τούτῳ ἐστὶν ἡ οἰκουμένη, φανερὸν ἐκ τοῦ μήτε τὸ πλάτος αὐτῆς τὸ μέγιστον ἕξω πίπτει αὐτοῦ μήτε

Its tapering extremities.

τὸ μήκος· ὅτι δ' αὐτῆς χλαμυδοειδὲς τὸ σχῆμά ἐστι, ἐκ τοῦ τὰ ἄκρα μνουρίζειν τὰ τοῦ μήκους ἑκατέρωθεν, κλυζόμενα ὑπὸ τῆς 10 θαλάττης, καὶ ἀφαιρεῖν τοῦ πλάτους· τοῦτο δὲ δῆλον ἐκ τῶν περιπλευσάντων τὰ τε ἕξω μέρη καὶ τὰ δυσμικὰ ἑκατέρωθεν.

The S.E. coast.

τῆς τε γὰρ Ἰνδικῆς νοτιωτέραν πολὺ τὴν Ταπροβάνην καλουμένην νῆσον ἀποφαίνουσι, οἰκουμένην ἔτι καὶ ἀνταίρουσαν τῇ τῶν Αἰγυπτίων νήσῳ καὶ τῇ τὸ κιννάμωμον φερούση γῆ· τὴν 15

The N.E. coast.

γὰρ κρᾶσιν τῶν ἀέρων παραπλησίαν εἶναι· τῆς τε μετὰ τοὺς Ἰνδοὺς Σκυθίας τῆς ὑστάτης ἀρκτικώτερα ἐστὶ τὰ κατὰ τὸ

3. τῇ διακεκαυμένη: sub. ζώνη, 'the torrid zone.'

αὐταὶ δὲ: 'these, being produced to east and west as far as the furthest parts of the inhabited world which are in the same parallel, will form a parallelogram with the lines (meridians) that join them, passing through their extremities.' For ἀνταίρειν in the sense of 'to be in the same parallel' cp. 2. 1. 2 τὰ τῆς Ἰνδικῆς ἄκρα τὰ μεσημβρινώτατα ὁμολογοῦσι πολλοὶ τοῖς κατὰ Μέρῳν ἀνταίρειν τόποις.

10. μνουρίζειν: 'fine off,' 'taper off.'

11. ἀφαιρεῖν τοῦ πλάτους: 'diminish the width.'

τοῦτο δὲ δῆλον: the remainder of this section together with § 15 are devoted to showing that the world fines off to a point to east and west; but the passage from κείται δὲ τὸ ἢ ταύτη παραλία is

intended to prove the subordinate point, that the Sacrum Promontorium is in the same latitude as Rhodes.

13. τῆς τε γὰρ Ἰνδικῆς: the argument here is that, as the island of Taprobane (*Ceylon*)—which is within (not south of) the habitable region (*οἰκουμένην ἔτι*), and is proved by similarity of temperature to be in the same parallel with the settlement of the Egyptian deserters and the Thurifera Regio—lies a long distance to the southward of India, there must be a considerable northerly slope between the south of Africa and that country. We must remember that Strabo was unaware that India was a peninsula projecting towards the S., but regarded its extremity (now *Cape Comorin*) as forming the easternmost point of Asia.

16. κρᾶσιν: 'temperature.'



στόμα τῆς Ἑρκανίας θαλάττης καὶ ἔτι μᾶλλον τὰ κατὰ τὴν Ἰέρην. ὁμοίως δὲ καὶ περὶ τῆς ἕξω Στηλῶν λέγεται· δυσημικώτατον μὲν γὰρ σημεῖον τῆς οἰκουμένης τὸ τῶν Ἰβήρων ἀκρωτήριον ὃ καλοῦσιν ἱερόν· κεῖται δὲ κατὰ τὴν γραμμὴν πῶς τὴν διὰ Γαδείρων τε καὶ Στηλῶν καὶ τοῦ Σικελικοῦ πορθμοῦ καὶ τῆς Ῥοδίας. συμφωνεῖν γὰρ καὶ τὰ ὠροσκοπεῖα καὶ τοὺς ἀνέμους φασὶ τοὺς ἑκατέρωσε φοροὺς καὶ τὰ μίκη τῶν μεγίστων ἡμερῶν τε καὶ νυκτῶν· ἔστι γὰρ τετταρεσκαίδεκα ὥρων ἰσημερινῶν καὶ ἡμίσιους ἢ μεγίστη τῶν ἡμερῶν τε καὶ νυκτῶν. 10 ἔν τε τῇ παραλία τῇ κατὰ Γάδειρα καὶ Ἰβηρὰς ποτε ὄρασθαι. Ποσειδώνιος δ' ἔκ τινος ὑψηλῆς οἰκίας ἐν πόλει διεχούσῃ τῶν τόπων τούτων ὅσον τετρακοσίους σταδίους φησὶν ἰδεῖν ἀστέρα,

The Sacrum Promontorium in the parallel of Rhodes.

1. τῆς Ἑρκανίας θαλάττης: another name for the Caspian. Strabo regarded this sea as an inlet from the northern ocean; cp. II. 6. 1 ἔστι δ' ὁ κόλπος ἀνέχων ἐκ τοῦ ὠκεανοῦ πρὸς μεσημβρίαν κατ' ἀρχὰς μὲν ἰκανῶς στενός, ἐνδοτέρω δὲ πλατύνεται προϊών. Herodotus (I. 203) was aware that the Caspian was an inland sea, but between his time and that of Strabo the erroneous belief had grown up; it was reserved for Ptolemy to restore the true view.

3. σημεῖον: 'point'; it was a mistake to say that the Sacrum Promontorium is the westernmost point of the inhabited world, for the Promontorium Magnum in Lusitania lies further to the west, and parts of Africa much more so.

6. ὠροσκοπεῖα: 'sun-dials.'

7. φοροῦς: 'tending,' 'blowing'; in 6. 3. 5 φορὸν πνεῦμα means 'a favourable wind,' but this meaning is unsuitable here: what is referred to are periodical winds, i. e. those that blow regularly at certain seasons.

8. ἔστι γὰρ: 'in those places the longest day and the longest night consist of 14½ equinoctial hours each.' The words καὶ ἡμίσιους,

which are not in the MSS., were introduced into the text by Groskurd after Gosselin's suggestion from 2. 5. 39, where the same computation is made. The form ἡμίσιους, which belongs to the later Attic, is found elsewhere in Strabo, e. g. 5. 2. 5 τοῦ ἡμίσιους ἔλαττον.

9. ἰσημερινῶν: as the ancients divided the day and the night into twelve hours each, irrespectively of the difference in the length of the two at different times of the year, the length of the hours varied, and it was only at the equinoxes that they were equal; hence, when hours of the length which we observe at the present day were spoken of, the term 'equinoctial hours' was used.

10. καὶ Ἰβηρὰς: these words are corrupt. The most probable emendation that has been suggested for them is that of Meineke (*Vind. Strabon.* p. 12), who would read Καβείρους, which name, according to him, represents a constellation in the neighbourhood of Canopus.

11. Ποσειδώνιος: this geographer travelled through a large part of Spain.



ὄν τεκμαίρεσθαι τὸν Κάνωβον αὐτὸν ἐκ τοῦ τε μικρὸν ἐκ τῆς Ἰβηρίας προελθόντας ἐπὶ τὴν μεσημβρίαν ὁμολογεῖν ἀφορᾶν αὐτὸν καὶ ἐκ τῆς ἱστορίας τῆς ἐν Κνίδῳ· τὴν γὰρ Εὐδόξου σκοπὴν οὐ πολὺ τῶν οἰκίσεων ὑψηλοτέραν εἶναι, λέγεσθαι δ' ὅτι ἐντεῦθεν ἐκεῖνος ἀφεώρα τὸν Κάνωβον ἀστέρα, εἶναι δ' ἐπὶ τοῦ Ῥοδιακοῦ κλίματος τὴν Κνίδον, ἐφ' οὗ καὶ τὰ Γάδειρα καὶ ἡ ταύτη παραλία.

The S.W. coast.

15. Ἐντεῦθεν δὲ πρὸς μὲν τὰ νότια μέρη πλέουσιν ἡ Λιβύη κείται· ταύτης δὲ τὰ δυσμικώτατα μικρῶ τῶν Γαδείρων πρόκειται μᾶλλον, εἴτ' ἄκραν ποιήσαντα στενὴν ἀναχωρεῖ πρὸς ἕω καὶ νότον, καὶ πλατύνεται κατ' ὀλίγον ἕως ἂν τοῖς ἑσπερίοις Αἰθίοψι συνάψῃ. οὗτοι δ' ὑπόκεινται τῶν περὶ Καρχηδόνα τόπων ὕστατοι, συνάπτοντες τῇ διὰ τῆς Κυναμωμοφόρου γραμ-

The N.W. coast.

μῆ. εἰς δὲ τὰναντία πλέουσιν ἀπὸ τοῦ ἱεροῦ ἀκρωτηρίου μέχρι τῶν Ἀρτάβρων καλουμένων ὁ πλοῦς ἐστὶ πρὸς ἄρκτον ἐν δεξιᾷ ἔχουσι τὴν Λυσιτανίαν· εἰθ' ὁ λοιπὸς πρὸς ἕω πᾶς ἀμβλείαν γωνίαν ποιῶν μέχρι τῶν τῆς Πυρήνης ἄκρων τῶν τελευτώντων εἰς τὸν ὠκεανόν. τούτοις δὲ τὰ ἐσπέρια τῆς Βρεττανικῆς ἀντίκειται πρὸς ἄρκτον, ὁμοίως δὲ καὶ τοῖς Ἀρτάβροις ἀντίκεινται πρὸς ἄρκτον αἱ Καπτιτερίδες καλούμεναι νῆσοι πελάγαια κατὰ

3. ἱστορίας: 'scientific (astronomical) observations.'

Εὐδόξου σκοπὴν: 'the observatory of Eudoxus,' the famous astronomer of cent. 4 B. C.: cp. 17. I. 30 ἐν δὲ τῇ Λιβύῃ Κερκέσουρα πόλις κατὰ τὰς Εὐδόξου κειμένη σκοπᾶς· δείκνυται γὰρ σκοπὴ τις πρὸ τῆς Ἡλίου πόλεως, καθάπερ καὶ πρὸ τῆς Κνίδου, πρὸς ἣν ἐσημειοῦτο ἐκεῖνος τῶν οὐρανίων τινὰς κινήσεις.

6. κλίματος: 'parallel'; see note on I. I. 13, No. 2.

10. ἄκραν ποιήσαντα στενὴν: whereas the coast of Africa in this part for a long distance gradually advances westwards as far as Cape Verd, Strabo conceived it as at once making a sharp bend towards the

south-east.

12. ὑπόκεινται: 'lie due south of the Carthaginian territory at the extremity of Libya, touching the parallel of the Thurifera Regio.'

17. τῶν τῆς Πυρήνης ἄκρων: Strabo conceived of the Pyrenees as running due north and south (3. I. 3) and believed that the direction of the coast of Europe after passing them was due north-east, parallel to the coast of Britain (4. 5. 1).

18. τούτοις δὲ: i. e. the westernmost point of Britain lies opposite the extremity of the Pyrenees towards the north.

20. αἱ Καπτιτερίδες: on the position of these, see note on 3. 2. 9, No. 10.

τὸ Βρεττανικὸν πῶς κλίμα ἰδρυμέναι ὥστε δῆλον ἐφ' ὅσου  
 συνάγεται τὰ ἄκρα τῆς οἰκουμένης κατὰ μῆκος ὑπὸ τοῦ περι-  
 κεχυμένου πελάγους εἰς στενόν.

NO. 7.—SEAS AND CONTINENTS OF THE INHABITED WORLD.

(II. 5. 18.)

The contrast between the three continents in respect of the uniformity or variety of their outline, which Strabo introduces in this passage, is of the first importance for historical geography. The same thing has been expressed in another form by the comparison of Africa to the hoof of one of the more unwieldy animals, of Asia to the finer and more flexible paw, and of Europe to the human hand, with the elaborate division of its parts and the opportunities it affords for contact. About one-fourth of the whole area of Europe is occupied by peninsulas; and the coast-line is further indented by numerous creeks and harbours, whence arises its extreme length in comparison with the mass of the country. The effect of this conformation on the inhabitants was to facilitate commerce and intercourse with other peoples, from which resulted the introduction of the arts of life, and of new ideas and more varied modes of thought, the cultivation of a spirit of enterprise, and aspirations after freedom.

18. Λέγομεν δ' ἀναλαμβάνοντες ἀπὸ τῆς πρώτης ὑποτυπώσεως ὅτι ἡ καθ' ἡμᾶς οἰκουμένη γῆ περιρρυτος οὔσα δέχεται κόλπους εἰς ἑαυτὴν ἀπὸ τῆς ἕξω θαλάττης κατὰ τὸν ὠκεανὸν πολλούς, μεγίστους δὲ τέτταρας· ὧν ὁ μὲν βόρειος Κασπία καλεῖται θάλαττα (οἱ δ' Ἑρκανίαν προσαγορεύουσιν), ὁ δὲ Περσικὸς καὶ Ἀράβιος ἀπὸ τῆς νοτίας ἀναχέονται θαλάττης, ὁ μὲν τῆς Κασπίας κατ' ἀντικρὺ μάλιστα ὁ δὲ τῆς Ποντικῆς, τὸν δὲ

Four chief inlets from the ocean.

6. κατὰ τὸν ὠκεανόν: 'in the direction of the ocean.'

8. Ἑρκανίαν: this name, and Strabo's erroneous view of the Caspian, have been already noticed

under 2. 5. 14, No. 6.

10. τῆς Ποντικῆς: another name for the Euxine, which Strabo here uses, notwithstanding that he calls it πάντος Εὐξείνου immediately below.

τέταρτον, ὅσπερ πολὺ τούτους ὑπερβέβληται κατὰ τὸ μέγεθος, ἢ ἐντὸς καὶ καθ' ἡμᾶς λεγομένη θάλαττα ἀπεργάζεται, τὴν μὲν ἀρχὴν ἀπὸ τῆς ἐσπέρας λαμβάνουσα καὶ τοῦ κατὰ τὰς Ἡρακλείους Στήλας πορθμοῦ, μηχανομένη δ' εἰς τὸ πρὸς ἕω μέρος ἐν ἄλλῃ καὶ ἄλλῃ πλάτει, μετὰ δὲ ταῦτα σχιζομένη καὶ τελευ- 5 τῶσα εἰς δύο κόλπους πελαγίους, τὸν μὲν ἐν ἀριστερᾷ, ὄνπερ Εὐξείων πότιον προσαγορεύομεν τὸν δ' ἕτερον τὸν συγκείμενον ἕκ τε τοῦ Αἰγυπτίου πελάγους καὶ τοῦ Παμφυλλίου καὶ τοῦ Ἰσσηκοῦ. ἅπαντες δ' οἱ λεχθέντες κόλποι ἀπὸ τῆς ἕξω θαλάττης στενὸν ἔχουσι τὸν εἴσπλον, μᾶλλον μὲν ὅ τε Ἀράβιος 10 καὶ ὁ κατὰ Στήλας, ἦντον δ' οἱ λοιποί. ἢ δὲ περικλείουσα αὐτοὺς γῆ τριχῆ νερέμηται, καθάπερ εἴρηται. ἢ μὲν οὖν Εὐρώπη πολυσχημονεστάτη πασῶν ἐστίν, ἢ δὲ Λιβυή τὰναντία πέπονθεν, ἢ δὲ Ἀσία μέσην πως ἀμφοῖν ἔχει τὴν διάθεσιν. ἅπασαι δ' ἐκ τῆς ἐντὸς παραλίας ἔχουσι τὴν αἰτίαν τοῦ τε πολυσχή- 15 μονος καὶ τοῦ μῆ, ἢ δ' ἐκτὸς πλὴν τῶν λεχθέντων κόλπων ἀπλή καὶ χλαμυδοειδῆς ἐστίν, ὡς εἶπον, τὰς δ' ἄλλας ἐν μικρῇ διαφορᾷ ἐατέον· οὐδὲν γὰρ ἐν τοῖς μεγάλοις τὸ μικρόν. ἔτι δ' ἐπεὶ κατὰ τὴν γεωγραφικὴν ἱστορίαν οὐ σχήματα μόνον ζητοῦμεν καὶ μεγέθη τόπων, ἀλλὰ καὶ σχέσεις πρὸς ἄλληλα αὐτῶν, 20 ὡσπερ ἔφαμεν, καὶ ἐνταῦθα τὸ ποικίλον ἢ ἐντὸς παραλία παρέχεται μᾶλλον ἢ ἢ ἐκτός. πολὺ δ' ἐστὶ καὶ τὸ γνώριμον καὶ τὸ εὐκρατον καὶ τὸ πόλεσι καὶ ἔθνεσιν εὐνομουμένοις συνοικούμενον μᾶλλον ἐνταῦθα ἢ ἐκεῖ. ποθοῦμεν δὲ εἰδέναι

15. τῆς ἐντὸς παραλίας: 'the sea-coast of the four gulfs just mentioned.'

16. πλὴν: 'putting out of sight.'

17. τὰς ἄλλας ἐν μικρῇ διαφορᾷ: 'the other irregularities in the outline (besides the four gulfs), which are slight.'

21. καὶ ἐνταῦθα: 'in the relative position of the geographical features there is greater variety in the coastline of the inner seas than of the

outer'; e.g. in the relative position of the peninsulas of Spain, Italy and Greece. The words ἢ ἐντὸς παραλία refer to all the four gulfs, but as he proceeds Strabo confines his attention to the Mediterranean (ἢ παρ' ἡμῖν θάλαττα).

22. πολὺ δ' ἐστὶ: 'the lands in the neighbourhood of the inner sea have more noticeable objects, a better temperature, and a superior social and political life.'

ταῦτα, ἐν οἷς πλείους παραδίδονται πράξεις καὶ πολιτεῖαι καὶ τέχναι καὶ τὰλλα ὅσα εἰς φρόνησιν συνεργεῖ, αἷ τε χρεῖαι συνάγουσιν ἡμᾶς πρὸς ἐκεῖνα ὧν ἐν ἐφικτῶ αἱ ἐπιπλοκαὶ καὶ κοινωνίαι· ταῦτα δ' ἐστὶν ὅσα οἰκεῖται, μᾶλλον δ' οἰκεῖται  
 5 καλῶς. πρὸς ἅπαντα δὲ τὰ τοιαῦτα, ὡς ἔφην, ἡ παρ' ἡμῖν θάλαττα πλεονέκτημα ἔχει μέγα.

NO. 8.—SUPERIORITY OF EUROPE OVER THE OTHER  
 CONTINENTS.

(II. 5. 26.)

Strabo is fond of calling attention to the way in which the development of peoples is conditioned by the position and geographical features of the country which they inhabit—the climate, the temperature, the variety of elevation of the surface, the fertility or barrenness of the soil, the supply of water, the possession of definite boundaries and natural barriers, the proximity to or remoteness from the sea, and similar characteristics. Notably with regard to Italy, at the end of the sixth book, where he concludes his review of that peninsula (6. 4. 1), he points out how much its configuration contributed to the advancement of the Roman state. In the present passage he describes the advantages which the continent of Europe in general possesses in this respect, as compared with Asia and Africa, especially in its temperate climate, its equal distribution into mountains and plains, which supplied respectively a warlike and a peaceful element to the population, and its furnishing its occupants with the necessaries of life rather than superfluities and luxuries.

26. Ἀρκτέον δ' ἀπὸ τῆς Εὐρώπης, ὅτι πολυσχήμων τε καὶ Europe generally habitable.  
 πρὸς ἀρετὴν ἀνδρῶν εὐφροσύνῃ καὶ πολιτείῳ καὶ ταῖς ἄλλαις  
 πλείστον μεταδεδωκυῖα τῶν οἰκείων ἀγαθῶν, ἐπειδὴ σύμπασα  
 10 οἰκίσιμος ἐστὶ πλὴν ὀλίγης τῆς διὰ ψύχους ἀοικήτου. αὕτη δ'

3. ἐκεῖνα ὧν ἐν ἐφικτῶ: 'those in our power to have intercourse and communication.'

Suited to  
civilized  
life.

Fostering  
the arts  
of peace  
and war.

ὁμορεῖ τοῖς Ἀμαξίοις τοῖς περὶ τὸν Τάναϊν καὶ τὴν Μαιῶτιν  
καὶ τὸν Βορυσθένη. τῆς δ' οἰκησίμου τὸ μὲν δυσσείμερον καὶ  
τὸ ὀρεινὸν μοχθηρῶς οἰκεῖται τῇ φύσει, ἐπιμελητὰς δὲ λαβόντα  
ἀγαθοὺς καὶ τὰ φαύλως οἰκούμενα καὶ ληστρικῶς ἡμεροῦται,  
καθάπερ οἱ Ἕλληνες ὄρη καὶ πέτρας κατέχοντες ὥκουν καλῶς 5  
διὰ πρόνοιαν τὴν περὶ τὰ πολιτικὰ καὶ τὰς τέχνας καὶ τὴν ἄλλην  
σύνεσιν τὴν περὶ βίον, Ῥωμαῖοί τε πολλὰ ἔθνη παραλαβόντες  
καὶ τὴν φύσιν ἀνήμερα διὰ τοὺς τόπους ἢ τραχεῖς ὄντας ἢ  
ἀλιμένους ἢ ψυχροὺς ἢ ἀπ' ἄλλης αἰτίας δυσσοικῆτους πολλοὺς  
τούς τε ἀνεπιπλέκτους ἀλλήλοις ἐπέπλεξαν καὶ τοὺς ἀγριωτέροους 10  
πολιτικῶς ζῆν ἐδίδαξαν. ὅσον δ' ἐστὶν αὐτῆς ἐν ὁμαλῶ καὶ  
εὐκράτῳ τὴν φύσιν ἔχει συνεργὸν πρὸς ταῦτα, ἐπειδὴ τὸ μὲν ἐν  
τῇ εὐδαίμονι χώρα πᾶν ἐστὶν εἰρηνικόν, τὸ δ' ἐν τῇ λυπρᾷ  
μάχιμον καὶ ἀνδρικόον, καὶ δέχεται τινὰς παρ' ἀλλήλων εὐεργε-  
σίας τὰ γένη ταῦτα· τὰ μὲν γὰρ ἐπικουρεῖ τοῖς ὄπλοις, τὰ δὲ 15  
καρποῖς καὶ τέχναις καὶ ἡθοποιίαις. φανεραὶ δὲ καὶ αἱ ἐξ  
ἀλλήλων βλάβαι μὴ ἐπικουρούντων· ἔχει δὲ τι πλεονέκτημα ἢ  
βία τῶν τὰ ὄπλα ἐχόντων, πλὴν εἰ τῷ πλήθει κρατοῖτο. ὑπάρ-  
χει δὴ τι καὶ πρὸς τοῦτο εὐφυνὲς τῇ ἡπείρῳ ταύτῃ· ὅλη γὰρ  
διαπεποικιλταὶ πεδίοις τε καὶ ὄρεσιν, ὥστε πανταχοῦ καὶ τὸ 20

1. Ἀμαξίοις: these are spoken of by Horace, *Od.* 3. 24. 9, 10, as 'Campestres Scythae, | Quorum plaustra vagas rite trahunt domos.'

5. καθάπερ οἱ Ἕλληνες: similarly Herodotus (7. 102) represents Demaratus as saying to Xerxes, 'Want has at all times been at home in our land, while Valour is an ally whom we have gained by dint of wisdom and strict laws.' A marked instance of the advantages conferred by a country on its inhabitants by what it denied them is found in the island of Aegina, which, from being composed of stony levels and unproductive mountains, became at one time the first maritime power in the Aegean; as Ephorus said (quoted by

Strabo, 8. 6. 16) ἐμπόριον γὰρ γενέσθαι, διὰ τὴν λυπρότητα τῆς χώρας τῶν ἀνθρώπων θαλαττοργούντων ἐμπορικῶς.

9. δυσσοικῆτους πολλοὺς: 'unsuited to a large population.'

10. ἀνεπιπλέκτους: 'who had no intercourse'; cp. the use of ἐπιπλοκή in this sense in the last extract.

17. ἔχει τι πλεονέκτημα: 'has the advantage somewhat.'

20. τὸ γεωργικὸν καὶ πολιτικόν: Meineke and the preceding editors, following the MSS., read τὸ πολιτικόν, thus making three divisions of the population together with τὸ μάχιμον. Madvig (p. 529) omits τὸ, rightly remarking that throughout this passage Strabo implies a twofold division.

γεωργικὸν καὶ πολιτικὸν καὶ τὸ μάχιμον παρακείσθαι· πλέον δ'  
 εἶναι θάτερον. τὸ τῆς εἰρήνης οἰκεῖον, ὥσθ' ὄλων ἐπικρατεῖ τοῦτο.  
 προσλαμβάνοντων καὶ τῶν ἡγεμόνων Ἑλλήνων μὲν πρότερον  
 Μακεδόνων δὲ καὶ Ῥωμαίων ὕστερον. διὰ τοῦτο δὲ καὶ πρὸς  
 5 πόλεμον αὐταρκεστάτη ἐστί· καὶ γὰρ τὸ μάχιμον πλῆθος  
 ἄφθονον ἔχει καὶ τὸ ἐργαζόμενον τὴν γῆν καὶ τὸ τὰς πόλεις  
 συνέχον. διαφέρει δὲ καὶ ταύτη, διότι τοὺς καρποὺς ἐκφέρει  
 τοὺς ἀρίστους καὶ τοὺς ἀναγκαίους τῷ βίῳ καὶ μέταλλα ὅσα  
 χρήσιμα· θυώματα δὲ καὶ λίθους πολυτελεῖς ἔξωθεν μέτεισιν,  
 10 ὧν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος ἐστὶν ἢ τοῖς εὐ-  
 πορουμένοις. ὡς δ' αὐτως βοσκημάτων μὲν πολλῶν ἀφθονίαν  
 παρέχει, θηρίων δὲ σπάνιν.

Provided  
 with the  
 necessaries  
 of life.



## BOOK III.

### SPAIN.



#### NO. 9.—THE BASIN OF THE BAETIS; ITS PRODUCTS AND EXPORTS.

(III. 2. 3, 6).

The district of Spain which was called by the Romans Baetica, and is now known as Andalucia, is one of the most favoured portions of the earth, owing to the fertility of its soil, the warmth of its climate, and the mineral wealth which it possesses. In climate and soil it forms a marked contrast to the rest of the peninsula, which owing to the rugged character of its mountains, and the great elevation of the plains in the interior—the plateau on which Madrid itself stands is 2,450 feet above the sea-level—is an uninviting region. The prosperity of this southern district dates from a high antiquity, for the land which lies about the lower course of the Baetis (*Guadalquivir*) was the Tarshish or Tartessus of the ancients, a name which, though it afterwards came to be variously applied—to the peninsula at large, to a town, and even to a river—seems to have originally signified the country of the Turti or Turdetani, as the tribe was called that inhabited the region in the neighbourhood of Gades (Bunbury, *Hist. of Anc. Geogr.*, 2. p. 241; Kiepert, *Lehrbuch d. alt. Geogr.*, pp. 481, 484). In the Augustan age the province of Baetica was one of the richest and most flourishing parts of the Roman empire, as is proved by its immense export trade, which is mentioned both in the following passage, and in Strabo's account of Gades (3. 5. 3, No. 13). Though at that time the west and north of Spain were only recently brought under the Roman dominion, and the wild tribes that occupied those parts required to be kept in check by the strong fortresses, which the conquerors had established for that

purpose in the most commanding positions, Baetica had already reached a high state of civilization. Strabo tell us (3. 2. 15) that its inhabitants had completely adopted the Roman manner of life, and that the Latin language had supplanted the native tongue. At a later period it furnished Rome with numerous men of letters, among whom Lucan, the two Senecas, and Pomponius Mela were the most distinguished.

Strabo's principal authorities for Spain are Polybius, Artemidorus, and Posidonius. All these writers had visited the country, but Posidonius' information was far the most valuable, for he had made himself acquainted with all parts of the peninsula.

3. Παροικείται δὲ ὑπὸ πλείστων ὁ Βαίτις καὶ ἀναπλεῖται The Baetis (Guadaluquivir) a navigable river.  
 σχεδόν τι ἐπὶ χιλίους καὶ διακοσίους σταδίους ἐκ θαλάττης  
 μέχρι Κορδύβης καὶ τῶν μικρῶν ἐπάνω τόπων. καὶ δὴ καὶ  
 ἐξείργασται περιπτῶς ἢ τε παραποταμία καὶ τὰ ἐν τῷ ποταμῷ  
 5 νησίδα. πρόσεστι δὲ καὶ τὸ τῆς ὄψεως τερπνόν, ἄλσεσι καὶ  
 ταῖς ἄλλαις φυτουργίαις ἐκπεποιημένων τῶν χωρίων. μέχρι  
 μὲν οὖν Ἰσπάλιος ὀλκάσιω ἀξιολόγοις ὁ ἀνάπλους ἐστὶν ἐπὶ  
 σταδίου οὐ πολὺν λείποντας τῶν πεντακοσίων, ἐπὶ δὲ τὰς ἄνω  
 πόλεις μέχρι Ἰλίπας ταῖς ἐλάττοσι, μέχρι δὲ Κορδύβης τοῖς  
 10 ποταμίους σκάφεσι, πηκτοῖς μὲν τὰ νῦν τὸ παλαιὸν δὲ καὶ  
 μονοξύλοις· τὸ δ' ἄνω τὸ ἐπὶ Καστλῶνος οὐκ ἔστι πλούμον·

1. ἀναπλεῖται: in the days of the Moors also the Guadalquivir admitted of the passage of large vessels up to Cordova, but owing to subsequent neglect it has only recently been again made navigable for vessels of 1200 tons' burden to Seville; *Encyclop. Brit.*, vol. 22, p. 295.

9. Ἰλίπας: this is probably the modern Peñafior, on the right bank of the Guadalquivir, where there are Roman remains.

11. μονοξύλοις: canoes carved out of the trunk of a tree; both the name and the species of boat are to be found at the present day in south-eastern Europe. The following is a description of the ferry-boat, by

which the Drin, a large stream, is crossed on the high-road between Scodra and Prisrend. 'It is composed of two boats of no great size fastened together, each of which is made out of one piece of wood (*monoxyla* the Greeks call them), and is paddled for some distance up the stream with instruments more resembling spades than oars, and then drifted across to the other side'; Tozer, *Highlands of Turkey*, I. p. 289.

Καστλῶνος: Lat. *Castulo*; now *Castlona*, on the right bank of the Guadalimar, a little above its junction with the Guadalquivir; the mines of copper and lead close to

παράλληλοι δέ τινες ῥάχεις ὄρων παρατείνουσι τῷ ποταμῷ μᾶλλον τε καὶ ἦττον αὐτῷ συνάπτουσαι πρὸς βορρᾶν, μετάλλων πλήρεις. πλεῖστος δ' ἐστὶν ἄργυρος ἐν τοῖς κατὰ Ἰλιπαν τόποις καὶ τοῖς κατὰ Σισάπωνα τὸν τε παλαιὸν λεγόμενον καὶ τὸν νέον· κατὰ δὲ τὰς Κωτίνας λεγομένας χαλκός τε ἅμα γεν-  
νᾶται καὶ χρυσός. ἐν ἀριστερᾷ μὲν οὖν ἐστὶ τοῖς ἀναπλεύουσι τὰ ὄρη ταῦτα, ἐν δεξιᾷ δὲ πεδίον μέγα καὶ ὑδρῆλδον καὶ εὐκαρπον καὶ μεγαλόδενδρον καὶ εὐβοτον. ἔχει δὲ καὶ ὁ Ἄνας ἀνάπλουν, οὔτε δὲ τηλικούτοις σκάφεισιν οὔτ' ἐπὶ τοσοῦτον. ὑπέρκειται δὲ καὶ αὐτοῦ μεταλλείας ἔχοντα ὄρη, καθήκει δὲ ταῦτα πρὸς τὸν Τάγον. τὰ μὲν οὖν τὰς μεταλλείας ἔχοντα χωρία ἀνάγκη τραχέα τε εἶναι καὶ παράλυπρα, οἷάπερ καὶ τὰ τῇ Καρπητανίᾳ συνάπτοντα καὶ ἔτι μᾶλλον τοῖς Κελτίβηρσι. τοιαύτη δὲ καὶ ἡ Βαιτουρία ξηρὰ ἔχουσα πεδία τὰ παρήκουτα τῷ Ἄνῳ.

The Anas  
(Guadi-  
ana).

Products  
and ex-  
ports.

6. Ἐξάγεται δ' ἐκ τῆς Τουρδητανίας σίτος τε καὶ οἶνος πολλὸς καὶ ἔλαιον οὐ πολὺ μόνον ἀλλὰ καὶ κάλλιστον· καὶ κηρὸς δὲ

the place are still very productive: *Dict. Geogr.*, s. v. Castulo.

2. **συνάπτουσαι πρὸς βορρᾶν**: these are the spurs of the Mons Marianus (*Sierra Morena*), along the edge of which the river runs on the northern side of its basin.

4. **Σισάπωνα**: the fame of the mines at this place in ancient times is proved by the well-known passage in Cicero's Second Philippic Oration, ch. 19, where he speaks of Antony as possessing Misenum along with his creditors, as Sisapo was held by a company of *publicani*, 'cum sociis tanquam Sisaponem.' This joint-stock company, or *societas*, is mentioned by Pliny (*H. N.* 33. 118), who also speaks of the cinnabar that was found there (see Mr. King's note to the passage in Cicero). The town of Almaden (in Arabic 'the mine') in the Sierra Morena, with which Sisapo is identified, possesses at the present day a mine of quicksilver, which 'is apparently inexhaustible';

Ford, *Handbook for Spain*, I. p. 247 (4th ed.). This is **Σισάπων ὁ παλαιός**: where *ὁ νέος* was is not known, but it would seem to have been a town which sprang up in connexion with a new working in the same neighbourhood.

5. **τὰς Κωτίνας λεγομένας**: no such place as Cotinae is mentioned elsewhere; the French translators suspect that the original reading was *Κωνσταντιαν*, for the modern Constantia, near which there are mines, is about twenty miles from Almaden.

7. **ὑδρῆλδον**: Madvig's correction for *ὑψηλόν*, which does not suit the meaning: *Advers. Crit.* p. 531.

12. **Καρπητανία**: this was the district about the upper waters of the Tagus, while the Celtiberians occupied the range of mountains which separate the basin of the Ebro from the waters that flow into the Atlantic. Baeturia was the name for the northern slopes of the Mons Marianus.

καὶ μέλι καὶ πίττα ἐξάγεται καὶ κόκκος πολλή καὶ μίλτος οὐ  
 χείρων τῆς Σιωπικῆς γῆς. τὰ τε ναυπήγια συνιστᾶσιν αὐτόθι  
 ἐξ ἐπιχωρίας ὕλης, ἅλες τε ὀρυκτοὶ παρ' αὐτοῖς εἰσι καὶ ποταμῶν  
 ἄλμυρῶν ρεύματα οὐκ ὀλίγα· οὐκ ὀλίγη δὲ οὐδὲ ἐκ τῶν ὄψων  
 5 ταριχεῖα οὐκ ἔνθεν μόνον ἀλλὰ καὶ ἐκ τῆς ἄλλης τῆς ἐκτὸς  
 Στηλῶν παραλίας, οὐ χείρων τῆς Ποντικῆς. πολλή δὲ καὶ  
 ἐσθῆς πρότερον ἤρχετο, νῦν δὲ ἔρια μᾶλλον τῶν κοραξῶν. καὶ  
 ὑπερβολή τις ἔστι τοῦ κάλλους· ταλαντιαίους γοῦν ὠνοῦνται  
 τοὺς κριοὺς εἰς τὰς ὀχείας. ὑπερβολή δὲ καὶ τῶν λεπτῶν  
 10 ὕφασμάτων, ἅπερ οἱ Σαλτιγῖται κατασκευάζουσιν. ἄφθονος  
 δὲ καὶ βοσκημάτων εὐπορία παντοίων καὶ κυνηγεσίων. τῶν δ'

Plague  
of rabbits.

1. **κόκκος**: the kermes, or carmine-producing insect, on which see note to 13. 4. 14, No. 61.

**μίλτος οὐ χείρων τῆς Σιωπικῆς γῆς**: Strabo is here confusing *μίλτος* or *rubrica* (red earth) with *κιννάβαρι* or *minium* (bisulphurate of mercury) from which vermilion was produced. Pliny (33. 115) carefully distinguishes the two; 'Milton vocant Graeci [rubricam], minium-que cinnabarim.' As has been already noticed, it was the cinnabar which was found in the Spanish mines. The *rubrica* which was called *Σιωπικὴ γῆ* or *Σιωπικὴ μίλτος* was found in Cappadocia, and got its name from the town from which it was exported. See Strabo 12. 2. 10, where he repeats the mistake just noticed: ἐν δὲ τῇ Καππαδοκίᾳ γίνεται καὶ ἡ λεγομένη Σιωπικὴ μίλτος, ἀρίστη τῶν πασῶν· ἐνάμιλλος δ' ἐστὶν αὐτῇ καὶ ἡ Ἰβηρικὴ ὀνομάσθη δὲ Σιωπικὴ, διότι κατάγειν ἐκέισε εἰώθεσαν οἱ ἔμποροι: compare also Groskurd's note *ad loc.*

3. **ἅλες τε ὀρυκτοὶ**: 'rock-salt.'

4. **ὄψων**: 'fish'; on the use of the word in this sense see note on 14. 2. 21, No. 66. At the present day there are extensive fisheries on the Spanish coast for tunnies, sar-

dines, anchovies, and salmon. The headquarters of the tunny fishing is a small island called Cristina, about three leagues from the mouth of the Guadiana; *Encyclop. Brit.*, vol. 22, p. 300.

6. **τῆς Ποντικῆς**: sub. *ταριχεῖας*. The tunny fisheries of the Euxine are referred to, the chief centres of which were Phamacia (12. 3. 19), Sinope (12. 3. 11, No. 56), and Byzantium (7. 6. 2, No. 38).

7. **ἤρχετο**: 'was brought from thence'; Meineke (*Vind. Strabon.*, p. 16) quotes passages from other authors in which *ἔρχεσθαι* and *ἐξέρχεσθαι* are used of traffic.

**νῦν δὲ ἔρια μᾶλλον τῶν κοραξῶν**: 'but at the present day rather wool of the raven-black kind'; the epithet *κοραξός*, which Strabo again uses in speaking of the wool of Laodiceia in Phrygia (12. 8. 16 *τὴν κοραξὴν χροῖαν*), was applied to a specially fine kind of black wool.

10. **οἱ Σαλτιγῖται**: this is the French translators' correction for *Σαλτιῆται* of the MSS., a name which does not occur elsewhere. Saltiga is mentioned by Ptolemy as a city of the Bastetani, whose country bordered on Baetica.

**ἄφθονος . . . εὐπορία**: the

ὄλεθρίων θηρίων σπάνις πλὴν τῶν γεωρύχων λαγιδέων, οὓς  
 ἔτιοι λεβηρίδας προσαγορεύουσι· λυμάλινται γὰρ καὶ φντὰ καὶ  
 σπέρματα ῥίζοφαγούντες· καὶ τοῦτο συμβαίνει καθ' ὅλην τὴν  
 Ἰβηρίαν σχεδόν, διατείνει δὲ καὶ μέχρι Μασσαλίας. ὄχλει δὲ  
 καὶ τὰς νήσους. οἱ δὲ τὰς Γυμνησίας οἰκοῦντες λέγονται 5  
 πρεσβεύσασθαί ποτε πρὸς Ῥωμαίους κατὰ χώρας αἴτησιν·  
 ἐκβάλλεσθαι γὰρ ὑπὸ τῶν ζώων τούτων, ἀντέχειν μὴ δυνά-  
 μενοι διὰ τὸ πλῆθος. πρὸς μὲν οὖν τὸν τοσοῦτον ἴσως πόλεμον,  
 ὃς οὐκ αἰεὶ συμβαίνει, φορᾶ δέ τινη λοιμικῇ καθάπερ ὄφειν καὶ  
 μυῶν τῶν ἀρουραίων, χρεία τῆς τοσαύτης ἐπικουρίας, πρὸς δὲ τὸ 10  
 μέτριον ἐξεύρηται πλείους θήραι· καὶ δὴ καὶ γαλᾶς ἀγρίας ἅς  
 ἡ Λιβύη φέρεי τρέφουσιν ἐπίτηδες, ἵς φιμώσασαιτε παριᾶσιν εἰς  
 τὰς ὀπάς· αἱ δ' ἐξέλκουσιν ἔξω τοῖς ὄνυξιν οὓς ἂν καταλάβωσιν,  
 ἢ φεύγειν ἀναγκάζουσιν εἰς τὴν ἐπιφάνειαν, ἐκπεσόντας δὲ  
 θηρεύουσιν οἱ ἐφεστῶτες. τὴν δὲ ἀφθονίαν τῶν ἐκκομιζομένων 15  
 ἐκ τῆς Τουρδητανίας ἐμφανίζει τὸ μέγεθος καὶ τὸ πλῆθος τῶν  
 ναυκληρίων· ὀλκάδες γὰρ μέγιστα παρὰ τούτων πλέουσιν εἰς  
 Δικαιάρχειαν καὶ τὰ Ὠστια τῆς Ῥώμης ἐπίνειον· τὸ δὲ πλῆθος  
 μικροῦ δέειν ἐνάμιλλον τοῖς Λιβυκοῖς.

Ferretting.

Extensive  
carrying  
trade.

MSS. read ἄφθονος . . . ἀφθονία, which has been emended in various ways; εὐπορία for ἀφθονία was suggested by Coray.

2. *λεβηρίδας*: 'rabbits'; it is said to be a Massaliote word; see Liddell and Scott, s.v., who also note that *λέπορις* is Aeolic for 'a hare.' Spain in antiquity was the special home of the rabbit; hence Catullus (37. 18) uses 'cuniculosa' as the epithet of 'Celtiberia,' and the rabbit is represented on the coins of Spain; Hehn, *Kulturpflanzen*, pp. 398-400. A similar plague of rabbits to what is here described exists in Australia at the present day.

5. τὰς *Γυμνησίας*: the Balearic islands.

11. *γαλᾶς ἀγρίας*: 'ferrets': Pliny, who notices this plague of rabbits in Spain and the Balearic islands (8. 217, 218), calls these animals 'viverrae.' They are the *Ταρτήσσιαι* (i.e. Spanish) *γαλαῖ* of Herod. 4. 192. The method of using them that is here described corresponds to modern ferretting, except in the statement that the ferrets drag the rabbits out.

16. τῶν *ναυκληρίων*: the owners of these were the class of persons of whom Horace speaks as 'ter et quater | Anno revisens aequor Atlanticum,' *Od.* 1. 31. 13.

17. *παρὰ τούτων*: 'from these parts.'

18. *Δικαιάρχειαν*: the Greek name of Puteoli; on the extensive commerce of Gades see 3. 5. 3, No. 13.



## NO. 10.—GOLD, SILVER, AND TIN MINES IN SPAIN.

(III. 2. 8-10.)

In respect of its mineral wealth Spain has been described as holding the same position in ancient times that Mexico and Peru have held in the modern world. Herodotus (I. 163) tells us of the lavish present of money which Arganthonius King of Tartessus made to the Phocaeans who visited him in the sixth century before Christ, and from a much earlier period the Phoenicians had resorted to that country in quest of the precious metals. We are fortunate in possessing three accounts of the working of the Spanish mines in Roman times—by Strabo in the present passage, by Diodorus (5. 36-38), and by Pliny (33. 66-78); and these supplement and illustrate one another. Thus from Diodorus we learn that the mines were worked, not merely by galleries driven into the mountain sides, but by vertical shafts, as in modern mines. He also gives us a ghastly description of the sufferings of the slaves who were employed in them. Pliny, too, expatiates on the accidents that periodically occurred there, and on the labour expended in bringing from a distance the water that was required for the stream-works. The subject of the tin mines is especially important, because of its bearing on the trade-routes in antiquity. We are familiar with the existence of a 'bronze age,' and we are aware that bronze was largely used in the Homeric times; but, as bronze is an alloy of tin and copper, it could not have existed without the importation of tin. Yet tin is one of the rarest of metals, and is met with only in a few parts of the world. At what period it was imported into the Levant from the far East is a moot question; but any argument that is based on the derivation of the Greek *κασσίτερος* from the Sanskrit *kastira* may be ignored, for this word only occurs in Sanskrit very late indeed in the middle ages, and is evidently derived from the Greek, and not *vice versa*; and the same is the case with the Arabic word *kasdir* (Boase in *Classical Review*, vol. 5, p. 76; see also Böhlingk's *Sanskrit Dictionary*). In Spain, though tin was found to some extent in the valley of the Baetis, the most important workings were in the north-western districts, the modern Galicia and the neighbouring



parts of Portugal. At the present day the mineral resources of the peninsula are still considerable, but the gold and silver mines are insignificant, and there is no tin (*Encyclop. Brit.*, vol. 22, pp. 300, 301). Yet it is only recently that that metal has ceased to be produced, for Humboldt tells us (*Cosmos*, vol. 2, p. 493, Otté's trans.) that in 1799 he found tin mines being still worked in Galicia, though in a very inferior manner.

Mineral  
wealth of  
Spain.

8. Τοσοῦτοις δὲ τῆς προειρημένης χώρας ἀγαθοῖς κεχορηγη-  
μένης, οὐχ ἤκιστα, ἀλλὰ καὶ μάλιστα ἀποδέξαιτ' ἂν τις καὶ  
θαυμάσειε τὸ περὶ τὰς μεταλλείας εὐφύνε· ἅπαντα μὲν γὰρ  
μεστὴ τῶν τοιούτων ἐστὶν ἢ τῶν Ἰβήρων χώρα, οὐ πᾶσα δ'  
εὐκαρπος οὐδ' εὐδαίμων οὕτως καὶ μάλιστα ἢ τῶν μετάλλων 5  
εὐποροῦσα. σπάνιον δ' ἐν ἀμφοτέροις εὐτυχεῖν, σπάνιον δὲ καὶ  
τὸ τὴν αὐτὴν ἐν ὀλίγῳ χωρίῳ παντοίοις πληθύνειν μέταλλοις.  
ἢ δὲ Τουρρητανία καὶ ἢ προσεχὴς αὐτῇ λόγον οὐδένα ἄξιον  
καταλείπει περὶ τήνδε τὴν ἀρετὴν τοῖς ἐπαινεῖν βουλομένοις.  
οὔτε γὰρ χρυσός, οὐκ ἄργυρος, οὐδὲ δὴ χαλκός, οὐδὲ σίδηρος 10  
οὐδαμῶ τῆς γῆς οὔτε τοσοῦτος οὔθ' οὕτως ἀγαθὸς ἐξήτασται  
γεννώμενος μέχρι νῦν. ὁ δὲ χρυσὸς οὐ μεταλλεῖται μόνον  
ἀλλὰ καὶ σύρεται· καταφέρουσι δ' οἱ ποταμοὶ καὶ οἱ χεῖμαρροι  
τὴν χρυσίτιν ἄμμον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδροις τόποις  
οὔσαν, ἀλλ' ἐκεῖ μὲν ἀφανὴς ἐστίν, ἐν δὲ τοῖς ἐπικλύστοις 15  
ἀπολάμπει τὸ τοῦ χρυσοῦ ψῆγμα· καὶ τοὺς ἀνύδρους δὲ φορητῶ  
ἐπικλύζοντες ὕδατι στυλπνὸν ποιοῦσι τὸ ψῆγμα, καὶ φρέατα δ'  
ὀρύσσοντες καὶ ἄλλας τέχνας ἐπινοοῦντες πλύσει τῆς ἄμμου  
τὸν χρυσὸν ἐκλαμβάνουσι, καὶ πλείω τῶν χρυσορυχείων ἐστὶ  
νῦν τὰ χρυσοπλύσια προσαγορευόμενα. ἄξιοῦσι δὲ Γαλάται 20

Gold mines  
and stream-  
works.

2. ἀποδέξαιτ' ἂν : 'accept, believe in.'

8. λόγον οὐδένα ἄξιον καταλείπει : 'exhaust the resources of language.'

13. σύρεται : 'is washed down' by streams ; cp. τὴν συρτὴν βῶλον below, and συρτοῦ θείου, 'drifted sulphur,' in 5. 4. 6, No. 27.

20. χρυσοπλύσια : in Cornwall at the present day, especially in the neighbourhood of St. Austell, much tin is obtained by 'stream-works' of this kind. 'They derive their name from the manner in which they are worked, which consists in merely washing the alluvial soil by directing a stream of water over it, when the

ἴσα παρ' ἑαυτοῖς εἶναι τὰ μέταλλα τά τε ἐν τῷ Κεμμένῳ ὄρει  
καὶ τὰ ὑπ' αὐτῇ κείμενα τῇ Πυρήνῃ· τὸ μέντοι πλεον τάντευθεν  
εὐδοκιμεῖ. ἐν δὲ τοῖς ψήγμασι τοῦ χρυσοῦ φασὶν εὐρίσκεισθαι  
ποτε καὶ ἡμιλιτριαίας βώλους ἄς καλοῦσι πάλας, μικρὰς  
5 καθάρσεως δεομένας. φασὶ δὲ καὶ λίθων σχιζομένων εὐρίσκειν  
βωλάρια θηλαῖς ὅμοια· ἐκ δὲ τοῦ χρυσοῦ ἐψομένου καὶ καθαρο- Smelting  
μένου στυπτηριώδει τινὶ γῆ τὸ κάθαρμα ἤλεκτρον εἶναι· πάλιν processes.  
δὲ τούτου καθεψομένου, μίγμα ἔχοντος ἀργύρου καὶ χρυσοῦ, τὸν  
μὲν ἀργυροὶ ἀποκαίεσθαι τὸν δὲ χρυσὸν ὑπομένειν· εὐδιάχυτος  
10 γὰρ οὗτος καὶ λιπώδης· διὰ τοῦτο καὶ τῷ ἀχύρῳ τήκεται μᾶλλον  
ὁ χρυσός, ὅτι ἡ φλόξ μαλακῆ οὔσα συμμέτρως ἔχει πρὸς τὸ εἶκον  
καὶ διαχεόμενον ῥαδίως, ὁ δὲ ἄνθραξ ἐπαναλίσκει πολὺ ὑπερ-  
τήκων τῇ σφοδρότητι καὶ ἐξαίρων. ἐν δὲ τοῖς βείθοις σύρεται  
καὶ πλύνεται πλησίον ἐν σκάφαις, ἣ ὀρύττεται φρέαρ, ἣ δὲ

earthy particles are carried away, and the tin-ore procured in a separate form'; Murray's *Handbook for Cornwall*, Introd., p. 37.

1. ἴσα: this is Madvig's emendation (*Advers. Crit.* I. p. 532) for τὰ of the MSS.: Meineke, following Kramer, reads *κράτιστα*.

τῷ Κεμμένῳ ὄρει: the Cevennes: on the gold that is found there see 4. I. 13, where Strabo says of the tribe of the Tectosages: ἐφάπτονται μικρὰ καὶ τοῦ προσαρκτηκοῦ πλευροῦ τῶν Κεμμένων, πολὺ χρυσὸν τε νέμονται γῆν.

4. πάλας: a native word for 'nuggets': cp. Pliny, 33. 77 'inveniuntur ita massae, nec non in puteis et denas excedentes libras. *Palagas*, alii *palacurinas*, iidem quod minutum est *baluce* vocant.'

7. στυπτηριώδει τινὶ γῆ: an astringent kind of earth, containing alum and vitriol.

ἤλεκτρον: a mixture of gold and silver, as Strabo goes on to state. Pliny (33. 80), after remarking that gold is always mixed with silver, says that when the proportion

of silver reaches one-fifth, the metal is called *electrum*. According to some authorities ἤλεκτρον is properly the Greek name for this, while ἤλεκτρον is 'amber'; see Prof. Gardner's art. *Electrum* in *Dict. Antiq.* (new ed.).

9. εὐδιάχυτος γὰρ οὗτος καὶ λιπώδης: 'for this (the gold) is easily fused and melted.' For οὗτος καὶ λιπώδης the MSS. read ὁ τύπος καὶ λιπώδης: λιπώδης, which Coray suggested, has been generally adopted, but Meineke leaves ὁ τύπος as hopeless; οὗτος, which was Salmasius' conjecture, was accepted by Groskurd.

10. τῷ ἀχύρῳ τήκεται μᾶλλον ὁ χρυσός: similarly Pliny, 33. 94 'paleis aurum funditur.'

11. συμμέτρως ἔχει πρὸς: 'suits.'

13. ἐξαίρων: 'carrying it off' in smoke; cp. τὴν λιγνὴν ἐξαίρεσθαι immediately below.

14. σκάφαις: 'troughs.'

φρέαρ: 'a tank.'

ἣ δὲ ἀνερχθεῖσα γῆ: i.e. the soil which is washed up, accumulated in the tank.

Furnace  
chimneys.

Posidonius'  
account.

ἀνενεχθεῖσα γῆ πλύνεται. τὰς δὲ τοῦ ἀργύρου καμίνοισιν ποιοῦσιν ὑψηλάς, ὥστε τὴν ἐκ τῶν βώλων λιγνὺν μετέωρον ἐξαίρεσθαι· βαρεῖα γάρ ἐστι καὶ ὀλέθριος. τῶν δὲ χαλκοῦργείων τινὰ καλεῖται χρυσεία, ἐξ ὧν τεκμαίρονται χρυσὸν ἐξ αὐτῶν ὀρτύττεσθαι πρότερον.

9. Ποσειδώνιος δὲ τὸ πλῆθος τῶν μετάλλων ἐπαινῶν καὶ τὴν ἀρετὴν οὐκ ἀπέχεται τῆς συνήθους ῥητορείας, ἀλλὰ συνειθουσιᾷ ταῖς ὑπερβολαῖς· οὐ γὰρ ἀπιστεῖν τῷ μύθῳ φησὶν ὅτι τῶν δρυμῶν ποτε ἐμπρησθέντων ἢ γῆ τακεῖσα, ἕτε ἀργυρίτις καὶ χρυσίτις, εἰς τὴν ἐπιφάνειαν ἐξέξεσε διὰ τὸ πᾶν ὄρος καὶ πάντα βουνὸν ἕλην εἶναι νομίσματος ὑπὸ τινος ἀφθόρου τύχης σεσωρευμένην. καθόλου δ' ἂν εἶπε (φησί) ἰδῶν τις τοὺς τόπους θησαυροὺς εἶναι φύσεως ἀειάους ἢ ταμιεῖοι ἡγεμονίας ἀνέκλειπτον· οὐ γὰρ πλουσία μόνου ἀλλὰ καὶ ὑπόπλουτος ἦν (φησί) ἢ χώρα, καὶ παρ' ἐκείνοις ὡς ἀληθῶς τὸν ὑποχθόνιοι τόπου οὐχ ὁ Ἄιδης ἀλλ' ὁ Πλούτων κατοικεῖ. τοιαῦτα μὲν οὖν ἐν ὠραίῳ σχήματι εἶρηκε περὶ τούτων, ὡς ἂν ἐκ μετάλλου καὶ αὐτὸς πολλῶν χρώμενος τῷ λόγῳ. τὴν δ' ἐπιμέλειαν φράζων τὴν τῶν μεταλλενότων παρατίθησι τὸ τοῦ Φαληρέως, ὅτι φησὶν ἐκεῖνος ἐπὶ τῶν Ἀττικῶν ἀργυρείων, οὕτω συντόμως ὀρτύττει τοὺς ἀνθρώπους ὡς ἂν προσδοκῶντων αὐτὸν ἀνάξειν τὸν Πλούτωνα· καὶ τούτων οὖν ἐμφανίζει παραπλησίαν τὴν σπουδὴν καὶ τὴν φιλεργίαν, σκολιὰς τεμνόντων καὶ βαθείας τὰς σύριγγας καὶ πρὸς τοὺς ἐν αὐταῖς ἀπαντῶντας ποταμοὺς

Galleries  
and  
drainage.

7. *συνειθουσιᾷ ταῖς ὑπερβολαῖς*: 'sympathises with the extravagance of the stories told.'

9. *τῶν δρυμῶν ποτε ἐμπρησθέντων*: this story is quoted also from Posidonius by Diodorus, 5. 35, and Athenaeus, 6. 23.

14. *ὑπόπλουτος*: 'wealthy beneath the surface.'

17. *ἐν ὠραίῳ σχήματι*: 'with a flourish of language.'

*ὡς ἂν ἐκ μετάλλου*: 'far-

etched, and from a rich vein.'

19. *τοῦ Φαληρέως*: Demetrius Phalereus, the orator and statesman.

24. *τὰς σύριγγας*: 'the galleries.'

*πρὸς τοὺς, κ. τ. λ.*: 'to obviate the rivers . . . pumping out the water'; there is no need, with Cobet (*Miscell. Crit.* p. 119), to omit *πρὸς* and govern *ποταμοὺς* by *ἀναπτύσσωντων*.

πολλάκις τοῖς Αἰγυπτίοις ἀνατλούντων κοχλίας. τὸ δ' ἄθλον οὐ ταῦτόν εἶναι τούτοις τε καὶ τοῖς Ἀπτικοῖς, ἀλλ' ἐκείνοις μὲν αἰνίγματι εοικέναι τὴν μεταλλείαν· ὅσα μὲν γὰρ ἔμελλον (φησί) οὐκ ἔλαβον, ὅσα δὲ εἶχον, ἀπέβαλον· τούτοις δ' ὑπερ-  
 5 ἄγαν λυσιτελεῖν, τοῖς μὲν χαλκουργοῖς τέταρτον μέρος ἐξάγουσι τῆς γῆς τὸν χαλκόν, τῶν δὲ ἀργυρευόντων τισὶν ἰδιωτῶν ἐν τρισὶν ἡμέραις Εὐβοϊκὸν τάλαντον ἐξαίρουσι. τὸν δὲ καττί- Tin mines.  
 10 τερον οὐκ ἐπιπολῆς εὐρίσκεσθαι φησιν, ὡς τοὺς ἱστορικοὺς θρυλεῖν, ἀλλ' ὀρύττεσθαι· γεννᾶσθαι δ' εἶν τε τοῖς ὑπὲρ τοὺς Λυσιτανοὺς βαρβάροις καὶ ἐν ταῖς Καττιτερίσι νήσοις, καὶ ἐκ

1. τοῖς Αἰγυπτίοις κοχλίας: the Archimedean water-screw, of which Diodorus says (5. 37) οὗς Ἀρχιμήδης ὁ Συρακόσιος εὑρεν, ὅτε παρέβαλεν εἰς Αἴγυπτον. For a description and figure of this spiral engine for raising water see *Engl. Cyclop.*, Arts and Sciences, vol. 7, p. 359.

τὸ δ' ἄθλον: 'the remuneration'; this is C. Müller's emendation 'manu lenissima' of τὸν δόλον, which is hopeless: Kramer suggested τὸ δὲ λοιπόν, but the rhetorical ἄθλον would be a suitable expression for Demetrius.

3. ὅσα μὲν γὰρ ἔμελλον: the story here quoted from Posidonius is this. Demetrius, parodying a dull and unsavoury riddle, which was reported to have been propounded to Homer by some fishermen, said of the people of Attica, when the revenues derived from their mines failed them, 'What they wanted to get (their revenues), they did not get; and what they had already (the capital which they had invested in the mines), they lost.' The meaning is more clearly explained by Athenaeus, 6. 23 χαριεντιζόμενος γοῦν φησιν ὅτι πολλάκις καταναλώσαντες τὰ φανερά τῶν ἀθλῶν ἔνεκα ἃ μὲν ἔμελλον οὐκ ἔλαβον, ἃ δ' εἶχον ἀπέβαλον: compare the same in Diodorus, 5. 37 ἐκεῖνα μὲν γὰρ [τὰ κατὰ τὴν Ἀπτικὴν μέταλλα] οἱ μετα-

λεύοντες καὶ ταῖς ἐργασίαις μεγάλας προΐεμενοι δαπάνας ἃ μὲν ἤλπισαν ἐνίοτε λαβεῖν οὐκ ἔλαβον, ἃ δ' εἶχον ἀπέβαλον. The existing text of Strabo, which Meineke has kept, gives the first half of the riddle as ὅσα μὲν ἀνέλαβον οὐκ ἔλαβον, which spoils the meaning; Cobet (*ubi supra*) has rightly replaced ἀνέλαβον by ἔμελλον from Athenaeus.

6. ἰδιωτῶν: these are the private adventurers, whose ἰδιωτικαὶ κηθεῖσι are mentioned below.

9. ὀρύττεσθαι: ancient tin mines have been discovered in Galicia; Bapst, *L'Étain*, p. 16.

ἐν τε τοῖς ὑπὲρ τοὺς Λυσιτανοὺς βαρβάροις: the inhabitants of the north-west corner of Spain, the Gallaeci and Artabri. So Pliny says (34. 156) 'Nunc certum est [plumbum album] in Lusitania gigni et in Callaecia.'

10. ταῖς Καττιτερίσι νήσοις: Strabo's account of the Cassiterides is given in 3. 5. 11. His view of their position, which is vague enough, is that they lay far out to sea, to the northward of the Artabri, but he does not connect them with Britain, though he places them in the same latitude as that country (cp. 2. 5. 15). Diodorus (5. 38) is somewhat more explicit, when he says, ὑπεράνω γὰρ τῆς τῶν Λυσιτανῶν χώρας ἐστὶ μέταλλα πολλὰ τοῦ καττιτέρου, κατὰ τὰς προ-

τῶν Βρεττανικῶν δὲ εἰς τὴν Μασσαλίαν κομίζεσθαι. ἐν δὲ τοῖς Ἀρτάβροισι, οἱ τῆς Λυσιτανίας ὕστατοι πρὸς ἄρκτου καὶ δύσιν εἰσίν, ἔξανθειν φησι τὴν γῆν ἀργύρῳ, καττιτέρῳ, χρυσῷ λευκῷ (ἀργυρομιγῆς γὰρ ἐστὶ), τὴν δὲ γῆν ταύτην φέρειν τοὺς ποταμούς· τὴν δὲ σκαλίσι τὰς γυναῖκας διαμώσας πλύνειν ἐν ἡθητηρίοις πλεκτοῖς εἰς κίστην. οὗτος μὲν περὶ τῶν μετάλλων τοιαῦτ' εἶρηκε.

Polybius  
on the  
silvermines  
of New  
Carthage.

10. Πολύβιος δὲ τῶν περὶ Καρχηδόνα Νέαν ἀργυρείων μνησθεὶς μέγιστα μὲν εἶναί φησι, διέχειν δὲ τῆς πόλεως ὅσον εἴκοσι σταδίους, περιειληφότα κύκλον τετρακοσίων σταδίων, ὅπου τέτταρας μυριάδας ἀνθρώπων μένειν τῶν ἐργαζομένων, ἀναφέροντας τότε τῷ δήμῳ τῶν Ῥωμαίων καθ' ἑκάστην ἡμέραν δισμυρίας καὶ πεντακισχιλίας δραχμάς. τὴν δὲ κατεργασίαν τὴν μὲν ἄλλην ἐῶ (μακρὰ γὰρ ἐστὶ), τὴν δὲ συρτὴν βῶλον τὴν

κειμένης τῆς Ἰβηρίας ἐν τῷ ὠκεανῷ νησίδας τὰς ἀπὸ τοῦ συμβεβηκότος Καττιτερίδας ἀνομασμένας. The traditional view, that the Cassiterides were the Scilly Islands, is strongly contested by Mr. Elton (*Origins of English History*, p. 16), who maintains that they were the islands in the neighbourhood of Vigo Bay and Corunna.

1. εἰς τὴν Μασσαλίαν κομίζεσθαι: this route is described in greater detail in 4. I. 14, No. 16. The present passage is an important one, because the statement of Posidonius here quoted is the earliest mention of the overland trade in tin.

3. χρυσῷ λευκῷ: this is another name for *electrum*.

6. πλεκτοῖς εἰς κίστην: 'plaited basket fashion'; Hesychius says, *Κίστη, ἀγγεῖον πλεκτόν*: see Meineke, *Vind. Strabon.*, p. 22.

8. Πολύβιος δέ: what follows is a fragment of Bk. 34 of Polybius' *History*.

13. κατεργασίαν: 'mode of working.'

14. μακρὰ γὰρ ἐστὶ: 'it is a long story.'

τὴν δὲ συρτὴν βῶλον: 'the lumps of ore that are brought down by the streams.' The process here described may be illustrated by what takes place in the Cornish copper mines at the present day. There the ores are first picked, to separate them from the rubbish; then the larger fragments are 'cobbed,' or broken into smaller pieces; then, after a further picking, the whole is 'bucked,' or bruised with a flat hammer, until the lumps are not larger than the top of the finger; finally they are 'jigged,' or shaken in a sieve under water, by which means the heavy ore keeps at the bottom, while the spar or refuse is scraped from the top; the part which passes through the sieve is also stirred about in water, and the lighter part is thrown from the surface. The ores are then ready for smelting. Sir Francis Head, quoted in Murray's *Handbook for Cornwall*, Introd., p. 35.



ἀργυρίτιν φησι κόπτεσθαι καὶ κοσκίνοις εἰς ὕδωρ διατᾶσθαι  
κόπτεσθαι δὲ πάλιν τὰς ὑποστάσεις, καὶ πάλιν διηθουμένας  
ἀποχεομένων τῶν ὑδάτων κόπτεσθαι· τὴν δὲ πέμπτην ὑπό-  
στασιν χωνευθείσαν, ἀποχυθέντος τοῦ μολίβδου, καθαρὸν τὸν  
5 ἄργυρον ἐξάγειν. ἔστι δὲ καὶ νῦν τὰ ἀργυρεία, οὐ μέντοι  
δημόσια οὔτε ἐνταῦθα οὔτε ἐν τοῖς ἄλλοις τόποις, ἀλλ' εἰς  
ιδιωτικὰς μεθέστηκε κτήσεις· τὰ δὲ χρυσεῖα δημοσιεύεται τὰ  
πλείω. ἐν δὲ καὶ Καστλῶνι καὶ ἄλλοις τόποις ἰδιὸν ἔστι  
μέταλλον ὀρυκτοῦ μολίβδου· παραμέμικται δέ τι καὶ τούτῳ τοῦ  
10 ἀργύρου μικρὸν, οὐχ ὥστε λυσιτελεῖν ἀποκαθαίρειν αὐτόν.

NO. 11.—HABITS OF THE NORTHERN MOUNTAINEERS.

(III. 3. 7 ; 4. 16-18.)

The tribes whose customs are here described are, as Strabo mentions in the course of his narrative, those that inhabited the Cantabrian mountains, which form the western continuation of the Pyrenees—the Gallaeci, Astures, and Cantabri, corresponding in position to the modern districts of Galicia, the Asturias, and part of the Basque Provinces. They may be regarded as the most typical representatives of the Iberian race, and they retained their national customs in Strabo's time, or, at least, in that of the authorities from whom he borrowed. It is generally agreed that at the present day the Basques, who inhabit that part of Spain and France which borders on the innermost angle of the Bay of Biscay, are the most lineal descendants of the Iberians: Kiepert, *Lehrbuch*, p. 481 ; Freeman, *History of Sicily*, 1. p. 101. The passages which follow furnish us with an interesting picture of the life and condition of these tribes; and some of the customs men-

3. τὴν δὲ πέμπτην ὑπόστασιν,  
κ.τ.λ.: 'when the residuum of the  
fifth sifting has been smelted, by  
which process the lead that it con-  
tains is disengaged from it, the  
silver is produced pure.'

4. μολίβδου: on the authority

for this form, see Liddell and Scott,  
s. v. μόλυβδος.

8. Καστλῶνι: see note on 3. 2. 3,  
No. 9.

ἰδιὸν: 'special'; i. e. of lead  
only, apart from silver.



tioned are valuable for purposes of comparison, being found, as our author remarks, among other peoples, such as the Celts, the Thracians, and the Scythians.

- Customs. 3. 7. "Απαντες δ' οἱ ὄρειοι λιτοὶ ὑδροπόται χαμαιεῦναι βαθείαν κατακεχυμένοι τὴν κόμην γυναικῶν δίκην· μιτρωσάμενοι δὲ τὰ μέτωπα μάχονται. τραγοφαγοῦσι δὲ μάλιστα, καὶ τῷ Ἄρει τράγον θύουσι καὶ τοὺς αἰχμαλώτους καὶ ἵππους· ποιοῦσι δὲ καὶ ἐκατόμβας ἐκάστου γένους ἑλληνικῶς. τελοῦσι 5 δὲ καὶ ἀγῶνας γυμνικὸς καὶ ὄπλιτικὸς καὶ ἵππικὸς, πυγμῆ καὶ δρόμῳ καὶ ἀκροβολισμῷ καὶ τῇ σπειρηδὸν μάχῃ. οἱ δ' ὄρειοι τὰ δύο μέρη τοῦ ἔτους ὄρνοβαλάνῳ χρώνται ξηράναιτες καὶ κόψαντες, εἶτα ἀλέσαντες καὶ ἀρτοποιησάμενοι ὥστ' ἀποτίθεσθαι εἰς χρόνον. χρώνται δὲ καὶ ζῦθει· οἴνῳ δὲ σπανί- 10 ζονται, τὸν δὲ γινόμενον ταχὺ ἀναλίσκουσι κατενωχούμενοι μετὰ τῶν συγγενῶν· ἀντ' ἐλαίου δὲ βουτύρῳ χρώνται. καθήμενοί τε δεῖπνοῦσι περὶ τοὺς τοίχους καθέδρας οἰκοδομητὰς ἔχοντες, προκάθηται δὲ καθ' ἡλικίαν καὶ τιμὴν· περιφορητὸν δὲ τὸ δεῖπνον. καὶ παρὰ πότον ὄρχοῦνται πρὸς αὐλὸν καὶ 15 σάλπιγγα χορεύοντες, ἀλλὰ καὶ ἀναλλόμενοι καὶ ὀκλάζοντες· ἐν Βασιτανίᾳ δὲ καὶ γυναῖκες ἀναμῖξ ἀνδράσιν ἀντιλαμβάνόμενοι τῶν χειρῶν. μελανείμονες ἅπαντες τὸ πλεόν ἐν σάγοις, ἐν οἰσπερ καὶ στιβαδοκοιτοῦσιν· ἐρίνοις δὲ ἢ αἰγείοις χρώνται,
- Dances. 7. ἀκροβολισμῷ καὶ τῇ σπειρηδὸν μάχῃ: 'skirmishing and fighting in companies.'
13. οἰκοδομητὰς: 'built,' i. e. not temporary.
16. ἀλλὰ καὶ: 'sometimes too.'
- ὀκλάζοντες: 'bending the knee,' to give force to the spring: cp. Xen. *Anab.* 5. 9. 10 τέλος δὲ τὸ περσικὸν ἀρχεῖτο, κρούων τὰς πέλτας, καὶ ὠκλαζε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν βυθμῷ ἐποίει πρὸς τὸν αὐλόν. The two kinds of dancing which Strabo mentions are the same that are found among the
- Dress. modern Greeks and Albanians, the χορὸς being the 'dull roundabout' of the Romaica, while the more excited dance is that of the Albanians, which Byron has described in *Childe Harold*, 2. 71. 8, 9 'And bounding hand in hand, man link'd to man | Yelling their uncouth dirge, long daunced the kirtled clan.'
18. σάγοις: coarse cloaks, used by the Gauls and Spaniards.
19. ἐρίνοις δὲ: the MSS. here read κηρίνοις δὲ ἀγγείοις χρώνται. Friedemann suggested ξυλίνοις for

καθάπερ καὶ οἱ Κέλτοί· αἱ γυναῖκες δ' ἐν ἐνδύμασι καὶ ἀν-  
 θήναις ἐσθήσεσι διάγουσιν. ἀντὶ δὲ τομίσματος οἱ λίαν ἐν Partes.  
 βάθει φορτίων ἀμοιβῇ χρῶνται ἢ τοῦ ἀργυροῦ ἐλάσματος  
 ἀποτέμνοντες διδόασιν. τοὺς δὲ θανατουμένους καταπετροῦσι, Punish-  
 5 τοὺς δὲ πατραλοίας ἔξω τῶν ὄρων καταλεύουσι. γαμοῦσι δ' ments.  
 ὥσπερ οἱ Ἕλληνες. τοὺς δὲ ἀρρώστους, ὥσπερ οἱ Ἀσσύριοι  
 τὸ παλαιόν, προτιθέασιν εἰς τὰς ὁδοὺς τοῖς πεπειραμένοις τοῦ  
 πάθους ὑποθήκης χάριτι. διφθερίνοις τε πλοίοις ἐχρῶντο ἕως Boats.  
 ἐπὶ Βρούτου διὰ τὰς πλημμυρίδας καὶ τὰ τενάγη, νυνὶ δὲ καὶ  
 10 τὰ μονόξυλα ἤδη σπάνια. ἅλες πορφυροῦ, τριφθέντες δὲ λευκοί.

κήναις, and this emendation was accepted by Kramer and Meineke, the latter of whom transposed the whole sentence from *ξυλίνοις* to *Κέλτοι*, which seemed out of place where dress was being spoken of, and introduced it after *δαίπνον* above. The reading in the text, which is a conjecture of C. Müller (Didot, *Index Var. Lect.*, p. 956), avoids the need of transposition. It is confirmed by the following passage of Diodorus with regard to the Celtiberians (5. 33. 2): *φοροῦσι δὲ οὗτοι σάγους μέλανας τραχεῖς καὶ παραπλήσιον ἔχοντας τὸ ἔριον ταῖς αἰγείαις θριξίν.* The form *ἔρινος*, it is true, is not found elsewhere.

1. *ἐνδύμασι*: this word perhaps signifies here a long female garment, as opposed to the *σάγοι* of the men; otherwise we should expect it to be accompanied by an epithet, like *ἀνθήναις* ('gay-coloured') with *ἐσθήσεσι*.

3. *ἐλάσματος*: 'beaten metal'; so Caesar (*B. G.* 5. 12) says, that the Britons use instead of money 'taleae ferreae ad certum pondus examinatae.'

4. *καταπετροῦσι*: on the custom of casting criminals over precipices see note on 10. 2. 9, No. 48.

5. *γαμοῦσι δ' ὥσπερ οἱ Ἕλληνες*: this seems to mean that they do not

sanction any form of promiscuity, such as Diodorus (5. 18) describes as prevailing in the Balearic Islands: Caesar also says of the Britons (*B. G.* 5. 14): 'Uxores habent deni duodeni- que inter se communes, et maxime fratres cum fratribus parentesque cum liberis.'

6. *ὥσπερ οἱ Ἀσσύριοι*: *Αἰγύπτιοι* MSS.; but in 16. 1. 20 Strabo attributes this custom to the Assyrians: *τοὺς δ' ἀρρώστους εἰς τὰς τριόδους ἐκτιθέντες πνθάνονται τῶν παριόντων εἰ τίς τι ἔχει λέγειν τοῦ πάθους ἄκος· οὐδέεις τέ ἐστιν οὕτω κακὸς τῶν παριόντων, ὃς οὐκ ἐντυχᾶν εἴ τι φρονεῖ σωτήριον ὑποτίθεται.* Cp. Herod. 1. 197.

8. *διφθερίνοις τε πλοίοις*: a sort of coracles.

*ἕως ἐπὶ Βρούτου*: D. Junius Brutus, who finished the Lusitanian war in 138 B.C., remained in Spain until 135 B.C.

10. *τὰ μονόξυλα*: see note on 3. 2. 3, No. 9.

*ἅλες πορφυροῦ, τριφθέντες δὲ λευκοί*: the fact here stated, improbable though it seems, is true, as any one may discover who tries the experiment for himself. The explanation is, that the colour in red rock-salt is prismatic, and consequently disappears when the crystalline formation is destroyed. The

ἔστι δὲ τῶν ὀρέων ὁ βίος οὗτος, ὡσπερ ἔφην, λέγω τοὺς τὴν βόρειον πλευρὰν ἀφορίζοντας τῆς Ἰβηρίας, Καλλαϊκοὺς καὶ Ἄστουρας καὶ Καντάβρους μέχρι Οὐασκῶνων καὶ τῆς Πυρήνης· ὁμοιοεῖς γὰρ ἀπάντων οἱ βίοι.

Religion.

4. 16. Ἔνιοι δὲ τοὺς Καλλαϊκοὺς ἀθέους φασί, τοὺς δὲ Κελτίβηρας καὶ τοὺς προσβόρρους τῶν ὀμόρων αὐτοῖς ἀνωνώμωτινί θεῶ θύειν ταῖς πανσελήνοις νύκτωρ πρὸ τῶν πυλῶν, παιοκίους τε χορεύειν καὶ παννυχίζειν. τοὺς δὲ Ουέττωνας, ὅτε πρῶτον εἰς τὸ τῶν Ῥωμαίων παρήλθον στρατόπεδον, ἰδόντας τῶν ταξιαρχῶν τινὰς ἀνακάμπτοντας ἐν ταῖς ὁδοῖς περιπάτου χάριν, μανίαν ὑπολαβόντας ἠγείσθαι τὴν ὁδὸν αὐτοῖς ἐπὶ τὰς σκηνάς, ὡς δέον ἢ μένειν καθ' ἡσυχίαν ἰδρυθέντας ἢ μάχεσθαι.

Female head-dresses.

17. Τῆς δὲ βαρβαρικῆς ἰδέας καὶ τὸν τῶν γυναικῶν ἐνίαν κόσμον θελή τις ἄν, ὃν εἶρηκεν Ἀρτεμίδωρος· ὅπου μὲν γὰρ περιτραχήλια σιδηρᾶ φορεῖν αὐτὰς φησιν ἔχοντα κόρακας καμ- πτομένους ὑπὲρ κορυφῆς καὶ προπίπτοντας πρὸ τοῦ μετώπου πολὺ, κατὰ τούτων δὲ τῶν κοράκων, ὅτε βούλονται, κατασπᾶν τὸ κάλυμμα ὥστε ἐμπετασθὲν σκιάδιον τῷ προσώπῳ παρέχειν, καὶ νομίζειν κόσμον· ὅπου δὲ τυμπάνιον περικεῖσθαι πρὸς μὲν

remark is a strong proof of the acuteness of Posidonius' observation, for to him no doubt it is due. Similarly Shaw, in his *Travels in Barbary* (p. 229), when speaking of a mountain in northern Africa composed of red rock-salt, remarks, 'yet what is washed down from these precipices by the dews attaineth another colour, becoming as white as snow.'

3. Οὐασκῶνων: the modern Navarre.

8. Ουέττωνας: in the north-east of Lusitania.

11. μανίαν ὑπολαβόντας: this view of walking exercise is not surprising in barbarous peoples, whose own life alternates between violent exertion and absolute indolence. Oriental peoples are possessed by

the same idea in a somewhat modified form. The French translators remark—'La première chose qui frappe un Turc quand il vient chez les nations policées de l'Europe, est de voir des hommes se promener sans autre but que celui du plaisir ou de la santé.'

14. ὅπου μὲν . . . ὅπου δὲ: 'in one place' . . . 'in another place.'

15. κόρακας: 'curved rods'; the words κόραξ and κορώνη were used for various curved or hooked objects, on account of their resemblance to the hooked beak of the raven and the crow.

19. τυμπάνιον: from the description here given this 'little kettledrum' must have closely resembled the 'calash' (Fr. *calèche*), which within the memory of man was worn

τῷ ἰνίφ περιφερὲς καὶ σφίγγον τὴν κεφαλὴν μέχρι τῶν παρω-  
 τίδων, εἰς ὕψος δὲ καὶ πλάτος ἐξυπτιασμένον κατ' ὀλίγον·  
 ἄλλας δὲ τὰ προκόμια ψιλοῦν ἐπὶ τοσοῦτον ὥστ' ἀποστίλβειν  
 τοῦ μετώπου μᾶλλον· τὰς δ' ὅσον ποδιαῖον τὸ ὕψος ἐπιθεμένας  
 5 στυλίσκον περιπλέκειν αὐτῷ τὴν χαίτην, εἶτα καλύπτρα  
 μελαίνῃ περιστέλλειν. πρὸς δὲ τῇ ἀηθείᾳ τῇ τοιαύτῃ πολλὰ  
 καὶ ἐώραται καὶ μεμύθευται περὶ πάντων κοιῆ τῶν Ἰβηρικῶν  
 ἔθνων, διαφερόντως δὲ τῶν προσβόρρων, οὐ μόνον τὰ πρὸς  
 ἀνδρείαν ἀλλὰ καὶ τὰ πρὸς ὠμότητα καὶ ἀπόνοιαν θηριώδη.  
 10 καὶ γὰρ τέκνα μητέρες ἔκτειναν πρὶν ἀλῶναι κατὰ τὸν πόλεμον  
 τὸν ἐν Καντάζροις, καὶ παιδίον δὲ δεδεμένῳ αἰχμαλώτῳ τῷ Preference  
 γονέων καὶ ἀδελφῶν ἔκτεινε πάντας κελύσαντος τοῦ πατρὸς of death to  
 σιδήρου κυριεῦσαν, γυνὴ δὲ τοὺς συναλόντας. κληθεὶς δέ τις εἰς captivity.  
 μεθυσκομένους ἔβαλεν αὐτὸν εἰς πυράν. κοινὰ δὲ καὶ ταῦτα  
 15 πρὸς τὰ Κελτικὰ ἔθνη καὶ τὰ Θράκια καὶ Σκυθικά, κοινὰ δὲ καὶ  
 τὰ πρὸς ἀνδρείαν τὴν τε τῶν ἀνδρῶν καὶ τὴν τῶν γυναικῶν  
 γεωργοῦσιν αὐταὶ τεκοῦσαι τε διακοινοῦσι τοῖς ἀνδράσι· ἐκείνους The  
 ἀνθ' ἑαυτῶν κατακλίναςαι· ἐν τε τοῖς ἔργοις πολλάκις αὐταὶ καὶ Couvade.  
 λούουσι καὶ σπαργανοῦσιν ἀποκλίναςαι πρὸς τι ρεῖθρον.  
 20 18. Οὐκ ἴδιον δὲ τῶν Ἰβήρων οὐδὲ τοῦτο σύνδυο ἐφ' ἵππων  
 κομίζεσθαι, κατὰ δὲ τὰς μάχας τὸν ἕτερον πεζὸν ἀγωνίζεσθαι.

over their head-dresses by English ladies going out of an evening.

2. εἰς ὕψος δὲ, κ.τ.λ.: 'turned out gradually at the top and sides.'

3. τὰ προκόμια ψιλοῦν: as προκόμιον is 'the front hair,' and not 'the fore-part of the head,' ψιλῶν must mean 'remove by rubbing'—an unusual sense, which however is found in LXX Ezech. 44. 20 τὰς κόμας αὐτῶν οὐ ψιλῶσουσι: the word ἀποστίλβειν, which follows, is used absolutely.

10. τὸν πόλεμον τὸν ἐν Καντάζροις: they were subjugated by Augustus in 25 B. C., but had to

be reconquered by Agrippa in 19 B. C.

17. ἐκείνους ἀνθ' ἑαυτῶν κατακλίναςαι: on this primitive and widespread custom, which is known by the name of the Couvade, see Tylor, *Primitive History of Mankind*, pp. 288 foll. It is mentioned as existing among the Tibareni, a tribe on the coast of Pontus, by Apollon. Rhod. 2. 1011-14: "Ἐνθ' ἐπεὶ ἄρ κε τέκωνται ὑπ' ἀνδράσι τέκνα γυναῖκες, | Αὐτοὶ μὲν στενάχουσιν ἐνὶ λεχέεσσι πεσόντες, | Κράατα δησάμενοι· ταὶ δ' εὖ κομέουσιν ἐδώδῃ | Ἄνερας, ἥδ' ἐλοετρὰ λεχώια τοῖσι πένονται. Cp. Val. Flacc. 5. 148.

οὐδὲ τὸ τῶν μυῶν πλήθος ἴδιον, ἀφ' οὗ καὶ λοιμικαὶ νόσοι πολ-  
 λάκις ἠκολούθησαν. συνέβη δ' ἐν τῇ Κανταβρία τοῦτο τοῖς  
 Ῥωμαίοις, ὥστε καὶ μισθοὺς ἄρνησθαι μνοθηροῦντας πρὸς μέτρον  
 ἀποδειχθέν, καὶ διεσώζοντο μόλις· προσελάμβανε δὲ καὶ ἄλλωι  
 σπάνις καὶ σίτου· ἐπεσιτίζοντο δὲ ἐκ τῆς Ἀκυτανίας χαλεπῶς 5  
 διὰ τὰς δυσχωρίας. τῆς δ' ἀπονοίας καὶ τοῦτο λέγεται τῆς  
 Καντάβρων, ὅτι ἀλόντες τινὲς ἀναπεπηγότες ἐπὶ τῶν σταυρῶν  
 ἐπαϊάνιζον. τὰ μὲν οὖν τοιαῦτα τῶν ἠθῶν ἀγριότητός τινος  
 παραδείγματ' ἂν εἴη· τὰ δὲ τοιαῦτα ἦττον μὲν ἴσως πολιτικά,  
 οὐ θηριώδη δέ, οἷον τὸ παρὰ τοῖς Καντάβροις τοὺς ἄνδρας 10  
 διδόναι ταῖς γυναιξὶ προῖκα καὶ τὸ τὰς θυγατέρας κληρονόμους  
 ἀπολείπεσθαι τοὺς τε ἀδελφοὺς ὑπὸ τούτων ἐκδίδουσθαι γυναιξίν·  
 ἔχει γάρ τινα γυναικοκρατίαν· τοῦτο δ' οὐ πάνυ πολιτικόν.  
 Ἰβηρικὸν δὲ καὶ τὸ ἐν ἔθει εἶναι παρατίθεσθαι τοξικὸν ὃ συντι-  
 θέασιν ἐκ βοτάνης σελίνῳ προσομοίας ἄπονου, ὥστ' ἔχειν ἐν 15  
 ἐτοίμῳ πρὸς τὰ ἀβούλητα, καὶ τὸ κατασπένδειν αὐτοὺς οἷς ἂν  
 προσθῶνται, ὥστε ἀποθνήσκειν αὐτοὺς ὑπὲρ αὐτῶν.

Female in-  
 heritance.

Use of  
 poison.

1. τὸ τῶν μυῶν πλήθος: this reminds us of the hosts of lemmings (a kind of rat), which descend from the Arctic regions at intervals of ten or twelve years, and overrun Norway, destroying every green thing before them. A parallel to the λοιμικαὶ νόσοι may be found in what Pennant says of the lemmings—'they infect the very ground, and cattle are said to perish which taste of grass which they have touched': see *Engl. Cyclop.*, art. Muridae. In East Anglia at the present time, unfortunately, a plague of rats is not unknown.

3. πρὸς μέτρον ἀποδειχθέν: 'at a specified rate' of numbers.

10. τὸ παρὰ τοῖς Καντάβροις: the whole of the passage which follows is important in connexion with the questions of matriarchal rights and inheritance in the female line, the origin of which is much

discussed at the present time.

12. ὑπὸ τούτων ἐκδίδουσθαι γυναιξίν: i. e. receive marriage portions from them.

15. ἐκ βοτάνης σελίνῳ προσομοίας: this is probably celery (*aprium graveolens*), which when it grows wild is poisonous. The same poisonous plant, *σελίῳ ἐμφερῆς*, is mentioned as growing in Sardinia by Pausanias, 10. 17. 13.

17. ὥστε ἀποθνήσκειν: Valerius Maximus (2. 6. 11) says of the Celtiberi, 'Celtiberi etiam nefas esse ducebant praelio superesse, cum is occidisset, pro cuius salute spiritum devoverant.' Caesar also (*B. G.* 3. 22), speaking of the Aquitanians, mentions 'devoti, quos illi soldurios appellant, quorum haec est condicio, uti omnibus in vita commodis una cum iis fruantur, quorum se amicitiae dederint, si quid his per vim accidat, aut eundem casum una



## NO. 12.—CHARACTER OF THE IBERIANS.

(III. 4. 5.)

Whatever mixture of races may have taken place in the course of ages among the inhabitants of the Spanish peninsula—either in early times from the introduction of a Celtic element, such as we know to have existed in the Celtiberians, or at a later period from the influence of other nationalities—the original Iberian type of character seems to have maintained itself all along; and many of its leading features, as they are described by Strabo and other ancient writers—temperance and sobriety, unyielding spirit, extreme indolence, perseverance in guerilla warfare, and the remarkable absence of the highest military qualities—are to be traced in the Spaniards of the present day (Arnold, *Hist. of Rome*, 3. p. 396; cp. Kiepert, *Lehrbuch*, p. 482). It is difficult, also, to avoid tracing a connexion between some of the salient features of modern Spanish dress and what we are told of the garments of the Iberians (see No. 11). When Strabo speaks of them as *μελανείμονες ἅπαντες*, we are reminded of Ford's remark, that 'the prevalence of black veils and dark cloaks on the Alameda and in the church conveys to the stranger newly arrived in Spain the idea of a population of nuns and clergymen.' The *καλύπτρα μέλαινα* which was worn by the women, seems to have been the original of the *mantilla*. Finally, the *cafa*, or voluminous Spanish cloak, may well have descended from the *σάγος*, which was the principal garment of the men in antiquity.

5. Τῆς δὲ τῶν Ἑλλήνων πλάνης τῆς εἰς τὰ βάρβαρα ἔθλη Factionous spirit.  
νομίζοι τις ἂν αἴτιον τὸ διεσπᾶσθαι κατὰ μέρη μικρὰ καὶ δυ-

ferant aut sibi mortem consciscant.' Athenaeus (6. 54) explains the name of these retainers (*σιλοδοῦροι, soldurizí*) as meaning in the Celtic language 'under a vow' (*εὐχωλιμαῖοι*), i. e. 'devoti.' By Celtic is probably here meant Iberian, for the Aquitani-ans belonged to the Iberian stock.

1. πλάνης: 'dispersion.'

2. τὸ διεσπᾶσθαι κατὰ μέρη μικρὰ: the plural number which is

used in official descriptions of Spain—the king of Spain is sovereign *de las Españas*—is an evidence of the provincial character of the peninsula; but this arises, as it did in Greece, as much from the conformation of the country, which is naturally broken up into a number of separate districts, as from τὸ αὐθαδές of its inhabitants.



ραστείας ἐπιπλοκὴν οὐκ ἔχουσας πρὸς ἀλλήλους κατ' αὐθάδειαν,  
 ὥστε ἐκ τούτου πρὸς τοὺς ἐπιόντας ἕξωθεν ἀσθενεῖς εἶναι.  
 τούτο δὲ τὸ αὐθαδες ἐν δὴ τοῖς Ἰβηρσι μάλιστα ἐπέτεινε προσ-  
 λαβοῦσι καὶ τὸ πανοῦργον φύσει καὶ τὸ μὴ ἀπλοῦν' ἐπιθετικοῖ  
 γὰρ καὶ ληστρικοῖ τοῖς βίοις ἐγένοντο τὰ μικρὰ τολμῶντες, 5  
 μεγάλοις δ' οὐκ ἐπιβαλλόμενοι διὰ τὸ μεγάλας μὴ κατασκευά-  
 ζεσθαι δυνάμεις καὶ κοινωνίας. εἰ γὰρ δὴ συνασπίζειν ἐβού-  
 λοιτο ἀλλήλοις, οὔτε Καρχηδονίοις ὑπῆρξεν ἂν καταστρέψασθαι  
 ἐπελθοῦσι τὴν πλείστην αὐτῶν ἐκ περιουσίας, καὶ ἔτι πρότερον  
 Τυρίοις, εἶτα Κελτοῖς οἱ νῦν Κελτίβηρες καὶ Βήρωνες καλοῦν- 10  
 ται, οὔτε τῷ ληστῇ Οὐριάθῳ καὶ Σερτωρίῳ μετὰ ταῦτα καὶ εἴ-  
 τινες ἕτεροι δυναστείας ἐπεθύμησαν μείζονος. Ῥωμαῖοί τε τῷ  
 κατὰ μέρη πρὸς τοὺς Ἰβηρας πολεμεῖν καθ' ἑκάστην τὴν  
 δυναστείαν πολὺν τινα διετέλεσαν χρόνον ἄλλοτ' ἄλλους κατα-  
 στρεφόμενοι τέως ἕως ἅπαντας ὑποχειρίου ἐλάβον διακοσιοστῷ 15  
 σχεδόν τι ἔτει ἢ μακρότερον.

9. τὴν πλείστην: sub. γῆν.

ἐκ περιουσίας: 'to their hearts' content.

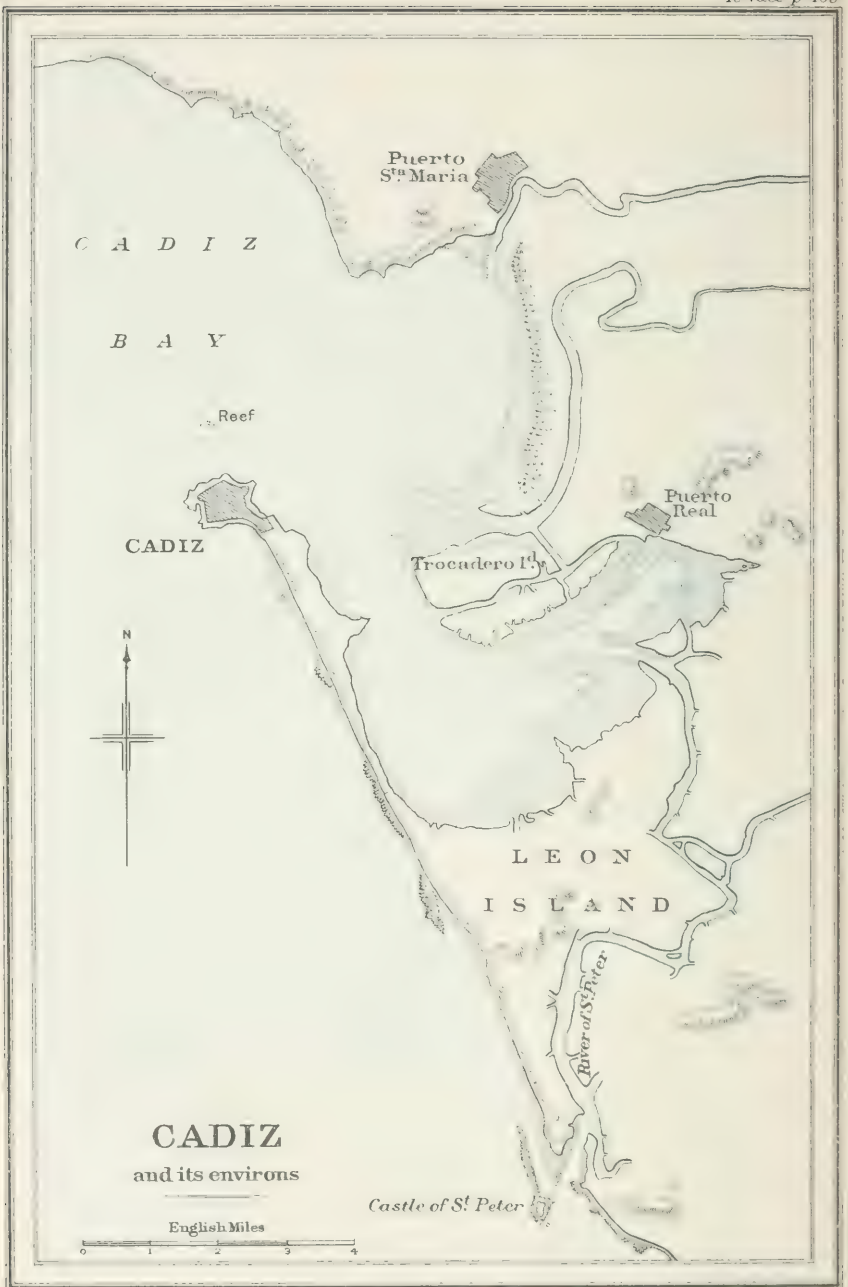
10. Βήρωνες: these were settled about the upper course of the Iberus.

12. Ῥωμαῖοί τε, κ.τ.λ.: the MSS. here read Ῥωμαῖοί τε τῷ κατὰ μέρη πρὸς τοὺς Ἰβηρας πολεμεῖν καθ' ἑκάστην διὰ ταύτην τὴν δυναστείαν πολὺν τινα διετέλεσαν χρόνον ἄλλοτ' ἄλλους καταστρεφόμενοι. Meineke, though he retains this in his text, with a comma after χρόνον, had previously, in his *Vind. Strabon.* p. 31, pointed out the objections to it, viz. (1) that καθ' ἑκάστην cannot be used for καθ' ἑκάστον: (2) that διετέλεσαν τῷ πολεμεῖν for διετέλεσαν πολεμοῦντες is not good Greek. Madvig has

corrected the passage by omitting διὰ ταύτην and the comma after χρόνον. Translate thus: 'the Romans, because their method of carrying on the war in Spain was to engage each state severally, were occupied for a long time in subduing them one after another.' The difficulty experienced by the Romans in subduing the Spaniards is attributed to the same cause in 4. 4. 2, where it is said of the latter, οἱ δ' ἐταμίεον καὶ κατεκερμάτιζον τοὺς ἀγῶνας, ἄλλοτε ἄλλοι καὶ καθ' ἄλλα μέρη ληστρικῶς πολεμοῦντες.

15. διακοσιοστῷ σχεδόν τι ἔτει: i. e. from the Second Punic war to the time of Augustus.





## NO. 13.—GADES.

(III. 5. 3.)

Strabo's description of this remarkable city is the most complete that has come down to us; the accompanying plan of Cadiz and its environs will assist the reader in understanding it. The modern city occupies the same position as the ancient one, at the north-west extremity of the Island of Leon, and its port-town of Puerto Real stands on the site of the *ἐπίνειον*, or Portus Gaditanus, on the opposite side of the harbour. The broad base of the Island of Leon is separated from the neighbouring continent, as of old, by a narrow strait resembling a river; and where this reaches the open sea, the approach to it is defended by a castle built on a small island at its mouth, the Island of St. Peter. Here in ancient times stood the temple of Heracles. The disputed points in the topography will be discussed in the notes. The Greek form of the name, Gadeira, preserves the original Phoenician appellation, as it appears on coins, Agaddir, i. e. 'the enclosure' or 'fortification'—so Pliny, 4. 120 'Poeni Gadir, ita Punica lingua saepem significante'—a title which reminds us of that of Candia in Crete, which was the *khandak*, or 'fortress,' of the Saracens in that island. In Roman times this town, confined as it was within narrow limits, served mainly as the seat of government and headquarters of business, while the wealthier citizens resided in the more agreeable suburbs.

3. Ἐξὼ δὲ Στηλῶν τὰ Γάδιρα, περὶ ὧν τοσοῦτον μόνον εἰρήκαμεν ὅτι τῆς Κάλπης διέχει περὶ ἑπτακοσίους καὶ περτήκοιτα σταδίου, τῆς δὲ ἐκβολῆς τοῦ Βαίτιδος πλησίον ἴδονται πλείους δ' εἰσὶ λόγοι περὶ αὐτῆς. οὗτοι γὰρ εἰσιν οἱ ἄνδρες οἵ 5 τὰ πλείιστα καὶ μέγιστα ρανκλήρια στέλλουτες εἰς τε τὴν καθ' ἡμᾶς θάλατταν καὶ τὴν ἐκτός, οὔτε μεγάλην οἰκοῦντες νῆσον οὔτε τῆς περαιᾶς νεμόμενοι πολλὴν οὔτ' ἄλλων εὐποροῦντες

Gades near the mouth of the Bactis.

Its immense commerce.

2. τῆς Κάλπης: the rock of Gibraltar.

3. τῆς δὲ ἐκβολῆς τοῦ Βαίτιδος: this refers to the eastern branch of the stream, the mouth of which was

near Gades; the Guadalquivir has now changed its course, and this branch no longer reaches the sea, but joins the other arm near its mouth: *Dict. Geogr.*, s. v. Bactis.

- νήσων, ἀλλὰ πλέον οἰκοῦντες τὴν θάλατται, ὀλίγοι δ' οἰκου-  
 ροῦντες ἢ ἐν Ῥώμῃ διατριβόντες. ἐπεὶ πλήθει γε οὐδεμίας ἀν-  
 ἀπολείπεσθαι δόξειε τῶν ἔξω Ῥώμης πόλεων· ἤκουσα γοῦν ἐν  
 μίᾳ τῶν καθ' ἡμᾶς τιμῆσεων πεντακοσίου ἀνδράσ τιμηθέντας  
 ἱππικούς Γαδιτανούς, ὅσους οὐδένας οὐδὲ τῶν Ἰταλιωτῶν πλὴν 5  
 τῶν Παταούινων. τοσοῦτοι δ' ὄντες νήσου ἔχουσιν οὐ πολὺ  
 μείζονα τῶν ἑκατὸν σταδίων τὸ μῆκος, πλάτος δ' ἔσθ' ὅπου καὶ  
 σταδιαῖον. πόλιν δὲ κατ' ἀρχὰς μὲν ἔκουν παντάπασι μικράν,  
 προσέκτισε δ' αὐτοῖς Βάλβος Γαδιτανὸς ὁ θριαμβεύσας ἄλλην  
 ἢν νέαν καλοῦσι, τὴν δ' ἐξ ἀμφοῖν Διδύμην, οὐ πλειόνων εἴκοσι 10  
 σταδίων οὔσαν τὴν περίμετρον, οὐδὲ ταύτην στεροχωρουμένην·  
 ὀλίγοι γὰρ οἰκουροῦσιν ἐν αὐτῇ διὰ τὸ πάντας θαλαττεύειν τὸ  
 πλέον, τοὺς δὲ καὶ τὴν περαίαν οἰκεῖν, καὶ μάλιστα τὴν ἐπὶ τῆς  
 προκειμένης νησίδος διὰ τὴν εὐφύιαν, ἣν ὥσπερ ἀντίπολιν

5. πλὴν τῶν Παταούινων: cp.  
 5. I. 7 τὸ Παταοῖον, πασῶν ἀρίστη  
 τῶν ταύτη πόλεων, ἣ γε νεωστὶ λέγε-  
 ται τιμῆσασθαι πεντακοσίους ἱππικούς  
 ἀνδράσ, καὶ τὸ παλαιὸν δὲ ἔστειλλε  
 δώδεκα μυριάδας στρατιᾶσ, δηλοῖ δὲ  
 καὶ τὸ πλήθος τῆς πεμπομένης κατα-  
 σκευῆς εἰς τὴν Ῥώμην κατ' ἐμπορίαν,  
 τῶν τε ἄλλων καὶ ἐσθῆτος παντοδαπῆς,  
 τὴν εὐανδρίαν τῆς πόλεως καὶ τὴν  
 εὐτεχνίαν.

9. Βάλβος Γαδιτανὸς ὁ θριαμ-  
 βεύσας: this was L. Cornelius Balbus  
 the younger, a native of Gades, to  
 whom, in 19 B.C., a triumph was  
 decreed in consequence of a victory  
 over the Garamantes; as this was  
 the first occasion on which this  
 honour was conferred on one who  
 was not a Roman citizen, he is here  
 distinguished by the title ὁ θριαμ-  
 βεύσας. He added the suburb and  
 built the dockyard here mentioned  
 when quaestor in Hispania Ulterior  
 in 44 and 43 B. C. *Dict. Biogr.* I.  
 p. 457.

13. τὴν ἐπὶ τῆς προκειμένης νη-  
 σίδος: the position of this islet, and

that of the temple of Cronos, which  
 depends upon it, are the difficult  
 points in the topography of Gades.  
 Pliny (4. 120), in describing the  
 second and smaller of the two  
 islands, speaks of it as being a Ro-  
 man mile in length and the same  
 in breadth, separated from the larger  
 island by a channel 100 ft. wide,  
 and facing the mainland. The last  
 statement would best suit the island  
 of Trocadero, which intervenes be-  
 tween the city and Puerto Real, but  
 the channel is in reality much wider  
 than his estimate. Strabo clearly  
 conceived of the smaller island as  
 lying off the point of the promontory  
 on which the city was built, for he  
 places the temple of Cronos in the  
 neighbourhood of the city (*προσεχὲς  
 αὐτῇ*) at the extremity (*τελευταῖον*)  
 over against the islet (*πρὸς τῇ νησίδι*).  
 At the present day there is no island  
 in this position, but there is a  
 dangerous reef of rocks there, which  
 rise in places above the sea-level.  
 If Strabo is correct—and several  
 other authors mention the existence

πεποιήκασι τῇ Διδύμῃ χαίροντες τῷ τόπῳ. ὀλίγοι δὲ κατὰ τὸν ἑσπερίων καὶ ταύτην οἰκοῦσι καὶ τὸ ἐπίγειον, ὃ κατεσκεύασεν αὐτοῖς Βάλβος ἐν τῇ περαιᾷ τῆς ἠπείρου. κείται δ' ἐπὶ τῶν ἐσπερίων τῆς νήσου μερῶν ἡ πόλις, προσεχὲς δ' αὐτῇ τελευταίῳ  
 5 ἔστι τὸ Κρόνιον πρὸς τῇ νησίδι· τὸ δ' Ἡράκλειον ἐπὶ θάτερα τέτραπται τὰ πρὸς ἕω, καθ' ὃ δὴ μάλιστα τῇ ἠπείρῳ τυγχάνει  
 10 ἔστι τὸ Κρόνιον πρὸς τῇ νησίδι· τὸ δ' Ἡράκλειον ἐπὶ θάτερα τετραπται τὰ πρὸς ἕω, καθ' ὃ δὴ μάλιστα τῇ ἠπείρῳ τυγχάνει  
 συνάπτουσα ἡ νήσος ὅσον σταδίαῖον πορθμὸν ἀπολείπουσα. καὶ λέγουσι μὲν διέχειν τῆς πόλεως δώδεκα μίλια τὸ ἱερόν, ἕξον ποιοῦντες τὸν τῶν ἄθλων καὶ τὸν τῶν μιλίων ἀριθμὸν·  
 10 ἔστι δὲ μείζον καὶ σχεδόν τι τοσοῦτον ὅσον ἔστι τὸ τοῦ μήκους τῆς νήσου· μήκος δ' ἔστι τῆς νήσου τὸ ἀπὸ τῆς δύσεως ἐπὶ τὴν ἀνατολήν.

The Port.

Temples of Cronos and Heracles.

of two islands at Gades—it may be conjectured that in ancient times there was an island where this reef now lies.

1. κατὰ σύγκρισιν: 'by comparison' with other cities.

5. τὸ δ' Ἡράκλειον: it is stated by Ford (*Handbook*, I, p. 314) that part of the foundations of this temple, which, as we have said, stood on the island of St. Peter, were seen in 1755, when the waters retired during the earthquake. Originally, no doubt, the Heracleion was dedicated to Melcarth, as the Cronion was to Baal.

7. σταδίαῖον πορθμὸν: the chan-

nel or 'river' of St. Peter.

9. τῶν ἄθλων: i.e. of the labours of Hercules.

10. ἔστι δὲ μείζον, κ.τ.λ.: τὸ μήκος is to be understood here from what follows; 'the length which they assign is too great.' Strabo has already said that the length of the island is 100 stades; and as he reckons 8 stades to the Roman mile (see 7. 7. 4), this would be in round numbers 12 miles, which these persons give as the distance from the temple to the city.

11. ἀπὸ τῆς δύσεως ἐπὶ τὴν ἀνατολήν: more accurately speaking, from NNW. to SSE.



## BOOK IV.

### GAUL.

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#### NO. 14.—MASSILIA ; ITS SITE, CONSTITUTION, AND INFLUENCE.

IV. 1. 4, 5.

The city of Massilia occupied a triangular space of hilly ground, which was bounded on the south by a land-locked basin, called in ancient times Lacydon (Mela, 2. 79), and at the present day the Old Harbour, and on the west by the waters of the open bay. On the land side it was defended by a strong wall, starting from the head of the port of Lacydon, which then penetrated further into the land than it does now, crossing the intermediate heights, and descending to the bay near where the new Joliette Harbour of Marseilles is situated. Caesar (*B. C.* 2. 1) describes it thus—‘*Massilia enim fere ex tribus oppidi partibus mari alluitur ; reliqua quarta est, quae aditum habeat ab terra.*’ In speaking of the place as washed by the sea on three sides, Caesar is here counting the truncated apex of the triangle as one of the sides. In the centre of this area, where the ground is highest, stood the citadel, and from this point the hillside descended steeply, in the form of an ancient theatre, to the port. The best authority for the topography of Massilia—a subject on which great misconceptions have prevailed—is a paper by Rouby, entitled *Le Sol de Marseille au temps de César*, in the *Bulletin de la Société de Géographie*, vol. 6. pp. 225 foll. The importance of Massilia as a seat of learning, which Strabo here mentions, continued to increase during the Imperial period. Thus Tacitus (*Ann.* 4. 44) tells us that in Tiberius’ reign L. Antonius was banished thither, ‘*ubi specie studiorum*

nomen exilii tegeretur'; and in another passage, which confirms Strabo's remarks about the simplicity of life that prevailed in that city, the same author mentions (*Agr.* 4) that Agricola was educated there; 'sedem ac magistram studiorum Massiliam habuit, locum Graeca comitate et provinciali parsimonia mixtum ac bene compositum.' Massilia in fact became a Greek university for southern Gaul, in the same way as Augustodunum (*Autun*) became a Latin university for the northern part of that country (*Tac. Ann.* 3. 43). To its influence was due the wide-spread use of Greek throughout that region, which continued to prevail, especially in the great cities, such as Nemausus (*Nîmes*), Arelate (*Arles*) and Lugdunum (*Lyons*), until the fifth century of our era, and is testified to, among other sources of evidence, by the employment of that language by Irenaeus and other Christian writers who lived in Gaul.

4. Κτίσμα δ' ἐστὶ Φωκαιέων ἢ Μασσαλία, κείται δ' ἐπὶ Site of  
 χαρίου πετρώδους· ὑποπέπτωκε δ' αὐτῆς ὁ λιμὴν θεατροειδέ Massilia.  
 πέτρα βλεπούση πρὸς νότον. τετείχισται δὲ καὶ αὕτη καλῶς  
 καὶ ἡ πόλις σύμπασα μέγεθος ἔχουσα ἀξιόλογον. ἐν δὲ τῇ  
 5 ἄκρα τὸ Ἐφέσιον ἴδρυται καὶ τὸ τοῦ Δελφινίου Ἀπόλλωνος  
 ἱερὸν· τοῦτο μὲν κοινὸν Ἰώνων ἀπάντων, τὸ δὲ Ἐφέσιον τῆς  
 Ἀρτέμιδος ἐστὶ νεὸς τῆς Ἐφεσίας. ἀπαίρουσι γὰρ τοῖς Worship  
 Φωκαιεῦσιν ἐκ τῆς οἰκείας λόγιον ἐκπεσεῖν φασὶν ἡγεμόνι of the  
 χρήσασθαι τοῦ πλοῦ παρὰ τῆς Ἐφεσίας Ἀρτέμιδος λαβούσι· Ephesian  
 10 τοὺς μὲν δὴ προσαχθέντας τῇ Ἐφέσῳ ζητεῖν ὄντινα τρόπον ἐκ  
 τῆς θεοῦ πορίσαιντο τὸ προσταχθέν. Ἀριστάρχη δὲ τῶν ἐπιτιμῶν  
 σφόδρα γυναικῶν παραστήναι κατ' ὄναρ τὴν θεὸν καὶ κελεύσαι  
 συναπαίρειν τοῖς Φωκαιεῦσιν ἀφίδρυμά τι τῶν ἱερῶν λαβούση·  
 15 γενομένου δὲ τούτου καὶ τῆς ἀποικίας λαβούσης τέλος, τό τε  
 ἱερὸν ἰδρύσασθαι καὶ τὴν Ἀριστάρχην τιμῆσαι διαφερόντως  
 ἰέρειαν ἀποδείξαντας, ἐν τε ταῖς ἀποίκις πόλεσι πανταχοῦ

5. Δελφινίου: this title of Apollo was derived from his appearing in the form of a dolphin to the Cretan colony which he conducted to Delphi: see Hom. *Hymn. Pyth. Apol.*, 222.

13. ἀφίδρυμα: 'copy,' 'facsimile'; cp. 9. 2. 7 Δῆλιον, τὸ ἱερὸν τοῦ Ἀπόλλωνος ἐκ Δῆλου ἀφιδρυμένον.

16. ταῖς ἀποίκις πόλεσι: Strabo specially mentions temples of this

τιμᾶν ἐν τοῖς πρώτοις ταύτην τὴν θεὸν καὶ τοῦ ξοάνου τὴν διάθεσιν τὴν αὐτὴν καὶ τᾶλλα νόμιμα φυλάττειν τὰ αὐτὰ ἄπερ ἐν τῇ μητροπόλει νενομίσται.

Political  
constitution.

5. Διοικοῦνται δ' ἀριστοκρατικῶς οἱ Μασσαλιῶται πάντων εὐνομώτατα, ἀνδρῶν ἑξακοσίων καταστήσασαιτες συνέδριον διὰ 5 βίου ταύτην ἔχόντων τὴν τιμὴν, οὓς τιμούχους καλοῦσι. πεντεκαίδεκα δ' εἰσὶ τοῦ συνεδρίου προεστῶτες, τούτοις δὲ τὰ πρόχειρα διοικεῖν δέδοται. πάλιν δὲ τῶν πεντεκαίδεκα προκάθηται τρεῖς οἱ πλείστον ἰσχύοντες, τούτων δὲ εἷς τιμούχος δ' οὐ γίνεται μὴ τέκνα ἔχων μηδὲ διὰ τριγωνίας ἐκ πολιτῶν 10 γεγυνώς. οἱ δὲ νόμοι Ἴωνικοί, πρόκεινται δὲ δημοσίᾳ. χώραν ὅ' ἔχουσιν ἐλαιόφυτον μὲν καὶ κατάμπελον, σίτω δὲ λυπρότεραν διὰ τὴν τραχύτητα, ὥστε πεποιθότες τῇ θαλάττῃ μᾶλλον ἢ τῇ γῇ τὸ πρὸς ναυτιλίας εὐφνὲς εἶλοντο μᾶλλον. ὕστερον μέντοι ταῖς ἀνδραγαθίαις ἴσχυσαν προσλαβεῖν τινα τῶν πέριξ πεδίων 15 ἀπὸ τῆς αὐτῆς δυνάμεως ἀφ' ἧς καὶ τὰς πόλεις ἔκτισαν, ἐπιτελισματα τὰς μὲν κατὰ τὴν Ἰβηρίαν τοῖς Ἰβηρσιν, οἷς καὶ τὰ ἱερὰ τῆς Ἐφεσίας Ἀρτέμιδος παρέδωσαν τὰ πάτρια ὥστε ἑλλημιστὶ θύειν, τὴν δὲ Ῥόην Ἀγάθην τοῖς περὶ τὸν ποταμὸν οἰκοῦσι τὸν Ῥοδανὸν βαρβάροις, τὸ δὲ Ταυροέντιον καὶ τὴν 20

Territory  
and  
colonies.

goddess as existing at the Massaliote colonies of Hemeroscopeium (3. 4. 6), Emporium and Rhode (3. 4. 8), on the coast of Spain, and also at the mouth of the Rhone (4. 1. 8).

4. πάντων εὐνομώτατα: the constitution of Massilia was famous in ancient times; Aristotle wrote a treatise on the Μασσαλιωτῶν πολιτεία, and he refers to its organization in two passages of the *Politics* (7. 7. 4; 8. 6. 2, 3). In these he testifies to its good order as a moderate aristocracy, and also describes how its rulers, from having been originally a close oligarchy, gradually extended their limits (πολιτικωτέρα ἐγένετο ἢ ὀλιγαρχία) by admitting a larger number of the wealthier citi-

zens to the government. Cicero, too, in his speech *Pro Flacco* (25. 63) says of Massilia—'sic optimum consilio gubernatur, ut omnes ejus instituta laudare facilius possint quam aemulari'; and he uses similar expressions about it in the *De Republica*, 1. 27. 43.

11. οἱ δὲ νόμοι Ἴωνικοί: this means, apparently, that they maintained the laws which they brought from Phocaea.

19. Ῥόην Ἀγάθην: Agatha is mentioned by Pliny (3. 33) as a colony of Massilia in the position here required. Ῥόην appears to be corrupt; see Müller, *Index Var. Lect.*, p. 961.

20. Ταυροέντιον, κ.τ.λ.: the

Ἰολβίαν καὶ Ἀντίπολιν καὶ Νίκαιαν τῷ τῶν Σαλύων ἔθνει καὶ τοῖς Λίγυσι τοῖς τὰς Ἀλπεῖς οἰκοῦσιν. εἰσὶ δὲ καὶ νεώσοικοι παρ' αὐτοῖς καὶ ὀπλοθήκη· πρότερον δὲ καὶ πλοίων εὐπορία Docks and armoury.  
 καὶ ὄπλων καὶ ὀργάνων τῶν τε πρὸς τὰς ναυτιλίας χρησίμων  
 5 καὶ τῶν πρὸς πολιορκίας, ἀφ' ὧν πρὸς τε τοὺς βαρβάρους ἀντέσχον καὶ Ῥωμαίους ἐκτήσαντο φίλους, καὶ πολλὰ καὶ αὐτοὶ χρήσιμοι κατέστησαν ἐκείνοις κἀκεῖνοι προσέλαβον τῆς ἀξίησεως αὐτῶν. Σέξτιος γοῦν ὁ καταλύσας τοὺς Σάλυας, οὐ πολὺ ἄπωθεν τῆς Μασσαλίας κτίσας πόλιν ἐπώνυμον ἑαυτοῦ τε  
 10 καὶ τῶν ὑδάτων τῶν θερμῶν, ὧν τινὰ μεταβεβληκῆναι φασὶν εἰς ψυχρά, ἐνταῦθά τε φρουρὰν κατέκτισε Ῥωμαίων, καὶ ἐκ τῆς παραλίας τῆς εἰς τὴν Ἰταλίαν ἀγούσης ἀπὸ Μασσαλίας ἀνέστειλε τοὺς βαρβάρους, οὐ δυναμένων τῶν Μασσαλιωτῶν ἀνείργειν αὐτοὺς τελῶς. οὐδ' αὐτὸς δὲ πλεον ἴσχυσεν ἀλλ' ἢ  
 15 τοσοῦτον μόνον ὅσον κατὰ μὲν τὰ εὐλίμενα ἀπὸ τῆς θαλάττης ἀπελθεῖν τοὺς βαρβάρους ἐπὶ θώδεκα σταδίου, κατὰ δὲ τοὺς τραχῶνας ἐπὶ ὀκτώ· τὴν δὲ λειφθεῖσαν ὑπ' ἐκείνων τοῖς Μασσαλιώταις παραδέδωκεν. ἀνάκειται δ' ἐν πόλει συχρὰ τῶν ἀκροθιῶν, ἧ ἔλαβον καταναυμαχοῦντες αἰεὶ τοὺς ἀμφισβητοῦν-  
 20 τας τῆς θαλάττης ἀδίκως. πρότερον μὲν οὖν εὐτύχουν διαφερόντως περὶ τε τᾶλλα καὶ περὶ τὴν πρὸς Ῥωμαίους φιλίαν, Friendship with Rome  
 ἧς πολλὰ ἂν τις λάβοι σημεῖα· καὶ δὴ καὶ τὸ ξόανον τῆς Ἀρτέμιδος τῆς ἐν τῷ Ἀβεντίνῳ οἱ Ῥωμαῖοι τὴν αὐτὴν διάθεσιν

towns here mentioned to the eastward of Massilia are the modern *Tarente*, *Euoues*, *Antibes* and *Nice*.

1. τῷ τῶν Σαλύων ἔθνει: this people, who were a branch of the Ligurian stock, extended from the neighbourhood of the Portus Herculis Monoeci (*Monaco*) to a point somewhat to the westward of Massilia; Strabo, 4. 6. 3.

3. ὀπλοθήκη: the three cities which at this time were most famous for their docks, arsenals and manufactories of arms were Massilia,

Cyzicus (12. 8. 11), and Rhodes (14. 2. 5, No. 65, where see note).

8. Σέξτιος: the Roman proconsul, C. Sextius Calvinus, in 122 B.C.

9. πόλιν ἐπώνυμον ἑαυτοῦ: *Aquae Sextiae*, the modern *Aix*; ἐπώνυμον is Cobet's correction (*Miscell. Crit.* p. 122) for ὀμώνυμον, which, as he remarks, governs the dative.

23. ἐν τῷ Ἀβεντίνῳ: MSS. Ἀβεντίῳ. Livy (1. 45) says that the temple of Diana on the Aventine was erected as a common sanctuary

until  
Caesar's  
time.

ἔχον τῷ παρὰ τοῖς Μασσαλιώταις ἀνέθεσαν. κατὰ δὲ τὴν  
Πομπηίου πρὸς Καίσαρα στάσιμ τῷ κρατηθέντι μέρει προσθέ-  
μενοι τὴν πολλὴν τῆς εὐδαιμονίας ἀπέβαλον, ὅμως δ' οὖν ἴχνη  
λείπεται τοῦ παλαιοῦ ζήλου παρὰ τοῖς ἀνθρώποις καὶ μάλιστα  
περὶ τὰς ὀργανοποιίας καὶ τὴν ναυτικὴν παρασκευήν. ἐξημερου- 5  
μένων δ' αἰὲ τῶν ὑπερκειμένων βαρβάρων καὶ ἀντὶ τοῦ πολεμεῖν  
τετραμμένων ἤδη πρὸς πολιτείας καὶ γεωργίας διὰ τὴν τῶν  
Ῥωμαίων ἐπικράτειαν, οὐδ' αὐτοῖς ἔτι τούτοις συμβαίνοι ἂν  
περὶ τὰ λεχθέντα τοσαύτη σπουδή. δηλοῖ δὲ τὰ καθεστηκότα  
νυνὶ πάντες γὰρ οἱ χαριέντες πρὸς τὸ λέγειν τρέπονται καὶ 10  
φιλοσοφεῖν, ὥσθ' ἡ πόλις μικρὸν μὲν πρότερον τοῖς βαρβάροις  
ἀνεῖτο παιδευτήριον, καὶ φιλέλληνας κατεσκευάζε τοὺς Γαλάτας  
ὥστε καὶ τὰ συμβόλαια ἑλληνιστὶ γράφειν, ἐν δὲ τῷ παρόντι  
καὶ τοὺς γνωριμωτάτους Ῥωμαίων πέπεικεν ἀντὶ τῆς εἰς  
Ἀθήνας ἀποδημίας ἐκείσε φοιτᾶν φιλομαεῖς ὄντας. ὀρώντες 15  
δὲ τούτους οἱ Γαλάται καὶ ἅμα εἰρήμην ἄγοντες, τὴν σχολὴν  
ἄσμενοι πρὸς τοὺς τοιοῦτους διατίθενται βίους οὐ κατ' ἄνδρα  
μόνον ἀλλὰ καὶ δημοσίᾳ σοφιστὰς γοῦν ὑποδέχονται τοὺς μὲν  
ἰδίᾳ, τοὺς δὲ πόλεις κοινῇ μισθοῦμεναι, καθάπερ καὶ λατρούς.  
20  
τῆς δὲ λιτότητος τῶν βίων καὶ τῆς σωφροσύνης τῶν Μασσαλιω-  
τῶν οὐκ ἐλάχιστον ἂν τις θέη τοῦτο τεκμήριον· ἡ γὰρ μεγίστη  
προῖξ αὐτοῖς ἐστὶν ἑκατὸν χρυσοῖ καὶ εἰς ἐσθῆτα πέντε καὶ  
πέντε εἰς χρυσοῦν κόσμον· πλέον δ' οὐκ ἔξειστι. καὶ ὁ Καίσαρ  
δὲ καὶ οἱ μετ' ἐκείνων ἡγεμόνες πρὸς τὰς ἐν τῷ πολέμῳ γενη-

Learning  
and  
schools.

Simplicity  
of life.

of the Romans and Latins, in imitation of that of Diana at Ephesus, the common sanctuary of the Asiatic Greek cities.

3. τὴν πολλὴν τῆς εὐδαιμονίας : for τὸ πολὺ τῆς εὐδαιμονίας : this form of attraction is not uncommon in Strabo, e. g. τῆς Ἀσίας πολλὴν in I. 2. I, No. 3.

11. τοῖς βαρβάροις ἀνεῖτο παιδευτήριον : 'was given up, devoted to the barbarians as a place of

education.'

13. τὰ συμβόλαια ἑλληνιστὶ γράφειν : these contracts were written, no doubt, in the Greek language; the use of the Greek alphabet was still more widely spread. Thus Caesar says of the Helvetii (*B. G.* I. 29. 1), 'In castris Helvetiorum tabulae repertae sunt litteris Graecis confectae'; cp. 6. 14. 3.

22. χρυσοῖ : Lat. *aurei*, in value about a guinea each.



θείσας ἀμαρτίας ἐμετρίασαν μεμνημένοι τῆς φιλίας καὶ τὴν αὐτονομίαν ἐφύλαξαν. ἦν ἐξ ἀρχῆς εἶχεν ἡ πόλις, ὥστε μὴ ὑπακούειν τῶν εἰς τὴν ἐπαρχίαν πεμπομένων στρατηγῶν μήτε αὐτὴν μήτε τοὺς ὑπηκόους. Independence.

## NO. 15.—THE CAMPUS LAPIDEUS.

## IV. 1. 7.)

The Plaine de la Crau, as the Campus Lapideus is called at the present day, is a place which attracts the attention of all travellers between Arles and Marseilles, since it is intersected by the railway that joins those two cities. It forms a wide level area, extending for many square miles, which is covered with round rolled stones, from the size of a pebble to that of a man's head. These are supposed to have been brought down from the Alps by the Durance at some early period, when this plain was submerged and formed the bed of what was then a bay of the Mediterranean at the mouth of that river and the Rhone. The story about Heracles, which was invented to account for these features of the country—not, we may be sure, by Aeschylus, as Strabo says, but by the neighbouring Greeks of Massilia—is an excellent instance of that class of myths, which Mr. Tylor in his *Primitive History of Mankind* has called Myths of Observation. These arise from the mind noticing remarkable phenomena, either natural or artificial, and then either inquiring into their origin or in some other way speculating about them. As familiar instances we may mention the stories that have been suggested by markings on rocks—such as that of the footprint of the horse of one of the Great Twin Brethren, which arose from a mark like that of a horse's hoof in the basaltic rocks near the lake Regillus (Cic. *De Nat. Deor.*, 3. 5); or that of Poseidon having smitten the ground on the acropolis of Athens with his trident at the time of his contest with Athena for the possession of Attica, which was caused by the three holes that are visible in the rock beneath the northern portico of the Erechtheum. Similarly, in the present case, when the Greeks sought an explanation of these



pebbles and boulders covering the face of the land, they connected them with Heracles, the great western traveller; and thus the story arose, that in his combat with the Ligurians—the wild natives, with whom the Massaliote settlers were constantly at war—when his arrows failed him, Zeus showered down these stones from heaven to serve him as missiles against his enemies.

7. Ἐν μὲν οὖν ἔχει παράδοξον ἢ προειρημένη παραλία τὸ περὶ τοὺς ὀρνκτοὺς ἰχθῦς, ἕτερον δὲ μείζον τούτου σχεδόν τι τὸ λεχθιοσόμενον. μεταξὺ γὰρ τῆς Μασσαλίας καὶ τῶν ἐκβολῶν τοῦ Ῥοδανοῦ πεδῖον ἐστὶ τῆς θαλάττης διέχον εἰς ἑκατὸν σταδίους, τοσοῦτον δὲ καὶ τὴν διάμετρον, κυκλωτέρες τὸ σχῆμα; καλεῖται δὲ Λιθῶδες ἀπὸ τοῦ συμβεβηκότος. μεστὸν γάρ ἐστι λίθων χειροπληθῶν ὑποπεφυκῖαν ἐχόντων αὐτοῖς ἄγρωστιν, ἀφ' ἧς ἄφθοιοι νομαὶ βοσκήμασιν εἰσιν· ἐν μέσῳ δ' ὕδατα καὶ ἀλυκίδες συνίστανται καὶ ἄλες. ἅπαντα μὲν οὖν καὶ ἡ ὑπερκειμένη χώρα προσήνεμός ἐστι, διαφερόντως δ' εἰς τὸ πεδῖον τοῦτο τὸ μελαμβόρειον καταγιγίξει πνεῦμα βίαιον καὶ φρικῶδες.

Description of the plain.

Violence of the Mistral.

2. ὀρνκτοὺς ἰχθῦς: fish obtained by digging or groping in mud. This is mentioned in the preceding chapter as taking place in a brackish lake near Ruscino, the modern Castel-Roussillon, near Perpignan: δύο γὰρ ἢ τρεῖς ὀρύξαντι πόδας καὶ καθέντι τριόδοντα εἰς ὕδωρ ἰλυῶδες ἐστὶ περιπέριαι τὸν ἰχθὺν ἀξιόλογον τὸ μέγεθος· τρέφεται δὲ ὑπὸ τῆς ἰλύος καθάπερ οἱ ἐγγέλους.

8. ἄφθοιοι νομαί: Pliny, 21. 57 'Thymo quidem nunc etiam lapideos campos in provincia Narbonensi refert scimus, hoc paene solo reditu, e longinquis regionibus pecudum milibus convenientibus ut thymo vescantur.' Murray's *Handbook for France*, vol. 2. p. 154: 'Through the greater portion of its extent its condition is that of a semi-desert, but under the stones which cover it grows a short sweet herbage, which the sheep accustomed to the locality

obtain by turning over the stones. It is consequently covered over in the winter months with flocks driven hither from the French Alps, where they spend the summer.'

9. ἀλυκίδες: we do not now hear of salt-springs in the Plaine de la Crau, but in the district of the Camargue, which lies to the westward of it, the ground is impregnated throughout with salt.

11. μελαμβόρειον: this epithet well describes the Mistral, as the north wind is called in this part of France, which renders the country between Avignon and Marseilles at times almost the coldest part of Europe. A proof of its violence is found in the gardens throughout this region being defended on the north side by tall hedges of cypresses, planted closely together, 'pour abriter le mistral,' as the natives say.

φασὶ γοῦν σύρεσθαι καὶ κυλιδεῖσθαι τῶν λίθων ἐνίους, κατα-  
 φλᾶσθαι δὲ τοὺς ἀνθρώπους ἀπὸ τῶν ὀχημάτων καὶ γυμνοῦ-  
 σθαι καὶ ὄπλων καὶ ἐσθήτος ὑπὸ τῆς ἐμπνοῆς. Ἀριστοτέλης Theories  
 μὲν οὖν φησιν ὑπὸ σεισμῶν τῶν καλουμένων βραστῶν ἐκπε- as to the  
 5 σόντας τοὺς λίθους εἰς τὴν ἐπιφάνειαν συνολισθεῖν εἰς τὰ origin of  
 κοῖλα τῶν χωρίων. Ποσειδώνιος δὲ λίμνην οὖσαν παγήναι the stones.  
 μετὰ κλυδασμοῦ, καὶ διὰ τοῦτο εἰς πλείονας μερισθῆναι λίθους,  
 καθάπερ τοὺς ποταμίους κάχληκας καὶ τὰς ψήφους τὰς αἰγια-  
 λίτιδας, ὁμοίους τε καὶ λείους καὶ ἰσομεγέθεις· καὶ τῆς ὁμοιό-  
 10 τητος ἔτι τὴν αἰτίαν ἀποδεδώκασιν ἀμφοτέροι. πιθανὸς μὲν  
 οὖν ὁ παρ' ἀμφοῖν λόγος· ἀνάγκη γὰρ τοὺς οὕτω συνεστῶτας  
 λίθους οὐ καθ' ἑαυτοὺς γενέσθαι, ἀλλὰ ἢ ἐξ ὑγροῦ παγέντας  
 μεταβαλεῖν, ἢ ἐκ πετρῶν μεγάλων ρήγματα συνεχῆ λαβουσῶν  
 ἀποκριθῆναι. τὸ μέντοι δυσαπολόγητον Αἰσχύλος καταμαθῶν  
 15 ἢ παρ' ἄλλου λαβῶν εἰς μῦθον ἐξετόπισε. φησὶ γοῦν Προμη-

Myth relating to Heracles.

4. βραστῶν: earthquakes with vertical movement. The meaning of the word is explained in the pseudo-Aristotelian *De Μυῖδο*, 4 τῶν σεισμῶν οἱ ἄνω ριπτοῦντες καὶ κάτω κατ' ὀρθὰς γωνίας βράσται καλοῦνται.

ἐκπεσόντας τοὺς λίθους: *At Meteorol.* 2. 8. 47 ὅπου δ' ἂν γένηται τοιοῦτος σεισμός, ἐπιπολάζει πλῆθος λίθων, ὡσπερ τῶν ἐν τοῖς λίκνοῖς ἀναβραττομένων· τοῦτον γὰρ τὸν τρόπον γενομένου σεισμοῦ, τὰ περὶ Σίπυλον ἀνετράπη, καὶ τὸ Φλεγραῖον καλούμενον πεδῖον, καὶ τὰ περὶ τὴν Λιγυρτικὴν χώραν.

6. Ποσειδώνιος δὲ κ. τ. λ.: the meaning is—'Posidonius said there was a lake here, and that while its bed was drying up (becoming solid) the waves dashed over it, in consequence of which it was broken up into a number of stones, &c.'

9. ὁμοίους τε κ. τ. λ.: I have adopted C. Müller's emendation (*Ind. Var. Lect.*, p. 961) of this

corrupt passage, which appears in the MSS. as ὁμοίως δὲ καὶ λείους καὶ ἰσομεγέθεις τῇ ὁμοιότητι· καὶ τὴν αἰτίαν κ. τ. λ. Meineke retains this, only altering ὁμοίως into ὁμοίους and inserting πρὸς before τῇ ὁμοιότητι. But πρὸς τῇ ὁμοιότητι, 'in addition to their similarity,' makes very poor sense here.

12. γενέσθαι, ἀλλὰ: these two words were inserted by Groskurd, and seem necessary to the sense. The meaning of the whole passage then is—'The stones which have been brought together in this manner could not have been formed separately (καθ' ἑαυτοὺς is not "of themselves," as Groskurd takes it), but must either have undergone a transformation by turning from moist into solid, or have been broken off from large rocks which were exposed to repeated fractures.'

15. εἰς μῦθον ἐξετόπισε: 'perverted it into a fable.'

θεὸς παρ' αὐτῷ καθηγούμενος Ἡρακλεῖ τῶν ὁδῶν τῶν ἀπὸ  
Καυκάσου πρὸς τὰς Ἑσπερίδας·

ἤξεις δὲ Λιγύων εἰς ἀτάρβητον στρατόν,  
ἐνθ' οὐ μάχης, σάφ' οἶδα, καὶ θοῦρός περ ἦν  
μέμψει· πέπρωται γάρ σε καὶ βέλη λιπέιν  
ἐνταῦθ'· ἐλέσθαι δ' οὐ τιν' ἐκ γαίας λίθου  
ἕξεις, ἐπεὶ πᾶς χῶρός ἐστι μαλθακός.  
ιδῶν δ' ἀμμηανοῦντά σε Ζεὺς οἰκτερεῖ,  
νεφέλην δ' ὑποσχὼν νιφάδι γογγύλων πέτρων  
ὑπόσκιον θήσει χθόν', οἷς ἔπειτα σὺ  
βαλὼν διώσει ῥαδίως Λίγυν στρατόν.

NO. 16.—COMPLETENESS OF THE RIVER-SYSTEM OF GAUL.

(IV. 1. 14.)

In respect of its water-communication France is the most favoured country in Europe, for its rivers flow northward, westward, and southward, and thus provide the means of intercourse and trade between the interior and three seas—the English Channel, the

3. ἤξεις δὲ: this passage is from the *Prometheus Unbound* of Aeschylus; Dindorf, *Fragn.* No. 182.

5. βέλη λιπέιν: Madvig would correct this to βέλη κλιπέιν, remarking (*Advers. Crit.* I. p. 536), 'non relicturus ibi Hercules sagittas erat, sed sagittae ei non suppetiturae.' There is no doubt that the latter statement is what Aeschylus intended to express, and that this was the regular form of the legend, as Mela says, when relating the story (2. 5. 78), 'cum tela defecissent.' It is also true that λείπω is very rarely used elsewhere in the sense of 'to fail' with an accus. of the person, as ἐκλείπω is. But an instance of this use occurs in a passage very similar to the present one, Hom. *Od.* 22. 119 αὐτὰρ

ἐπεὶ λίπον ἰοὶ διστεύοντα ἀνακτα, and the same was probably the case here. At least Dionysius Hal. took this view, for while he quotes the line with the reading βέλη λιπέιν, he says in the same passage (I. 41) of Heracles and the army which was supposed to have accompanied him, πάντων αὐτοῖς ἐπιλειπόντων ἐν τῇ μάχῃ τῶν βελῶν.

8. σε Ζεὺς: Meineke's emendation for σ' ὁ Ζεὺς, on account of the cretic pause. In a very interesting note (*Vind. Strabon.* p. 42), in which he tells us that he had discussed the passage with Lachmann, he says—'Nimirum plurimum ad recitationem interest, utrum sic metiari υ - | -- υ -, an sic υ - - | υ -.'

Atlantic and the Mediterranean. The upper waters also of these streams lie in convenient proximity to one another. The completeness with which the natural features of the country were thus adapted to the wants of the inhabitants appeared to one who, like Strabo, professed the Stoic tenets (see *Intro.* pp. 6, 7) to be due, not to accident, but to providential design (*ἔργον τῆς προνοίας*). The passage from one river-basin to another, which in ancient times was made on foot, is now facilitated by an elaborate system of canals, for which also nature has provided by marked depressions at certain points in the intervening districts.

5. Ἄξιον δ' ἀντὶ πάντων ἐπισημῆσθαι πάλιν ὅπερ εἶπο-  
 μεν πρότερον, τὴν ὁμολογίαν τῆς χώρας πρὸς τε τοὺς ποταμοὺς  
 καὶ τὴν θάλατταν τὴν τ' ἐκτὸς ὁμοίως καὶ τὴν ἐντὸς· εὖροι γὰρ  
 ἂν τις ἐπιστήσας οὐκ ἐλάχιστον μέρος τοῦθ' ὑπάρχον τῆς τῶν  
 ; τόπων ἀρετῆς, λέγω δὲ τὰς χρείας ἐπιπλέεσθαι τὰς τοῦ  
 βίου μετὰ ῥαστώνης ἅπασι πρὸς ἅπαντας καὶ τὰς ὠφελείας  
 ἀνείσθαι κοινάς, μάλιστα δὲ νῦν, ἥνικα ἄγοντες σχολὴν ἀπὸ  
 τῶν ὄπλων ἐργάζονται τὴν χώραν ἐπιμελῶς, καὶ τοὺς βίους  
 κατασκευάζονται πολιτικούς· ὥστε ἐπὶ τῶν τοιούτων κὰν τὸ  
 ; τῆς προνοίας ἔργον ἐπιμαρτυρεῖσθαι τις ἂν δόξειεν, οὐχ ὅπως  
 ἔτυχεν, ἀλλ' ὡς ἂν μετὰ λογισμοῦ τινος διακειμένων τῶν τόπων.  
 ὁ μὲν γὰρ Ῥοδανὸς πολὺν τε ἔχει τὸν ἀνάπλου καὶ μεγάλοις  
 φορτίοις καὶ ἐπὶ πολλὰ μέρη τῆς χώρας διὰ τὸ τοὺς ἐμπίπτοντας  
 εἰς αὐτὸν ποταμοὺς ὑπάρχειν πλωτοὺς καὶ διαδέχεσθαι τὸν  
 ; φόρτον· πλείστον δ' ὁ Ἄραρ ἐκδέχεται καὶ ὁ Δοῦβις ὁ εἰς

Facilities  
 for trade  
 routes.

Rhodanus  
 (*Rhone*).

Arar  
 (*Saône*).  
 Dubis  
 (*Doubs*).

2. ὁμολογίαν: 'symmetry,' as being 'conformity to nature'—a Stoic term, in Cicero 'convenientia'; *De Fin.* 3. 6. 21 'Quod (summum bonum) cum positum sit in eo, quod ὁμολογίαν Stoici, nos appellemus convenientiam, si placet.'

4. ἐπιστήσας: 'by careful observation'; the word is used absolutely in this sense by Aristotle and Polybius.

5. τὰς χρείας ἐπιπλέεσθαι, κ.τ.λ.: 'the necessaries of life are

easily interchanged among all, and the supplies are thrown open to general use.'

14. τὸν φόρτον πλείστον δ' ὁ Ἄραρ: this is Madvig's excellent emendation of τὸν φόρτον πλείστον. ὁ δ' Ἄραρ.

15. ὁ Δοῦβις: the Doubs is the eastern tributary of the Saône, and is navigable for some distance above Besançon, the principal town on its banks.

Sequana  
(Seine).

τοῦτον ἐμβάλλων, εἶτα πεζεύεται μέχρι τοῦ Σηκοάνα ποταμοῦ, κἀντεῦθεν ἤδη καταφέρεται εἰς τὸν ὠκεανὸν καὶ τοὺς Ληξοβίου καὶ Καλέτους, ἐκ δὲ τούτων εἰς τὴν Βρεττανικὴν ἐλάττων ἢ ἡμερήσιος ὁρόμος ἐστίν. ἐπεὶ δ' ἐστὶν ὄξυς καὶ δυσανάπλους ὁ Ῥοδανός, τινὰ τῶν ἐντεῦθεν φορτίων πεζεύεται μᾶλλον ταῖς

Liger  
(Loire).

ἄρμαμάξαις, ὅσα εἰς Ἀρουέρνους κομίζεται καὶ τὸν Λίγηρα ποταμόν, καίπερ τοῦ Ῥοδανοῦ καὶ τούτοις πλησιάζοντος ἐκ μέρους· ἀλλ' ἢ ὁδὸς πεδιάς οὔσα καὶ οὐ πολλὴ περὶ ὀκτακοσίους σταδίους ἐπάγεται μὴ χρῆσασθαι τῷ ἀνάπλω διὰ τὸ πεξεύεσθαι ῥᾶον· ἐντεῦθεν δ' ὁ Λίγηρ εὐφυῶς ἐκδέχεται· ῥεῖ δὲ ἐκ τῶν Κεμμένων εἰς τὸν ὠκεανόν. ἐκ δὲ Νάρβωνος ἀνα-

Atax  
(Aude).  
Garumna  
(Garonne).

πλείται μὲν ἐπὶ μικρὸν τῷ Ἄτακι, πεζεύεται δὲ πλέον ἐπὶ τὸν Γαρούναν ποταμόν, καὶ τοῦθ' ὅσον ὀκτακοσίων ἢ ἑπτακοσίων σταδίων· ῥεῖ δὲ καὶ ὁ Γαρούνας εἰς τὸν ὠκεανόν.

1. εἶτα πεζεύεται: between the upper waters of the Saône and those of the Seine and its tributaries lies the great watershed, which separates northern and southern France. The Saône and the Yonne, which joins the Seine, are now connected by the Canal de Bourgogne. Throughout this passage the word *πεζεύεσθαι* is employed in the unusual sense of 'to go by land,' of commodities.

2. *Ληξοβίου καὶ Καλέτους*: the tribes on either side of the mouth of the Sequana.

3. εἰς τὴν Βρεττανικὴν: the route through Gaul which has just been described was the overland trade-route for tin, of which Strabo says (3. 2. 9, No. 10) τὸν δὲ καττίτερον . . . φησιν [ὁ Ποσειδώνιος] ἐκ τῶν Βρεττανικῶν εἰς τὴν Μασσαλίαν κομίζεσθαι.

7. τοῦ Ῥοδανοῦ καὶ τούτοις πλησιάζοντος: the Loire rises in

the northern extremity of the Cevennes, and throughout a considerable part of its upper course flows parallel to the Rhone in an opposite direction to that river, from 30 to 40 miles distant from it, and between it and Auvergne.

9. ἐπάγεται: 'induces persons.'

12. πεζεύεται δὲ πλέον: this is now the line of the Canal du Midi, which communicates between the Garonne and the Mediterranean, partly following the valley of the Aude, which river flows from the Pyrenees and reaches the sea near Narbonne. The idea of connecting the Mediterranean with the Atlantic by means of a ship-canal joining the Aude to the Garonne, which would obviate the circuit by the Straits of Gibraltar, has been started in our own times; see M. Manier's pamphlet, *Projet d'un Grand Canal Maritime du Midi*, Paris, 1876.



## NO. 17.—CHARACTER AND CUSTOMS OF THE GAULS.

(IV. 4. 2-5.)

Strabo's authorities for the interior and north of Gaul, and for Britain, were Posidonius and Caesar, both of whom were familiar with the country and the people. His account of the Celtic hierarchy was derived from Posidonius; for whereas Caesar (*B. G.* 6. 13, 14) only mentions the Druids, Diodorus—who in the part of his work that relates to Gaul, like that on Spain, quotes, though without acknowledgement, from Posidonius—enumerates the three orders of Bards, Prophets and Druids (5. 31), and gives a similar account of them to what we find in this passage. The distinction of these three classes and their respective functions is recognized by Celtic scholars; see D'Arbois de Jubainville, *La Littérature celtique*, vol. 1.

The question of the origin of the Belgae, whose customs are here given in some detail, has been much disputed, some authorities maintaining that they were Celts, others that they were German tribes who had immigrated into the north of Gaul. The latter view is supported by Caesar's report (*B. G.* 2. 4. 1, 2) of the account given by some of the Belgae themselves: 'Cum ab his quaereret, quae civitates quantaque in armis essent, sic reperiebat: plerosque Belgas esse ortos ab Germanis, Rhenumque antiquitus traductos propter loci fertilitatem ibi consedisse, Gallosque, qui ea loca incolerent, expulisse.' This was true at all events of the Treviri in the neighbourhood of the Moselle, whom Tacitus (*Germ.* 28) describes as 'circa adfectionem Germanicae originis ultro ambitiosi'; though even in that district strong evidence of a former Celtic population remains at the present day in the Celtic names of places, and especially of rivers (Kiepert, *Lehrbuch*, p. 526). But even if we accept without qualification the German origin of the Belgae, it must be admitted that the immigrants had gradually adopted the language and customs of the Gauls whom they had subjugated, so that the account which Strabo gives of the customs of the Belgae may be allowed to be a faithful description of Gallic habits and modes of life.

The physical characteristics of the Celtic inhabitants of Gaul, in



respect of which the Greeks and Romans noticed a likeness between them and the Germans—the tall stature, blond hair, and light complexion—are now no longer traceable; but the traits of character which Strabo mentions—martial spirit, impulsiveness, love of display, intelligence and aptitude for cultivation, and sympathy with the oppressed—are conspicuous features in the modern population of the country.

Impetuous  
courage.

2. Τὸ δὲ σύμπαν φύλον, ὃ νῦν Γαλλικόν τε καὶ Γαλατικόν καλοῦσιν, ἀρειμάνιον ἔστι καὶ θυμικόν τε καὶ ταχὺ πρὸς μάχην. ἄλλως δὲ ἀπλοῦν καὶ οὐ κακότητες. διὰ δὲ τοῦτο ἐρεθισθέντες μὲν ἀθρόοι συνίασι πρὸς τοὺς ἀγῶνας καὶ φανερώς καὶ οὐ μετὰ περισκέψεως, ὥστε καὶ εὐμεταχείριστοι γίνονται τοῖς 5 καταστρατηγεῖν ἐθέλουσι· καὶ γὰρ ὅτε βούλεται καὶ ὅπου καὶ ἀφ' ἧς ἔτυχε προφάσεως παροξύνουσιν αὐτοὺς ἐτοίμους ἔσχε πρὸς τὸν κίνδυνον, πλὴν βίας καὶ τόλμης οὐδὲν ἔχοντας τὸ

Teachable  
spirit.

συναγωνιζόμενον. παραπεισθέντες δὲ εὐμαρῶς ἐνδιδόασιν πρὸς τὸ χρήσιμον, ὥστε καὶ παιδείας ὑπτεσθαι καὶ λόγων. τῆς δὲ 10 βίας τὸ μὲν ἐκ τῶν σωμάτων ἔστι μεγάλων ὄντων, τὸ δ' ἐκ τοῦ πλήθους· συνίασι δὲ κατὰ πλήθος ῥαδίως διὰ τὸ ἀπλοῦν καὶ

Simplicity.

αὐθέκαστον, συναγανακτούντων τοῖς ἀδικεῖσθαι δοκοῦσιν αἰετῶν πλησίον. νυνὶ μὲν οὖν ἐν εἰρήνῃ πάντες εἰσὶ δεδουλωμένοι καὶ ζῶντες κατὰ τὰ προστάγματα τῶν ἐλόντων αὐτοὺς 15

Resem-  
blance  
to the  
Germans.

Ῥωμαίων, ἀλλ' ἐκ τῶν παλαιῶν χρόνων τοῦτο λαμβάνομεν περὶ αὐτῶν καὶ τῶν μέχρι νῦν συμμενόντων παρὰ τοῖς Γερμανοῖς νομίμων. καὶ γὰρ τῇ φύσει καὶ τοῖς πολιτεύμασιν ἐμφερεῖς εἰσι καὶ συγγενεῖς ἀλλήλοις οὗτοι, ὁμορόν τε οἰκοῦσι χώραν διοριζομένην τῷ Ῥήνῳ ποταμῷ καὶ παραπλήσια ἔχουσαν τὰ 20 πλείστα. ἀρκτικώτερα δ' ἔστιν ἡ Γερμανία, κρινομένων τῶν τε νοτίων μερῶν πρὸς τὰ νότια καὶ τῶν ἀρκτικῶν πρὸς τὰ ἀρκτικά. διὰ τοῦτο δὲ καὶ τὰς μεταναστάσεις αὐτῶν ῥαδίως ὑπάρχειν συμβαίνει, φερομένων ἀγεληδὸν καὶ πανστρατιᾷ, μᾶλλον δὲ καὶ πανοικίων ἐξαιρόντων, ὅταν ὑπ' ἄλλων ἐκβάλλωνται κρειπτόνων. 25

13. αὐθέκαστον: 'artlessness.'

οὗτε Ῥωμαῖοι πολὺ ῥῆοι τούτους ἐχειρώσαντο ἢ τοὺς Ἰβήρας· Contrast  
καὶ γὰρ ἤρξαιτο πρότεροι καὶ ἐπαύσαντο ὕστερον ἐκείνοις with the  
πολεμοῦντες, τούτους δ' ἐν τῷ μεταξύ χρόνῳ πάντας κατέλυσαι, Iberians.  
5 ἀθρόοι γὰρ καὶ κατὰ πλῆθος ἐμπύπτοντες ἀθρόοι κατελύοντο, οἱ  
δ' ἐταμίεον καὶ κατεκερμάτιζον τοὺς ἀγῶνας, ἄλλοτε ἄλλοι καὶ  
κατ' ἄλλα μέρη ληστρικῶς πολεμοῦντες. εἰσὶ μὲν οὖν μαχηταὶ  
πάντες τῇ φύσει, κρείττους δ' ἰππόται ἢ πεζοί, καὶ ἔστι  
Ῥωμαίοις τῆς ἰππέας ἀρίστη παρὰ τούτων. αἰὲ δὲ οἱ προσ-  
10 βορρότεροι καὶ παρωκεανῖται μαχιμώτεροι.

3. Τούτων δὲ τοὺς Βέλγας ἀρίστους φασίν, εἰς πεντεκαίδεκα Importance  
ἔθνη διηρημένους, τὰ μεταξύ τοῦ Ῥήνου καὶ τοῦ Αἰγῆρος παροι- of the  
κοῦντα τὸν ὠκεανόν, ὥστε μόνους ἀντέχειν πρὸς τὴν τῶν Belgae.  
Γερμανῶν ἔφοδον, Κίμβρων καὶ Τευτόνων. αὐτῶν δὲ τῶν  
15 Βελγῶν Βελλοάκους ἀρίστους φασί, μετὰ δὲ τούτους Σουεσ-  
σίωνας. τῆς δὲ πολυανθρωπίας σημεῖον· εἰς γὰρ τριάκοντα  
μυριάδας ἐξετάζεσθαί φασι τῶν Βελγῶν πρότερον τῶν δυναμέ-  
ων φέρειν ὄπλα. εἴρηται δὲ καὶ τὸ τῶν Ἐλουητῆτων πλῆθος  
καὶ τὸ τῶν Ἀρουέρνων καὶ τὸ τῶν συμμαχῶν, ἐξ ὧν ἡ  
20 πολυανθρωπία φαίνεται καὶ ὅπερ εἶπον ἡ τῶν γυναικῶν ἀρετὴ  
πρὸς τὸ τίκτειν καὶ ἐκτρέφειν τοὺς παῖδας. σαγηφοροῦσι δὲ καὶ Dress.  
κομοτροφοῦσι καὶ ἀναξυρίσι χρώνται περιτεταμένοις, ἀπὲ δὲ

6. κατεκερμάτιζον τοὺς ἀγῶνας :  
cp. 3. 4. 5, No. 12 Ῥωμαῖοί τε τῷ  
κατὰ μέρη πρὸς τοὺς Ἰβήρας πολεμεῖν  
. . . πολὺν τινα διετέλεσαν χρόνον  
ἄλλοτ' ἄλλους καταστρεφόμενοι.

12. μεταξύ τοῦ Ῥήνου καὶ τοῦ  
Αἰγῆρος : Sir E. H. Bunbury re-  
marks (*Hist. of Anc. Geogr.*, 2. p. 248)  
that Strabo differs from all other  
writers, and is probably in error, in  
extending Belgica along the shores  
of the Ocean from the mouths of the  
Rhine to those of the Loire.

13. μόνους ἀντέχειν : Caesar, *B. G.*  
2. 4. 2 'solosque esse [Belgas], qui  
patrum nostrorum memoria omni

Gallia vexata Teutonon Cimbrosque  
intra fines suos ingredi prohibuerint.'

15. Βελλοάκους . . . Σουεσσίωνας :  
Caesar, *B. G.* 2. 4. 5, 6 'plurimum  
inter eos Bellovacos et virtute et auc-  
toritate et hominum numero valere :  
Suessiones . . . fines latissimos fera-  
cissimosque agros possidere.'

19. ἡ πολυανθρωπία : the large  
population of Gaul generally.

22. κομοτροφοῦσι : hence Trans-  
alpine Gaul was known to the Ro-  
mans as Gallia Comata.

ἀναξυρίσι : cp. Diodor. 5. 30.  
1, of the Gauls, ἀναξυρίσιν, ἃς ἐκεῖ-  
νοι βράκας προσαγορεύουσιν.

χιτώνων σχιστοὺς χειριδωτοὺς φέρουσι μέχρι αἰδοίων καὶ γλουτῶν. ἡ δ' ἑρέα τραχεῖα μὲν ἀκρόμαλλος δέ, ἀφ' ἧς τοὺς δασεῖς σάγους ἐξυφαίνουσιν οὗς λαίνας καλοῦσιν· οἱ μέντοι Ῥωμαῖοι καὶ ἐν τοῖς προσβοροτάτοις ὑποδιφθέρους τρέφουσι ποίμνας ἰκανῶς ἀστείας ἑρέας. ὀπλισμὸς δὲ σύμμετρος τοῖς 5 τῶν σωμαίων μεγέθεσι, μάχαιρα μακρὰ παρηρητημένη παρὰ τὸ δεξιὸν πλευρόν, καὶ θυρεὸς μακρὸς καὶ λόγχοι κατὰ λόγον καὶ μάδαρις, πάλτου τι εἶδος. χρῶνται δὲ καὶ τόξοις ἔνιοι καὶ σφενδύνας· ἔστι δέ τι καὶ γρόσφω ἑοικὸς ξύλον, ἐκ χειρὸς οὐκ ἐξ ἀγκύλης ἀφιέμενον, τηλεβολώτερον καὶ βέλους, 10 ᾧ μάλιστα καὶ πρὸς τὰς τῶν ὀρνέων χρῶνται θήρας. χαμενουοῖσι δὲ καὶ μέχρι νῦν οἱ πολλοὶ καὶ καθεζόμενοι δειπνοῦσιν ἐν στιβάσι. τροφή δὲ πλείστη μετὰ γάλακτος καὶ κρεῶν παντοίων, μάλιστα δὲ τῶν ὑέων καὶ νέων καὶ ἀλιστῶν. αἱ δ' ὕες καὶ ἀγραυλοῦσιν ὕψει τε καὶ ἀλκῇ καὶ τάχει διαφέ- 15 ρουσαι· κίνδυνος γοῦν ἔστι τῷ ἀήθει προσιόντι, ὡσαύτως καὶ

1. **σχιστοὺς χειριδωτοὺς**: 'tunics open at the sides, with sleeves, instead of the ordinary tunics.' As *χιτώνας* must be understood with *σχιστοὺς* (*σχιστοὺς χιτών* being the regular name for a garment of this make), Meineke proposes in his *Vind. Strabon.* p. 44, to read *ποδηρῶν* after *χιτώνων* (*ποδήρης χιτών* being the other form of the dress), because some contrast seems to be required; but he has not introduced this into his text.

2. **ἀκρόμαλλος**: 'with short wool.'

3. **λαίνας**: Lat. *laena*; a thick woollen cloak. The Gauls would seem to have borrowed the name from the Romans in consequence of the export of these articles to Rome, which is mentioned below.

4. **ὑποδιφθέρους**, κ.τ.λ.: 'rear flocks clothed in skins (*pellitas oves*) bearing quite fine wool': cp. 12. 3. 13 ἔχει δὲ καὶ προβατείαν ὑποδιφθέρου καὶ μαλακῆς ἑρέας, where *ὑποδιφθέρου* means 'grown under skins.'

7. **κατὰ λόγον**: 'corresponding in size to these.'

8. **μάδαρις**: this Gaulish spear is called *matara* by Caesar, *B. G.* 1. 26. 3, *matavis* by Livy, 7. 24. The name is Celtic.

9. **γρόσφω**: the Roman weapon, of which this is the name in Greek, was a kind of dart used by the *velites*. According to the description of it given by Polybius, 6. 22. 4, its chief peculiarity consisted in the metal head being hammered so fine, that it was bent and rendered useless by striking an object, in consequence of which the missile could not be returned by the enemy.

10. **ἀγκύλης**: the casting-thong, Lat. *amentum*, which was attached to the middle of a spear, and helped to steady its flight.

16. **ὡσαύτως καὶ λύκω**: Dr. C. Müller (*Index Var. Lect.*, p. 964) quotes Arist. *Hist. Animal.* 8. 6 μάχεται δ' ὕς καὶ λύκω.

λύκῳ. τοὺς δ' οἴκους ἐκ σατιῶν καὶ γέρρων ἔχουσι μεγάλους Dwellings.  
 θολοειδεῖς, ὄροφον πολλὴν ἐπιβάλλοντες. οὕτως δ' ἐστὶ δαψιλῆ  
 καὶ τὰ ποιμνία καὶ τὰ ὑφόρβια ὥστε τῶν σάγων καὶ τῆς  
 ταριχείας ἀφθονίαν μὴ τῇ Ῥώμῃ χορηγεῖσθαι μόνον, ἀλλὰ καὶ  
 5 τοῖς πλείστοις μέρεσι τῆς Ἰταλίας. ἀριστοκρατικάι δ' ἦσαν αἱ  
 πλείους τῶν πολιτειῶν· ἕνα δ' ἡγεμόνα ἤροῦντο κατ' ἐνιαυτὸν Govern-  
 τὸ παλαιόν, ὡς δ' αὐτῶς εἰς πόλεμον εἰς ὑπὸ τοῦ πλήθους ment.  
 ἀπεδείκνυτο στρατηγός· νυνὶ δὲ προσέχουσι τοῖς τῶν Ῥωμαίων  
 προστάγμασι τὸ πλέον. ἴδιον δὲ τὸ ἐν τοῖς συνεδρίοις συμ-  
 10 βαῖνον· ἔαν γάρ τις θορυβῆ τὸν λέγοντα καὶ ὑποκρούσῃ, προσίῳν  
 ὁ ὑπῆρέτης ἐσπασμέιος τὸ ξίφος κελεύει σιγᾶν μετ' ἀπειλῆς,  
 μὴ παυομένου δέ, καὶ δεύτερον καὶ τρίτον ποιεῖ τὸ αὐτό,  
 τελευταῖον δὲ ἀφαιρεῖ τοῦ σάγου τοσοῦτον ὅσον ἄχρηστον  
 ποιῆσαι τὸ λοιπόν. τὸ δὲ περὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας, τὸ  
 15 διηλλάχθαι τὰ ἔργα ὑπεναντίως τοῖς παρ' ἡμῖν, κοινὸν καὶ πρὸς  
 ἄλλους συχνοὺς τῶν βαρβάρων ἐστὶ.

4. Παρὰ πᾶσι δ' ὡς ἐπίπαν τρία φῦλα τῶν τιμωμένων δια- Bards,  
 φερόντως ἐστὶ, βάρδοι τε καὶ οὐάταις καὶ δρυῖδαι· βάρδοι μὲν I'ates, and  
 ὕμνηται καὶ ποιηταί, οὐάταις δὲ ἱεροποιοὶ καὶ φυσιολόγοι, Druids.  
 20 δρυῖδαι δὲ πρὸς τῇ φυσιολογίᾳ καὶ τὴν ἠθικὴν φιλοσοφίαν Judicial  
 ἀσκούσι· δικαιοτάτοι δὲ νομίζονται καὶ διὰ τοῦτο πιστεύονται functions  
 of Druids.

2. ὄροφον: 'thatching,' Lat. *stramentum*; cp. Caesar, *B. G.* 5. 43. 1 'casas, quae more Gallico stramentis erant tectae.' The dwellings here mentioned were 'high bee-hive huts with roofs of fern or thatch' (Elton, *Origins of English History*, p. 108).

4. ταριχείας: 'salt-meat.'

17. τρία φῦλα: the following is Diodorus' account, 5. 31. 2, 3: εἰσὶ δὲ παρ' αὐτοῖς καὶ ποιηταὶ μελῶν, οὓς βάρδους ὀνομάζουσιν. οὗτοι δὲ μετ' ὀργάνων ταῖς λύραις ὁμοίων ᾄδοντες οὓς μὲν ὕμνοισιν, οὓς δὲ βλασφημοῖσι. φιλόσοφοί τε τινὲς εἰσι καὶ θεολόγοι περιττῶς τιμώμενοι, οὓς δρυῖδας ὀνομάζουσι. χρώνται δὲ καὶ μάντεσιν,

ἀποδοχῆς μεγάλης ἀξιοῦντες αὐτοῦς· οὗτοι δὲ διὰ τε τῆς υἰονοσκοπίας καὶ διὰ τῆς τῶν ἱερείων θυσίας τὰ μέλλοντα προλέγουσι, καὶ πᾶν τὸ πλήθος ἔχουσιν ὑπήκοον.

18. οὐάταις: D'Arbois de Jubainville (*op. cit.* 1. p. 49) identifies the *vates*, i. e. Prophets or Diviners, with the Irish *file*, of whom he gives a full account in the latter part of that volume.

20. φυσιολογία: Caesar, *B. G.* 6. 14. 6 'Multa praeterea de sideribus atque eorum motu, de mundi ac terrarum magnitudine, de rerum natura, de deorum immortalium vi ac potestate disputant et juventuti tradunt.'

τάς τε ἰδιωτικὰς κρίσεις καὶ τὰς κοινὰς, ὥστε καὶ πολέμους διήτων πρότερον καὶ παρατάττεσθαι μέλλοντας ἔπανον, τὰς δὲ φονικὰς δίκας μάλιστα τούτοις ἐπετέτραπτο δικάζειν. ὅταν τε φορὰ τούτων ἦ, φορὰν καὶ τῆς χώρας νομίζουσιν ὑπάρχειν. ἀφθάρτους δὲ λέγουσι καὶ οὗτοι καὶ οἱ ἄλλοι τὰς ψυχὰς καὶ τὸν κόσμον, ἐπικρατήσκειν δὲ ποτε καὶ πῦρ καὶ ὕδωρ.

their doctrines.

The Gauls fond of display.

5. Τῶ δ' ἀπλῶ καὶ θυμικῶ πολὺ τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσεστι καὶ τὸ φιλόκοσμον· χρυσοφοροῦσί τε γάρ, περὶ μὲν τοῖς τραχήλοις στρεπτά ἔχοντες περὶ δὲ τοῖς βραχίονσι καὶ τοῖς καρποῖς ψέλια, καὶ τὰς ἐσθήτας βαπτὰς φοροῦσι καὶ χρυσοπάστους οἱ ἐν ἀξιώματι. ὑπὸ τῆς τοιαύτης δὲ κουφότητος ἀφόρητοι μὲν νικῶντες, ἐκπλαγείς δ' ἠττηθέντες ὀρῶνται. πρόσεστι δὲ τῇ ἀνοίᾳ καὶ τὸ βάρβαρον καὶ τὸ ἔκφυλον, ὃ τοῖς προσβόρροις ἔθνεσι παρακολουθεῖ πλείστον, τὸ ἀπὸ τῆς μάχης ἀπιόντας τὰς κεφαλὰς τῶν πολεμίων ἐξάπτειν ἐκ τῶν αὐχένων

Barbarous customs.

1. κρίσεις: Caesar, *B. G.* 6. 13. 5 'Nam fere de omnibus controversiis publicis privatisque [Druidae] constituunt et, si quod est admissum facinus, si caedes facta, si de hereditate, de finibus controversia est, idem decernunt, praemia poenasque constituunt.'

2. διήτων: 'used to arbitrate in, decide.'

3. ὅταν τε φορὰ τούτων ἦ: notwithstanding Meineke's strongly expressed objections (*Vind. Strabon.*, p. 44) to taking φορὰ τούτων as referring to the φονικαὶ δίκαι, I have no doubt that the meaning is, 'when there is a good supply of trials for murder (and consequently of executions), there is a good harvest.' Caesar (*B. G.* 6. 16. 2, 5) mentions human sacrifice, especially in the case of criminals, as a means of obtaining a blessing from the gods; 'qui sunt affecti gravioribus morbis, qui in praeliis periculisque versantur, aut pro victimis homines immolant aut se immolaturos vovent . . . Supplicia

eorum, qui in furto aut in latrocinio aut aliqua noxia sint comprehensi, gratiora dis immortalibus esse arbitrantur.'

5. ἀφθάρτους: the doctrine was rather that of metempsychosis; cp. Caesar, *B. G.* 6. 14. 5 'Imprimis hoc volunt persuadere, non interire animas, sed ab aliis post mortem transire ad alios.'

8. χρυσοφοροῦσι: this trait of the Gauls is commemorated in the well-known passage of Virgil, *Aen.* 8. 659-61, where their 'aurea vestis' is mentioned, and more particularly, the στρεπτά are noticed in 'lactea colla | Auro innectuntur.'

13. τὸ ἔκφυλον: 'the unnatural custom.'

15. τὰς κεφαλὰς τῶν πολεμίων: Mr. Elton (*op. cit.* p. 109) says, 'the Museum of Aix contains bas-reliefs representing Gaulish knights carrying home the heads of their enemies.' The numerous other instances which he cites of the existence of the custom in the north of Europe justify



τῶν ἵππων, κομίσαντας δὲ προσπατταλεύειν τοῖς προφυλαίοις. φησὶ γοῦν Ποσειδώνιος αὐτὸς ἰδεῖν ταύτην τὴν θεῶν πολλαχοῦ, καὶ τὸ μὲν πρῶτον ἀηθίζεσθαι, μετὰ δὲ ταῦτα φέρειν πρῶως διὰ τὴν συνήθειαν. τὰς δὲ τῶν ἐνδόξων κεφαλὰς κεδρῶντες  
 5 ἐπεδείκνυον τοῖς ξένοις, καὶ οὐδὲ πρὸς ἰσοστάσιον χρυσὸν ἀπολυτροῦν ἤξιον. καὶ τούτων δ' ἔπαυσαν αὐτοὺς Ῥωμαῖοι καὶ τῶν κατὰ τὰς θυσίας καὶ μαντείας ὑπεναντίων τοῖς παρ' ἡμῖν νομίμοις. ἄνθρωπον γὰρ κατεσπεισμένον παίσαντες εἰς ἡτότον μαχαίρα ἐμαντεύοντο ἐκ τοῦ σφαδασμοῦ. ἔθνον δὲ οὐκ  
 10 ἄνευ δρυῖδων. καὶ ἄλλα δὲ ἀνθρωποθυσιῶν εἶδη λέγεται· καὶ γὰρ κατετόξενον τινὰς καὶ ἀνεσταύρουν ἐν τοῖς ἱεροῖς καὶ κατασκευάσαντες κολοσσὸν χόρτου καὶ ξύλων, ἐμβαλόντες εἰς τοῦτον βοσκήματα καὶ θηρία παντοῖα καὶ ἀνθρώπους, ὠλοκαύτου.

Human sacrifices.

Strabo's remark that it prevailed especially among the northern races.

8. κατεσπεισμένον: 'devoted to death.' A mode of divination similar to what is described here is mentioned as existing among the Lusitani; 3. 3. 6 σπλαγχνεύονται δὲ καὶ δι' ἀνθρώπων αἰχμαλώτων, καλύπτοντες σάγους· εἶθ' ὕταν πληγῇ ὑπὸ τὰ σπλάγχνα ἐπὶ τοῦ ἱεροσκόπου, μαντεύονται πρῶτον ἐκ τοῦ πτώματος; and among the Albani by the Caspian; 11. 4. 7 ἔχων τις ἱερὰν λόγχην, ἥπερ ἔστι νόμος ἀνθρωποθυτεῖν, παρελθὼν ἐκ τοῦ πλήθους, παίει διὰ τῆς πλεύρας εἰς τὴν καρδίαν, οὐκ ἄπειρος τοιοῦτον· πεσόντος δὲ σημειοῦνται μαντεῖά τινα εἰς τοῦ πτώματος.

9. ἔθνον δὲ οὐκ ἄνευ δρυῖδων: Diodor. 5. 31. 4 ἔθος δ' αὐτοῖς ἔστι μηδένα θυσίαν ποιεῖν ἄνευ φιλοσόφου·

διὰ γὰρ τῶν ἐμπεύρων τῆς θείας φύσεως ὡσπερὶ τινῶν ὁμοφῶνων τὰ χαριστήρια τοῖς θεοῖς φασὶ δεῖν προσφέρειν, καὶ διὰ τούτων οἴονται δεῖν τὰγαθὰ αἰτεῖσθαι.

12. κολοσσόν: Caesar, *B. G.* 6. 16. 4 'Alii immmani magnitudine simulacra habent, quorum contexta viminibus membra vivis hominibus complent; quibus succensis circumventi flamma exanimantur homines.' Traces of these sacrifices long remained. As late as the last century it was the custom in several towns of France on St. John's Eve for the mayor or sheriffs to cast a large crate filled with animals, especially cats, into a bonfire to be burned; Gaidoz, *Esquisse de la religion des Gaulois*, p. 21, quoted by Elton, *op. cit.* p. 262.



## NO. 18.—BRITAIN.

(IV. 5. 1-3.)

The brief description which Strabo has here given of Britain, when it was as yet uninfluenced by Roman civilization, agrees in the main with that of Caesar; but it should be noticed that both these writers treat only of the interior of the country and the south-eastern portion, and say nothing about the mining districts in the west. From the accounts which they give—and these are corroborated by what we learn from other sources—it appears that the south-eastern parts of the island were at this time the most civilized, and that the pursuits of its inhabitants were agricultural. These were the settlers of Belgian race, who had migrated from the mainland and established themselves in Britain during (perhaps) the century that preceded Caesar's invasion. On the other hand the occupants of the interior were the earlier Celtic tribes, who led the life of nomads and herdsmen; and along with them were found the remains of a primitive—possibly Iberian—population, to whom the arts of life were almost unknown.

Shape.

1. Ἡ δὲ Βρεττανικὴ τρίγωνος μὲν ἐστὶ τῷ σχήματι, παραβέβληται δὲ τὸ μέγιστον αὐτῆς πλευρὸν τῇ Κελτικῇ, τοῦ μήκους οὗθ' ὑπερβάλλον οὗτ' ἔλλειπον. 2. . . . τέτταρα δ' ἐστὶ διάρματα, οἷς χρῶνται συνήθως ἐπὶ τὴν νῆσον ἐκ τῆς ἠπείρου, τὰ ἀπὸ τῶν ἐκβολῶν τῶν ποταμῶν, τοῦ τε Ῥήνου καὶ τοῦ Σηκοάνα καὶ τοῦ Λίγηρος καὶ τοῦ Γαρούνα. τοῖς δ' ἀπὸ τῶν περὶ τὸν Ῥήνον τόπων ἀναγομένοις οὐκ ἀπ' αὐτῶν τῶν

Sea-routes from the continent.

1. παραβέβληται: Strabo erroneously conceived of the coast of Gaul as running in a single line from the Pyrenees to the mouth of the Rhine, and thought that the south coast of Britain lay parallel to it throughout its whole length: see the Map of the World according to Strabo. Notwithstanding this, he is probably right in saying that there were sea-routes (διάρματα) from Gaul to Britain from the mouths of the

Garonne and the Loire, as well as from those of the Seine and the Rhine.

2. τὸ μέγιστον αὐτῆς πλευρὸν: the mistake of making the southern side of Britain the longest would have been avoided, if Strabo had kept more closely to Caesar as his authority. That writer (*B. G.* 5. 13) estimated the S. coast as 500 Roman miles long, the W. coast as 700, and the N. (i. e. N.E.) coast as 800.

ἐκβολῶν ὁ πλοῦς ἐστίν, ἀλλὰ ἀπὸ τῶν ὁμορουντων τοῖς Μεναπίοις Μορίνων, παρ' οἷς ἐστὶ καὶ τὸ Ἴτιον, ᾧ ἐχρήσατο ναυστάθμῳ Καῖσαρ ὁ θεός, διαίρων εἰς τὴν νῆσον· νύκτωρ δ' ἀνήχθη, καὶ τῇ ὑστεραία κατῆρε περὶ τετάρτην ὥραν τριακόςιοις καὶ εἴκοσι σταδίοις τοῦ διαπλου τελέσας· κατέλαβε δ'

1. τῶν ὁμορουντων τοῖς Μεναπίοις Μορίνων: the Morini were settled near the Straits of Dover, the Menapii along the coast between them and the mouth of the Rhine.

2. τὸ Ἴτιον: Strabo is here speaking of Caesar's first expedition. In describing this Caesar does not name the Portus Itius as his starting-point, but he does so in describing the second (*B. G.* 5. 2); hence by comparing the two authorities we may conclude that he started from the same place on both occasions: see Prof. Ridgeway's remarks in *Journal of Philology*, vol. 19, p. 140. It is probable that the Ἴτιον of Strabo is not the Portus Itius itself, but the promontory which Ptolemy speaks of as Ἴτιον ἄκρον (*Ridgeway*, p. 141); but the two no doubt were in close proximity to one another. The position of these places is warmly disputed, and the competing sites are numerous, but there are two which deserve especial consideration. D'Anville in the last century identified the Ἴτιον ἄκρον with Cape Gris-Nez, and the Portus Itius with the village of Wissant on the coast to the E. of that headland; in this he has been followed by numerous writers, including Prof. Ridgeway, who however considers that the Portus Itius—the ναυστάθμῳ of Strabo—was the roadstead between Gris-Nez and Wissant (p. 142). On the other hand, M. Desjardins, the greatest modern authority on the subject, in his *Géographie de la Gaule Romaine* (vol. 1, pp. 348 foll., 371 foll.), places the Portus Itius in the harbour of Boulogne, and the ἄκρον at Cape Alprech,

two miles to the S.W. of that place. The *a priori* arguments for these two sites nearly counterbalance one another; for the position of Gris-Nez, as the most conspicuous headland on the whole of this coast, and the nearest to the shores of Britain, is in favour of the former view, while the superiority of Boulogne harbour as a starting-point for an expedition would lend countenance to the latter. But the difficulty of coming to a decision on the subject is increased by other considerations. When we reflect that the statements of the authorities on whom we have to rely are hard to reconcile; that the place of landing in Britain is even more debateable than the starting-point; and that, while the length of the passage, which is an integral element in the question, must be partly determined by Caesar's statements concerning the tide, a change in the tides has probably taken place between that time and the present day; we seem justified in doubting whether it is possible to arrive at any certain conclusion.

3. νύκτωρ: Caesar (*B. G.* 4. 23. 1, 2) says of his first expedition—'tertia fere vigilia solvit . . . hora circiter diei quarta (περὶ τετάρτην ὥραν) cum primis navibus Britanniam attigit.'

4. τριακόσιοις καὶ εἴκοσι σταδίοις: that is, 40 miles, whereas Caesar's own estimate is 'about 30 miles' (*B. G.* 5. 2). But Strabo's numbers can hardly be regarded as an exact measurement, for, as Mr. Peskett has observed (*Journ. of Philol.*, vol. 20, p. 194), in another passage he has given 320 stades as

Products.	<p>ἐν ἀρούραις τὸν σῖτον. ἔστι δ' ἡ πλείστη τῆς νήσου πεδιάς καὶ κατὰ ὄρυμος. πολλὰ δὲ καὶ γεώλοφα τῶν χωρίων ἐστὶ, φέρει δὲ σῖτον καὶ βοσκήματα καὶ χρυσὸν καὶ ἄργυρον καὶ σίδηρον· ταῦτά τε δὴ κομίζεται ἐξ αὐτῆς καὶ δέρματα καὶ ἀνδράποδα καὶ κύνες εὐφυεῖς πρὸς τὰς κυνηγεσίας· Κελτοὶ δὲ καὶ πρὸς τοὺς :</p>
Inhabitants.	<p>πολέμους χρῶνται καὶ τούτοις καὶ τοῖς ἐπιχωρίοις. οἱ δὲ ἄνδρες εὐμηκέστεροι τῶν Κελτῶν εἰσι καὶ ἦσσαν ξανθότριχες, χαυνότεροι δὲ τοῖς σώμασι. σημεῖον δὲ τοῦ μεγέθους· ἀντίπαιδας γὰρ εἶδομεν ἡμεῖς ἐν Ῥώμῃ τῶν ὑψηλοτάτων αὐτόθι ὑπερέχοντας καὶ ἡμιποδίῳ, βλαισοὺς δὲ καὶ τὰλλα οὐκ εὐγράμ-</p>
Their mode of life.	<p>μοὺς τῆ ὑστάσει. τὰ δ' ἔθη τὰ μὲν ὅμοια τοῖς Κελτοῖς τὰ δ' ἄπλούστερα καὶ βαρβαρώτερα. ὥστ' ἐρίους γάλακτος εὐποροῦντας μὴ τυροποιεῖν διὰ τὴν ἀπειρίαν, ἀπείρους δ' εἶναι καὶ κηπείας καὶ ἄλλων γεωργικῶν. δυναστεῖαι δ' εἰσὶ παρ' αὐτοῖς. πρὸς</p>

a general estimate of the distance across from the mouths of the rivers of Gaul to Britain: 4. 3. 4 *δίαιμα δ' ἐστὶν εἰς τὴν Βρεττανικὴν ἀπὸ τῶν ποταμῶν τῆς Κελτικῆς εἴκοσι καὶ τριακόσιοι στάδιοι.*

1. ἡ πλείστη τῆς νήσου: it is hard to decide whether this is an attraction for τὸ πλείστον, as in 4. 1. 5 τὴν πολλὴν τῆς εὐδαιμονίας, or whether γῆ is to be understood with ἡ πλείστη, as in 3. 4. 5 ἐπελθοῦσι τὴν πλείστην αὐτῶν.

2. φέρει δὲ σῖτον: this was true of the south-eastern districts, where the inhabitants were more civilized, but not of the inland parts; of the latter Caesar says (5. 14. 2), 'Interiores plerique frumenta non serunt.'

3. χρυσὸν καὶ ἄργυρον: Caesar says (5. 12. 4), 'Utuntur nummo aureo.' A native British gold coinage existed as early as 150 B. C., if not earlier; Evans, *Ancient British Coins*, pp. 26, 31. Tac. *Agric.* 12 'Fert Britannia aurum et argentum et alia metalla.' British ornaments of native gold, or mixed gold and silver, which the smiths had not yet

learned to separate, are found, especially in the western districts of England and Wales; Elton, *Origins*, p. 144. Coins of the Iceni of native silver of a later period are common; *ibid.* p. 293.

5. κύνες εὐφυεῖς: the British hound seems to have resembled the mediaeval boarhound, and was strong enough to break the neck of a bull; as Claudian says—'Magnaque tauro-rum fracturae colla Britannae'; *Stilicho*, 3. 301. The Celtic greyhound (οἱ ἐπιχώριοι) is the *vertragus* or *vertraha*, the *veltre* of mediaeval records: Elton, p. 294.

Κελτοὶ: by this name is meant the Gauls, as being the inhabitants of Κελτικῆ.

8. χαυνότεροι: 'lanker,' 'more loosely made.'

ἀντίπαιδας: 'striplings'; see Polyb. 15. 33. 12, and 27. 13. 4, in both which instances τὴν ἡλικίαν is attached to the word.

11. τὰ δ' ἄπλούστερα: the people whose life is here described seem to have belonged to a pre-Celtic, perhaps Iberian, race.

δὲ τοὺς πολέμους ἀπήμαις χρῶνται τὸ πλεόν, καθάπερ καὶ τῶν Κελτῶν ἔτιοι. πόλεις δ' αὐτῶν εἰσὶν οἱ ὄρυμοί· περιφράζαντες γὰρ δένδροισι καταβεβλημένοις εὐρυχωρῇ κύκλοι ἐνταῦθα καὶ αὐτοὶ καλυβοποιοῦνται καὶ τὰ βοσκήματα κατασταθμεύουσιν οὐ πρὸς πολλὸν χρόνον. ἔπομβροὶ δ' εἰσὶν οἱ ἀέρες μᾶλλον ἢ νιφετώδεις. Climate. ἐν δὲ ταῖς αἰθρίαις ὀμίχλη κατέχει πολλὸν χρόνον, ὥστε δι' ἡμέρας ὄλης ἐπὶ τρεῖς μόριον ἢ τέτταρας ὥρας τὰς περὶ τὴν μεσημβρίαν ὄρασθαι τὸν ἥλιον. τοῦτο δὲ κὰν τοῖς Μορίνοις συμβαίνει καὶ τοῖς Μεγαπίοις καὶ ὅσοι τούτων πλησιόχωροι.

3. Δὺς δὲ διέβη Καῖσαρ εἰς τὴν νῆσον ὁ θεός, ἐπανήλθε δὲ διὰ ταχέων οὐδὲν μέγα διαπραξάμενος οὐδὲ προελθὼν ἐπὶ πολλῆς νήσου, διὰ τε τὰς ἐν τοῖς Κελτοῖς γενομένας στάσεις τῶν τε βαρβάρων καὶ τῶν οἰκείων στρατιωτῶν, καὶ διὰ τὸ πολλὰ τῶν πλοίων ἀπολέσθαι κατὰ τὴν πανσέληνον αὐξήσῃ λαβουσῶν τῶν ἀμπώτεων καὶ τῶν πλημμυρίδων. δύο μέντοι ἢ τρεῖς νίκας ἐνίκησε τοὺς Βρεττανούς, καίπερ δύο τάγματα μόνον περαιώσας τῆς στρατιᾶς, καὶ ἀπήγαγεν ὄμηρά τε καὶ ἀνδράποδα καὶ τῆς ἄλλης λείας πλήθος. νυνὶ μέντοι τῶν δυναστῶν τινες τῶν αὐτόθι πρεσβεύουσι καὶ θεραπείαις κατασκευατάμενοι τῇ πρὸς Καῖσαρα τὸν Σεβαστὸν φιλίαν, ἀναθήματά τε ἀνέθηκαν ἐν τῷ

1. ἀπήμαις: the *essedae* of Caesar.

2. πόλεις δ' αὐτῶν: Caesar, *B. G.*

5. 21. 3 'Oppidum autem Britanni vocant, cum silvas impeditas vallo atque fossa munierunt, quo incursionis hostium vitandae causa venire consuerunt.'

4. καλυβοποιοῦνται: Diodor. 5. 21. 5 τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ τῶν καλάμων ἢ ἐύλων κατὰ τὸ πλείστον συγκειμένας. These καλύβαι or wigwams were like those which Strabo describes in speaking of the Belgae in the last passage; τοὺς δ' οἴκους ἐκ σανίδων καὶ γέρρων ἔχουσι μεγάλους θολοειδεῖς, ὄροφον πολλὴν ἐπιβάλλοιτες.

6. ἐν δὲ ταῖς αἰθρίαις: 'on cloudless days'; cp. 12. 2. 7 κατοπτρεύεσθαι ταῖς αἰθρίαις ἄμφω τὰ πελάγη.

13. πολλὰ τῶν πλοίων ἀπολέσθαι: Caesar, *B. G.* 4. 29.

19. πρεσβεύουσι: Dio Cassius (53. 22. 5) states that it was the intention of Augustus to reduce Britain, but that he proceeded no further than Gaul, where he expected to receive an embassy from that country. Mention is made on the *Monumentum Ancyranum* of suppliant chieftains from Britain coming to Augustus; *Dict. Geogr.* I. p. 435. Professor Rhys remarks that what Strabo here says of the close and friendly connexion of Britain with the Roman empire under Augustus is confirmed by the British coins of this period, which show in a striking manner the influence of Roman types; *Celtic Britain*, p. 33.

Taxation.

Καπετωλίῳ καὶ οἰκείαν σχεδόν τι παρεσκευάσαν τοῖς Ῥωμαίοις ὅλην τὴν νῆσον· τέλη τε οὕτως ὑπομένουσι βαρέα τῶν τε εἰσαγομένων εἰς τὴν Κελτικὴν ἐκείθεν καὶ τῶν ἐξαγομένων ἐνθένδε (ταῦτα δ' ἐστὶν ἐλεφάντινα ψάλια καὶ περιαισχένια καὶ λιγγοῦρια καὶ ὑάλᾳ σκεύη καὶ ἄλλος ῥῶπος τοιοῦτος), ὥστε 5 μηδὲν δεῖν φρουρᾶς τῆς νήσου· τοῦλάχιστον μὲν γὰρ ἐνὸς τάγματος χρήζοι ἂν καὶ ἵππικοῦ τινος, ὥστε καὶ φόρους ἀπαγεσθαι παρ' αὐτῶν, εἰς ἴσον δὲ καθίσταται' ἂν τὸ ἀνάλωμα τῇ στρατιᾷ τοῖς προσφερομένοις χρήμασιν· ἀνάγκη γὰρ μειοῦσθαι τὰ τέλη φόρων ἐπιβαλλομένων, ἅμα δὲ καὶ κινδύνους ἀπαντᾶν 10 τινὰς βίας ἐπαγομένης.

## NO. 19.—THE LIGURIAN COASTLAND.

(IV. 6. 1, 2, 3.)

The strip of coastland now known as the Riviera, which from its temperate climate and beautiful scenery is regarded as one of the most attractive districts in Europe, was very differently estimated in ancient times, when its uncleared forests and the rugged mountains which separate it from the interior presented a repellent aspect. The view which was taken of it during the middle ages was not much more favourable than this, for Dante, in describing the steep ascent before the entrance to Purgatory (*Purg.* 3. 49),

2. οὕτως: this is the reading of the MSS., but it was altered by Xylander into οὐτως, which has since been retained in the text: οὕτως, however, appears to be right, as Madvig points out (*Advers. Crit.* I. p. 538), for the general meaning of the passage, though it is not very clearly expressed, is this—'the import and export duties which they pay are so considerable, that the imposition of tribute, involving the presence of a Roman garrison to enforce it, is undesirable, because (1) the maintenance of the force would swallow up the tribute, (2) the payment of tribute would lower the receipts from the duties, (3) there would be the danger of a rising.'

Similarly in 2. 5. 8, where also Strabo is arguing against a Roman occupation of Britain, he says—πλέον γὰρ εἰ τῶν τελῶν δοκεῖ προσφέρεισθαι νῦν, ἣ δὲ φόρος δύναται συντελεῖν, ἀφαιρουμένης τῆς εἰς τὸ στρατιωτικὸν δαπάνης τὸ φρουρηῆσον καὶ φορολογηῆσον τὴν νῆσον.

5. λιγγοῦρια: a kind of amber; in 4. 6. 2, No. 19, it is said to be found also on the Ligurian coast, and Pliny, who furnishes the chief information that we possess respecting it (37. 33–35), mentions it in connexion both with that district and with Britain. Prof. Ridgeway (*Origin of Currency*, p. 110) says that λιγγοῦριον was red amber, and that the name was derived from that of Liguria.



selects, as a specially bad road to which to compare it, the mountain routes 'tra Lerici e Turbia,' i. e. between the bay of Spezia and Monaco. A still more deterrent influence to travellers and settlers existed in the rude Ligurian tribes that inhabited it, from fear of whom, it would seem, quite as much as from the absence of harbours, the line of Greek colonies, which starting from Massilia extended along this coast, did not advance further to the east than Portus Herculis Monoeci (*Monaco*). But the account of the country and its occupants that Strabo here gives applies to an earlier period than that of Augustus. During the reign of that emperor the Via Aemilia Scauri, as Strabo (5. 1. 11) calls the continuation of the Aurelian Way from Pisae to Vada Sabatia (*Vado*) westward of Genua, was carried still further, under the name of Via Julia, along the Ligurian coast to Cemenelum (*Cimiez*, at the back of Nice), so that the transit throughout was rendered easy. Of this road Strabo makes no mention. Nor is it probable that the Ligurians at that time continued to be a primitive, semi-barbarous people, such as he describes. At a later period, in the commencement of the struggle between Otho and Vitellius, when detachments of the forces of those two emperors were engaged along the line of this coast, the account that is given of the country by Tacitus (*Hist.* 2. 12-15) leads us to suppose that it was civilized and prosperous.

1. Ἀρχονται μὲν οὖν αἱ Ἄλπεις οὐκ ἀπὸ Μοροΐκου λιμένος, Starting-point of the Alps and Apennines.  
 ὡς εἰρήκασί τινες, ἀλλ' ἀπὸ τῶν αὐτῶν χωρίων ἀφ' ὧν περ καὶ  
 τὰ Ἀπέννινα ὄρη κατὰ Γένουαν ἐμπόριον Λιγύων καὶ τὰ  
 καλούμενα Σαβάτων Οὐάδα, ὅπερ ἐστὶ τενάγη· τὸ μὲν γὰρ  
 5 Ἀπέννινον ἀπὸ Γενοῦας, αἱ δὲ Ἄλπεις ἀπὸ τῶν Σαβάτων  
 ἔχουσι τὴν ἀρχήν· στάδιοι δ' εἰσὶ μεταξὺ Γενοῦας καὶ Σαβάτων  
 διακόσιοι πρὸς τοῖς ἑξήκοντα· μετὰ δὲ τριακοσίους πρὸς τοῖς  
 ἑβδομήκοντα Ἀλβίγγανόν ἐστι πόλισμα, οἱ δ' ἐνοικοῦντες

1. Ἀρχονται: Strabo's view of the commencement of the Maritime Alps is generally accepted in modern times, their point of separation from the Apennines being fixed, as he would fix it, in the neighbourhood of Savona, about 25 miles W. of Genoa, and therefore not far

from Vada Sabatia. At this point there is a marked depression in the line of mountains, through which, both in ancient and modern times, the main line of communication with the interior has passed.

8. Ἀλβίγγανον: the modern *Albenga*, where at the present day



Names  
with the  
root *alb-*.

Λίγυες Ἰγγαυνοὶ καλοῦνται· ἐντεῦθεν δ' εἰς Μονοίκου λιμένα τετρακόσιοι καὶ ὄγδοῆκοντα. ἐν τε τῷ μεταξύ πόλις εὐμεγέθης Ἄλβιον Ἰντεμέλιον καὶ οἱ κατοικοῦντες Ἰντεμέλιοι. καὶ δὴ καὶ σημεῖον τίθενται τοῦ τὴν ἀρχὴν ἀπὸ τῶν Σαβάτων εἶναι ταῖς Ἄλπεσιν ἐκ τῶν ὀνομάτων τούτων· τὰ γὰρ Ἄλπεια καλεῖσθαι πρότερον Ἄλβια, καθάπερ καὶ Ἄλπεινά. καὶ γὰρ νῦν ἔτι τὸ ἐν τοῖς Ἰάποσιν ὄρος ὑψηλὸν συνάπτου πως τῇ Ὀκρᾷ καὶ ταῖς Ἄλπεσιν Ἄλβιον λέγεσθαι, ὡς ἂν μέχρι δεῦρο τῶν Ἄλπεων ἐκτεταμένον. 2. τῶν οὖν Λιγύων τῶν μὲν ὄντων Ἰγγαύων τῶν δὲ Ἰντεμελίων, εἰκότως τὰς ἐποικίας αὐτῶν ἐπὶ τῇ θαλάττῃ τὴν μὲν ὀνομάζεσθαι Ἄλβιον Ἰντεμέλιον

a fine Roman bridge remains. Strabo has overestimated the distance from Sabata to this place, which is in reality about 22 miles.

3. Ἄλβιον Ἰντεμέλιον: now *Ventimiglia*, the frontier town between France and Italy. The modern name, which is a corruption of Albintemelium, is a trap to etymologists, since *venti miglia* in Italian means 'twenty miles.' A Roman amphitheatre has lately been discovered at this place, and has been partially excavated.

4. σημεῖον τίθενται: the line of argument here, which is not very clearly stated, is as follows: 'The names which were used in speaking of the Alps, Ἄλπεια Ἄλπεινά, were originally pronounced with *b* instead of *p*; and this is confirmed by the lofty mountain at the eastern extremity of the Alps being called Ἄλβιον ὄρος. Consequently, when in the neighbourhood of Sabata we find names beginning with *Alb-*, like Albingaunum and Albintemelium, it is natural to suppose that this element was suggested by proximity to the Alps, while the latter part was derived from the tribes to which they belonged; and this would imply that the Alps started from that part of the coast.' A glance at the map

will show that this argument is no support to the claims of Sabata as against Monoecus, for Albintemelium is much nearer to the latter of the two. The question of the origin of these names is a perplexing one, for the derivation of the word 'Alpes' is itself obscure. It used to be derived from a Celtic word *alb* or *alp*, but this view is now doubted by philologists; and, if it were true, we should have to suppose that in the case of Albingaunum and Albintemelium it was borrowed from the Celts by the Ligurians, who differed from them in race and language, and moreover were the primitive inhabitants of the country, so that they would not have inherited the name from earlier Celtic settlers.

6. καθάπερ καὶ: 'just as also,' 'and in like manner.' Ἄλπεινά in this passage is a correction for Ἀλπίονια of the MSS., of which nothing can be made.

7. ἐν τοῖς Ἰάποσιν: the Iapodes were an Illyrian tribe, situated at the extremity of the Julian Alps, of which chain Mt. Ocrā formed a part. The Mons Albius (a lofty mountain, now called *Velika*) was the furthest outlier of the Alps in that direction: cp. 7. 5. 4.

οἶον Ἄλπειον, τὴν δὲ ἐπιτετμημένως μάλλον Ἄλβιγγαυνον.

Πολύβιος δὲ προστίθησι τοῖς δυσὶ φύλοις τῶν Λιγύων τοῖς λεχθεῖσι τό τε τῶν Ὀξυβίων καὶ τὸ τῶν Δεκρητῶν.

Ὅλως δὲ ἡ παραλία αὕτη πᾶσα μέχρι Τυρρηνίας ἐκ  
 5: Μοροίκου λιμένος προσεχῆς τέ ἐστι καὶ ἀλίμενος πλὴν βραχέων  
 ὄρμων καὶ ἀγκυροβολίων. ὑπέρκεινται δὲ οἱ τῶν ὄρων ἐξαισίου  
 κρημνοὶ στενὴν ἀπολείπουντες πρὸς θαλάττην πάροδον. κατοι-  
 10: κούσι δὲ Λίγυες ζῶντες ἀπὸ θρεμμάτων τὸ πλεόν καὶ γάλακτος  
 καὶ κριθίνου πόματος, νεμόμενοι τὰ τε πρὸς θαλάττην χωρία καὶ  
 15: τὸ πλεόν τὰ ὄρη. ἔχουσι δ' ὕλην ἐνταῦθα πᾶμπόλλην ναυπη-  
 γήσιμον καὶ μεγαλόδεδρον, ὥστ' ἐνίων τοῦ πάχους τὴν διά-  
 μετρον ὀκτῶ ποδῶν εὐρίσκεσθαι· πολλὰ δὲ καὶ τῇ ποικιλίᾳ τῶν  
 θυίνων οὐκ ἔστι χεῖρω πρὸς τὰς τραπεξοποιίας. ταῦτά τε δὴ  
 κατάγουσιν εἰς τὸ ἐμπόριον τὴν Γένουαν καὶ θρέμματα καὶ  
 15: ἄλλα καὶ μέλι, ἀντιφορτίζονται δὲ ἔλαιον καὶ οἶνον τὸν ἐκ τῆς  
 Ἰταλίας· ὁ δὲ παρ' αὐτοῖς ὀλίγος ἐστί, πιπτίτης αὐστηρός.  
 ἐντεῦθεν δὲ εἶσιν οἱ γίννοι λεγόμενοι ἕπποι τε καὶ ἡμίνοι, καὶ

1. οἶον Ἄλπειον: 'as being "of the Alps."'

ἐπιτετμημένως: the name Albingaunum is given by some writers as Albium Ingaunum, and conversely Albium Intemelium is found in Tac. *Hist.* 2. 13 as Albintimilium.

4. μέχρι Τυρρηνίας: the limits here given nearly correspond to those of the eastern and western Riviera, and exactly to those mentioned by Dante in the passage already referred to.

5. προσεχῆς: 'exposed to the wind'; cp. 5. 3. 6 *προσεχῆς αἰγιαλὸς* Λιβί: 5. 4. 4 *ῥαχιώδης γὰρ καὶ προσεχῆς ὁ πλησίον αἰγιαλός.*

8. ζῶντες ἀπὸ θρεμμάτων: in 4. 6. 4 Strabo speaks of the inhabitants of the mountain district of this coast as *τελέως βάρβαροι.*

12. τῶν θυίνων: the 'thyine wood' of Rev. 18. 12. This was the wood of the tree called by the Greeks *θύια* or *θύα*, and by the Romans *citrus*,

which grew in Mauretania. The fondness of the Romans for tables made of it was so great, that Pliny (13. 91) calls it 'mensarum insania.' In 12. 3. 12, No. 56, Strabo mentions that wood for ornamental tables was imported also from Sinope.

16. πιπτίτης: 'mixed with pitch.' Dioscorides (5. 48) gives the proportions in οἶνος *πιπτίτης* as one or two ounces of pitch to about six gallons of new wine. It must have resembled the resined wine which is found almost everywhere in modern Greece, and is preferred by the Greeks to wine without resin.

17. γίννοι: both Aristotle (*Hist. An.* 6. 24, 1) and Pliny (8. 174) say that the γίννος was the stunted foal of a mare by a mule: in the present passage Strabo seems rather to use the word in the general sense of 'pony.'

οἱ λιγυστίνοί τε χιτῶνες καὶ σάγοι· πλεονάζει δὲ καὶ τὸ λιγγούριον παρ' αὐτοῖς, ὃ τινες ἤλεκτρον προσαγορεύουσι. στρατεύονται δ' ἱππεῖς μὲν οὐ πάνυ, ὀπλίται δὲ ἀγαθοὶ καὶ ἀκροβολισταί· ἀπὸ δὲ τοῦ χαλκάσπιδας εἶναι τεκμαίρονται τινες Ἑλλήνας αὐτοὺς εἶναι.

Portus  
Herculis  
Monoeci  
(Monaco).

3. Ὁ δὲ τοῦ Μονοίκου λιμῆν ὄρμος ἐστὶν οὐ μεγάλας οὐδὲ πολλαῖς ναυσί, ἔχων ἱερὸν Ἑρακλέους Μονοίκου καλουμένου· ἔοικε δὲ ἀπὸ τοῦ ὀνόματος καὶ μέχρι δεῦρο διατείνειν ὁ Μασσαλιωτικὸς παράπλους· διέχει δ' Ἀντιπόλεως μικρῶ πλείους ἢ διακοσίους σταδίους.

10

NO. 20.—ALPINE ROADS, PRECIPICES, AND AVALANCHES.

(IV. 6. 6.)

This is a singularly graphic description of the principal features of Alpine passes. The mention, however, of Roman roads in connexion with the mountains at the back of Como seems to be little more than a flourish of language. Notwithstanding what has been maintained to the contrary, the Septimer and Julier passes, which lead from Chiavenna to Chur, seem hardly, if at all, to have been known to the Romans. See Mr. Coolidge's remarks in Murray's *Handbook for Switzerland*, 18th ed., pp. 382, 390.

Alpine  
tribes sub-  
jugated.

6. Ὑπέρκεινται δὲ τοῦ Κώμου πρὸς τῇ ρίζῃ τῶν Ἀλπεων ἰδρυμένου τῇ μὲν Ῥαιτοὶ καὶ Οὐέννωνες ἐπὶ τὴν ἕω κεκλιμένοι, τῇ δὲ Ληπόντιοι καὶ Τριδεντῖνοι καὶ Στόνοι καὶ ἄλλα πλείω

1. σάγοι: coarse cloaks, such as were worn also by the Spaniards; cp. 3. 3. 7, No. 11.

2. λιγγούριον: see note on the preceding extract.

6. ὄρμος: the small harbour of Monaco, which is much exposed to the E. wind, lies on the northern side of the steep and rocky promontory, on which the town is built.

7. Μονοίκου καλουμένου: the epithet 'dwelling alone,' as applied to the tutelary divinity of the place,

probably refers, as the late Prof. Freeman once suggested to me, to its solitary position, as being the last of the Greek colonies on this coast.

8. ἀπὸ τοῦ ὀνόματος: from its being Greek.

ὁ Μασσαλιωτικὸς παράπλους: 'the stretch of coast under the influence of Massilia.'

9. Ἀντιπόλεως: now *Antibes*, between Cannes and Nice.

13. Ληπόντιοι: the three tribes here mentioned have left traces of

- μικρὰ ἔθνη κατατρέχοντα τὴν Ἰταλίαν ἐν τοῖς πρόσθει χρόνοις  
 ληστρικὰ καὶ ἄπορα· νυνὶ δὲ τὰ μὲν ἐξέφθαρται τὰ δ' ἡμέρωται  
 τελέως, ὥστε τὰς δι' αὐτῶν ὑπερβολὰς τοῦ ὄρους πρότερον Passes and  
 οὔσας ὀλίγας καὶ δυσπεράτους νυνὶ πολλαχόθεν εἶναι καὶ roads.  
 5 ἀσφαλεῖς ἀπὸ τῶν ἀνθρώπων καὶ εὐβάτους, ὡς ἔνεστι, διὰ τὴν  
 κατασκευὴν. προσέθηκε γὰρ ὁ Σεβαστὸς Καῖσαρ τῇ καταλύσει  
 τῶν ληστῶν τὴν κατασκευὴν τῶν ὁδῶν ὅσην οἶόν τ' ἦν· οὐ γὰρ  
 δυνατὸν πανταχοῦ βιάσασθαι τὴν φύσιν διὰ πετρῶν καὶ κρημ-  
 νῶν ἐξαισίων, τῶν μὲν ὑπερκειμένων τῆς ὁδοῦ τῶν δ' ὑποπι- Precipices.  
 10 πτόντων, ὥστε καὶ μικρὸν ἐκβᾶσιν ἄφυκτον εἶναι τὸν κίνδυνον,  
 εἰς φάραγγας ἀβύσσους τοῦ πτόματος ὄντος. οὕτω δὲ ἐστι  
 στενὴ κατὰ τινα αὐτοῦ ἢ ὁδὸς ὥστ' ἴλιγγον φέρειν τοῖς πεζῇ  
 βαδίζουσι καὶ αὐτοῖς καὶ ὑποζυγίοις τοῖς ἀήθεσι· τὰ δ' ἐπιχώρια  
 κομίζει τοὺς φόρτους ἀσφαλῶς. οὐτ' οὖν ταῦτα ἰάσιμα οὐθ' αἰ  
 15 κατολισθάνουσαι πλάκες τῶν κρυστάλλων ἄνωθεν ἐξαίσιοι, Avalanches.  
 γυνθοῖαν ὄλιγη ἀπολαμβάνει· δυναίμεναι καὶ συνεξωθεῖν εἰς τὰς  
 ὑποπιπτούσας φάραγγας. πολλαὶ γὰρ ἀλλήλαις ἐπίκεινται  
 πλάκες, πάγων ἐπὶ πάγοις γενομένων τῆς χιόνος κρυσταλλω-  
 δῶν καὶ τῶν ἐπιπολῆς αἰεὶ ῥαδίως ἀπολυομένων ἀπὸ τῶν ἐντὸς  
 20 πρὶν διαλυθῆναι τελέως ἐν τοῖς ἡλίοις.

their names in the names of places at the present day—the Lepontii in the *Val Leventina*, as the upper valley of the Ticino is called; the Tridentini in *Trent*, in the valley of the Adige between Verona and Botzen; and the Stoni or Stoeni in *Stenico*, the chief place in the Val Sarca, at the back of the Lake of Garda. Strabo, however, is in error in placing the two latter of these to the west of Comum.

1. κατατρέχοντα: Madvig's emendation (*Advers. Crit.*, I. p. 539) for κατέχοντα; he compares

4. 6. 8 πάντες δ' οὗτοι καὶ τῆς Ἰταλίας τὰ γειτονέοντα μέρη κατέ-  
 τρεχον αἰεὶ. The tribes here men-  
 tioned never inhabited Italy.

5. ὡς ἔνεστι: 'as far as may be.'

6. κατασκευὴν: 'engineering works,' i.e. the construction of roads (τὴν κατασκευὴν τῶν ὁδῶν), which is mentioned immediately below.

12. κατὰ τινα αὐτοῦ: 'in some places there'; this is Kramer's emendation for κατὰ τι αὐτοῦ: Groskurd suggests κατὰ τινος τόπου.

20. διαλυθῆναι: 'melted.'

## BOOK V.

### NORTHERN AND CENTRAL ITALY.

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NO. 21.—VENETIA; RAVENNA; SOURCE OF THE TIMAVUS.

(V. 1. 5, 7, 8.)

The interesting accounts here given of these places are not Strabo's own, for he had not visited this part of the coast of Italy. This is especially apparent in his account of Ravenna, in which no mention is made of the great works which Augustus executed there—the port of Classis (*Classe*), three miles distant from the city, which was constructed as a station for the Roman fleet in the Adriatic, and the canal, called the Fossa Augusta, by which a portion of the waters of the Padus was carried under the walls of Ravenna in the direction of Classis.

The change that has taken place in the appearance of Ravenna between ancient times and the present day is very great. Not only has the sea receded considerably in the interval—it is now four miles distant from Ravenna—but the lagoons which surrounded the city, and the canals which intersected it, have been filled up by the deposits of the rivers.

The Timavus chiefly owes its fame to Virgil's lines (*Aen.* 1. 242-246)—

‘Antenor potuit, mediis elapsus Achivis,  
Illyricos penetrare sinus atque intima tutus  
Regna Liburnorum, et fontem superare Timavi,  
Unde per ora novem vasto cum murmure montis  
It mare proruptum, et pelago premit arva sonanti.’

It is described as being formed by copious sources, which burst out from the rock at the foot of a lofty cliff, and immediately constitute



a river 50 yards broad, and deep enough to be navigable for vessels of considerable size. Its course before it discharges itself into the sea is not much more than a mile in length. From these facts, and others which are mentioned in the notes, it will be seen that Virgil's and Strabo's descriptions of this remarkable stream are in no way exaggerated. See Sir E. H. Bunbury's excellent article 'Timavus' in the *Dict. Geogr.*

5. Ἄπασα μὲν οὖν ἡ χώρα ποταμοῖς πληθύνει καὶ ἔλεσι, Venetia.  
Tidal sea.  
 μάλιστα δ' ἡ τῶν Ἐνετῶν πρόσεστι δὲ ταύτῃ καὶ τὰ τῆς  
 θαλάττης πάθη. μόνα γὰρ ταῦτα τὰ μέρη σχεδόν τι τῆς καθ'  
 ἡμᾶς θαλάττης ὁμοιοπαθεῖ τῷ ὠκεανῷ καὶ παραπλησίως ἐκείνῳ  
 ; ποιεῖται τὰς τε ἀμπώτεις καὶ τὰς πλημμυρίδας, ὕψ' ὧν τὸ  
 πλεόν τοῦ πεδίου λιμνοθαλάττης γίνεται μεστόν. διῶρνξί δὲ Canals and  
embank-  
ments.  
 καὶ παραχώμασι, καθάπερ ἡ κάτω λεγομένη χώρα τῆς Αἰγύπτου,  
 διωχέτευται, καὶ τὰ μὲν ἀνέψυκται καὶ γεωργεῖται τὰ δὲ διά-  
 πλους ἔχει· τῶν δὲ πόλεων αἱ μὲν νησίζουσιν αἱ δ' ἐκ μέρους  
 12 κλύζονται, ὅσαι δὲ ὑπὲρ τῶν ἑλῶν ἐν τῇ μεσογαίᾳ κεῖνται τοὺς  
 ἐκ τῶν ποταμῶν ἀνάπλους θαυμαστοὺς ἔχουσι, μάλιστα δὲ  
 Πάδου· μέγιστός τε γὰρ ἐστὶ καὶ πληροῦται πολλάκις ἐκ τε  
 ὄμβρων καὶ χιόνων, διαχεόμενος δ' εἰς πολλὰ μέρη κατὰ τὰς  
 ἐκβολὰς τυφλὸν τὸ στόμα ποιεῖ καὶ δυσείσβολός ἐστιν· ἡ δ'  
 15 ἐμπειρία περιγίνεται καὶ τῶν χαλεπωτάτων.

7. Ἐν δὲ τοῖς ἔλεσι μεγίστη μὲν ἐστὶ Ῥαοῦεννα, ξυλοπαγῆς Ravenna  
built on  
piles.  
 ὄλη καὶ διάρρητος, γεφύραις καὶ πορθμείοις ὀδευομένη. δέχεται

2. πρόσεστι δὲ ταύτῃ: 'and this district is additionally affected by the movements of the sea.'

3. τῆς καθ' ἡμᾶς θαλάττης: the Mediterranean.

4. ὁμοιοπαθεῖ: 'is affected in the same way as.' At Venice the tide rises and falls two feet.

8. διάπλους ἔχει: 'admit of navigation.'

9. ἐκ μέρους κλύζονται: 'are only in part surrounded by water.'

10. τοὺς ἐκ τῶν ποταμῶν: 'are

singularly favoured in respect of their river-transport from the sea.'

12. Πάδου: Kramer's emendation of the ungrammatical ὁ Πάδος of the MSS., which Meineke retains.

16. ξυλοπαγῆς: 'built on piles'; in this respect, and in its being intersected by canals (διάρρητος), which were spanned by bridges, ancient Ravenna must have strongly resembled modern Venice.

17. ὀδευομένη: 'provided with thoroughfares by means of,' &c.



δ' οὐ μικρὸν τῆς θαλάττης μέρος ἐν ταῖς πλημμυρίσιν, ὥστε καὶ ὑπὸ τούτων καὶ ὑπὸ ποταμῶν ἐκκλυζόμενοι τὸ βορβορώδες πάν-  
 Its healthiness. ἴαιται τὴν δυσαιερίαν. οὕτως γοῦν ὑγιεινὸν ἐξήτασται τὸ χωρίον  
 ὥστε ἐνταῦθα τοὺς μοιομάχους τρέφειν καὶ γυμνάζειν ἀπέδειξαν οἱ ἡγεμόνες. ἔστι μὲν οὖν καὶ τοῦτο θαυμαστὸν τῶν ἐνθάδε τῶν ἐν ἔλει τοὺς ἀέρας ἀβλαβεῖς εἶναι, καθάπερ καὶ ἐν Ἀλεξανδρείᾳ τῇ πρὸς Αἰγύπτῳ τοῦ θέρους ἡ λίμνη τὴν μοχθηρίαν ἀποβάλλει διὰ τὴν ἀνάβασιν τοῦ ποταμοῦ καὶ τὸν τῶν τελμάτων ἀφανισμόν. ἀλλὰ καὶ τὸ περὶ τὴν ἄμπελον πάθος θαυμάζειν ἄξιον φύει μὲν γὰρ αὐτὴν τὰ ἔλη καὶ ποιεῖ ταχὺ καὶ πολὺν ἀποδι-  
 10 δοῦσαν καρπὸν, φθείρεται δὲ ἐν ἔτεσι τέτταρσιν ἢ πέντε.

8. Ἐν αὐτῷ δὲ τῷ μυχῷ τοῦ Ἀδρίου καὶ ἱερὸν τοῦ Διομήδους ἔστιν ἄξιον μνήμης, τὸ Τίμανον λιμένα γὰρ ἔχει καὶ ἄλσος ἐκπρεπὲς καὶ πηγὰς ἑπτὰ ποτίμου ὕδατος εὐθὺς εἰς τὴν θάλατταν ἐκπίπτουτος, πλατεῖ καὶ βαθεῖ ποταμῷ. Πολύβιος  
 15 δ' εἶρηκε πλὴν μιᾶς τὰς ἄλλας ἀλμυροῦ ὕδατος, καὶ δὴ καὶ τοὺς

3. **δυσαιερίαν**: not malaria, but foul air from the sewage. There was another side to the advantages here mentioned, in the badness of the drinking-water and the wetness of the subsoil, which caused a later writer to satirize Ravenna as a place where 'sitiunt vivi, natant sepulti'; Sidon. Apoll., *Epist.* 1. 5. 8; cp. Martial, 3. 56, 57.

6. **ἐν Ἀλεξανδρείᾳ**: cp. 17. 1. 7, No. 79 ἐν Ἀλεξανδρείᾳ δὲ τοῦ θέρους ἀρχομένου πληρούμενος ὁ Νεῖλος πληροῖ καὶ τὴν λίμνην (Mareotis) καὶ οὐδὲν ἑᾶ τελματώδες τὸ τὴν ἀναφορὰν ποιήσον μοχθηράν.

12. **μυχῷ**: this is strictly true, for the Timao, as the river is now called, flows into the northernmost and innermost bay of the Adriatic, between Aquileia and Trieste.

14. **πηγὰς ἑπτὰ**: both ancient and modern writers vary with regard to the number of the sources, some agreeing with Virgil that there

are nine, some with Strabo that there are seven, while Cluver, the greatest modern authority, could only find six, and some subsequent travellers only four.

**ποτίμου**: both here, and in a similar passage below (5. 4. 5, No. 27 ἔστι δὲ πηγὴ τις αὐτόθι ποτίμου ὕδατος ἐπὶ τῇ θαλάττῃ) the MSS. read *ποταμίου*. Meineke, who adopts the correction in the latter place, retains *ποταμίον* in the former. But here *ποτίμου* is especially needed, in order to contrast with *ἀλμυροῦ*. Cp. also τὸ *πότιμον ὕδωρ* in 6. 2. 4, No. 31.

16. **ἀλμυροῦ ὕδατος**: Polybius' statement has received interesting confirmation. 'According to Cluverius, who described them from personal observation, this was distinctly the case in his time; for though at low water the stream issued tranquilly from its rocky sources, and flowed with a still and

Fons Timavi.

ἐπιχωρίους πηγὴν καὶ μητέρα τῆς θαλάττης ὀνομάζειν τὸν τόπον. Ποσειδώνιος δὲ φησι ποταμὸν τὸν Τίμανον ἐκ τῶν ὀρῶν φερόμενον καταπίπτειν εἰς βέρεθρον, εἴθ' ὑπὸ γῆς ἐνεχθέντα περὶ ἑκατὸν καὶ τριάκοντα σταδίους ἐπὶ τῇ θαλάττῃ  
 5 τὴν ἐκβολὴν ποιεῖσθαι.

## NO. 22.—LUNA AND ITS QUARRIES: PISA.

(V. 2. 5.)

The bay of Spezia, which is now the chief station of the Italian warships, with a dockyard and arsenal at its head, is one of the finest harbours in the world, being seven miles long by three broad, with deep water, and well sheltered. At an early period, when the Etruscans were a great naval power in this part of the Mediterranean, it was used, no doubt, by them, as Strabo implies; and subsequently the Romans employed it as a starting-point for their armaments which were destined for Spain. Its beauty was celebrated by the Roman poets, especially by Ennius, whose line, 'Lunai portum, est operae, cognoscite, cives,' is quoted by Persius (6. 9). The Carrara quarries, which are in its neighbourhood ('Lunensium lapidicinae'), were as famous in ancient as they are in modern times; and the white marble which they produced was regarded as rivalling, if not surpassing, that of Paros for use in statuary (Pliny, 36. 14).

The modern Pisa, though it occupies the site of the ancient city of that name (otherwise called Pisae), differs from it greatly in

placid current to the sea, yet at high tides the waters were swollen, so as to rush forth with much greater force and volume, and inundate the neighbouring meadows; and at such times, he adds, the waters of all the sources but one became perceptibly brackish, doubtless from some subterranean communication with the sea'; *Dict. Geogr.*, s.v. Timavus.

3. βέρεθρον: an Ionic form of βάραθρον, which Strabo also uses

in describing the underground channels in Greece; see 8. 8. 4, No. 43. In the case of a river of such magnitude issuing from the earth, a connexion with another stream, such as Posidonius suggested, is highly probable; and Cluver tells us, that in his day it was popularly regarded as the outflow of a stream which sinks into the earth near S. Canzian, a place about 13 miles distant: *Dict. Geogr.*, ubi supra; cp. Bae-deker's *Northern Italy*, p. 282.

respect of its position; for owing to the alluvium formed by the Arno and the Serchio it is distant from the sea, not  $2\frac{1}{2}$  miles (20 stades), as Strabo says, but 6 miles; and those two rivers, instead of meeting beneath its walls, as he describes, enter the sea by separate channels.

Lunae  
Portus  
(Gulf of  
Spezia).

5. Ἡ μὲν Λοῦνα πόλις ἐστὶ καὶ λιμὴν, καλοῦσι δ' οἱ Ἕλληνες Σελήνης λιμένα καὶ πόλιν. ἡ μὲν οὖν πόλις οὐ μεγάλη, ὁ δὲ λιμὴν μέγιστός τε καὶ κάλλιστος, ἐν αὐτῷ περιέχων πλείους λιμένας ἀγχιβαθεῖς πάντας. οἶον ἂν γένοιτο ὄρη-τήριον θαλαττοκρατησάντων ἀνθρώπων τοσαύτης μὲν θαλάττης; τοσοῦτον δὲ χρόνον. περικλείεται δ' ὁ λιμὴν ὄρεσιν ὑψηλοῖς, ἀφ' ὧν τὰ πελάγη κατοπτέυεται καὶ ἡ Σαρδῶ καὶ τῆς ἥονος ἑκατέρωθεν πολὺ μέρος. μέταλλα δὲ λίθου λευκοῦ τε καὶ ποικίλου γλαυκίζοντος τοσαῦτά τ' ἐστὶ καὶ τηλικαῦτα, μονολίθους ἐκδιδόντα πλάκας καὶ στύλους, ὥστε τὰ πλείστα τῶν ἐκπρεπῶν 10 ἔργων τῶν ἐν τῇ Ῥώμῃ καὶ ταῖς ἄλλαις πόλεσιν ἐντεῦθεν ἔχειν τὴν χορηγίαν· καὶ γὰρ εὐεξάγωγός ἐστιν ἡ λίθος, τῶν μετὰ-λων ὑπερκειμένων τῆς θαλάττης πλησίον, ἐκ δὲ τῆς θαλάττης διαδεχομένου τοῦ Τιβέριος τὴν κομιδὴν· καὶ τὴν ξυλείαν τὴν 15 εἰς τὰς οἰκοδομὰς σελμάτων εὐθυτάτων καὶ εὐμηκεστάτων ἡ 15 Τυρρηνία χορηγεῖ τὴν πλείστην, τῷ ποταμῷ κατάγουσα ἐκ τῶν ὄρων εὐθύς. μεταξύ δὲ Λούνης καὶ Πίσσης ὁ Μάκρας ἐστὶ ποτάμιον, ᾧ πέρατι τῆς Τυρρηνίας καὶ τῆς Λιγυστικῆς κέχρηται τῶν συγγραφέων πολλοί. ἡ δὲ Πῖσα κτίσμα μὲν ἐστὶ τῶν ἐν

Marble  
quarries  
(Carrara).

4. ἀγχιβαθεῖς: 'deep close to shore'; the word is used in Hom. *Od.* 5. 413 ἀγχιβαθῆς δὲ θάλασσα.

5. θαλαττοκρατησάντων ἀνθρώπων: the Etrurians.

7. ἡ Σαρδῶ: more probably Corsica, for Sardinia is 180 miles distant from Spezia.

8. ποικίλου γλαυκίζοντος: 'mottled bluish-grey.'

15. σελμάτων: 'beams.'

17. μεταξύ: this is a mistake, for Luna was situated on the left, not

the right, bank of the Macra. We may here remark that Luna, though it gave its name to the harbour, was five miles distant from it, and that the Macra did not flow into it.

18. ποτάμιον: Kramer's conjecture for χωρίον of the MSS.: Madvig (*Advers. Crit.* I. p. 540) suggests χειμάρρους.

19. κτίσμα: following this legend, Virgil (*Aen.* 10. 179) speaks of 'Alphea ab origine Pisae | Urbs

Πελοποινήσῳ Πισατῶν, οἳ μετὰ Νέστορος ἐπὶ Ἴλιου στρατεύ- Pisa and  
σαντες κατὰ τὸν ἀνάπλου ἐπλανήθησαν, οἳ μὲν εἰς τὸ Μετα- its rivers.  
πόντιον οἳ δ' εἰς τὴν Πισάτιν, ἀπαιτες Πύλιοι καλούμενοι. *δυεῖν*  
δὲ ποταμῶν κείται μεταξὺ κατ' αὐτὴν τὴν συμβολήν, Ἄρριου τε  
5 καὶ Αὔταρος, ὧν ὁ μὲν ἐξ Ἄρρητίου φέρεται πολὺς, οὐχὶ πᾶς,  
ἀλλὰ τριχῆ σχισθείς, ὁ δ' ἐκ τῶν Ἄπεννίνων ὀρῶν συμ-  
πεσόντες δ' εἰς ἓν ρεῖθρον μετεωρίζουσιν ἀλλήλους ταῖς ἀντι-  
κοπαῖς ἐπὶ τοσοῦτον ὥστε τοὺς ἐπὶ τῶν ἡόνων ἐστῶτας  
10 ἀμφοτέρων μηδέτερον ὑπὸ θατέρου καθορᾶσθαι, ὥστ' ἀνάγκη  
ἄνθρωποι ἐκ θαλάττης εἶναι· στάδιοι δ' εἰσὶ τοῦ ἀνάπλου  
περὶ εἴκοσι. μυθεύουσι δ', ὅτε πρῶτον ἐκ τῶν ὀρῶν οἳ ποταμοὶ  
κατεφέροντο οὔτοι, κωλυμένους ὑπὸ τῶν ἐπιχωρίων μὴ συμ-  
πεσόντες εἰς ἓν κατακλύζοιεν τὴν χώραν, ὑποσχέσθαι μὴ κατα-  
κλύσειν, καὶ φυλάξαι τὴν πίστιν. δοκεῖ δ' ἡ πόλις εὐτυχήσασθαι  
15 ποτε, καὶ νῦν οὐκ ἀδοξεῖ διὰ τε εὐκαρπίαν καὶ τὰ λιθουργεῖα  
καὶ τὴν ἕλην τὴν ναυπηγήσιμον, ἧ τὸ μὲν παλαιὸν ἐχρῶντο πρὸς  
τοὺς κατὰ θάλατταν κινδύνους· καὶ γὰρ μαχιμώτεροι Τυρρηνῶν  
ὑπῆρξαν, καὶ παρώξυναν αὐτοὺς οἳ Λίγυες πονηροὶ γείτονες  
παρὰ πλευρὰν ὄντες· νῦν δὲ τὸ πλεόν εἰς τὰς οἰκοδομὰς ἀναλί-  
20 σκεται τὰς ἐν Ῥώμῃ κὰν ταῖς ἐπαύλεσι βασιλεία κατασκευαζο-  
μένων Περσικά.

Export of  
timber.

Etrusca solo.' The story probably arose from the similarity of the names.

5. ἐξ Ἄρρητίου: the Arnus flowed by Arretium, but rose 30 miles further to the north.

6. τριχῆ σχισθείς: there seems to be no foundation in fact for this statement.

8. τοὺς ἐπὶ τῶν ἡόνων: an evident exaggeration.

20. κὰν ταῖς ἐπαύλεσι: 'where even in their country seats men build palaces worthy of the Persians': for Persian luxury as proverbial, see Hor. *Od.* 1. 38. 1 'Persicos odi, puer, apparatus.'

## NO. 23.—THE APPIAN WAY AND THE POMPTINE MARSHES.

(V. 3. 6.)

The Pomptine Marshes, which extend over an area 30 miles in length and from 6 to 11 in breadth, occupied the southernmost angle of Latium, between the Volscian mountains and the sea. They are caused by the want of any sufficient outflow for the waters which descend to this district from the mountains, and are dammed back by the sand which has accumulated along the shore. As they lie in the direct line between Rome and the Campanian coast, they have presented a perplexing problem to the rulers of that capital in all ages. The work on the 'sterilis diu palus,' which Horace (*A. P.* 65) alludes to as having been accomplished by Augustus, does not appear to have effected much, and throughout the whole of the middle ages, and even down to the end of the eighteenth century, the Appian Way, which crossed these marshes, became impassable and was abandoned. It remained for Pope Pius VI to reopen it, and he also restored the canal which Strabo mentions. But the only real remedy is to carry off to the sea by artificial channels the streams by which the marshes are supplied, and this would be a work of great difficulty and expense. One or two points in the present notice of the canal journey—its being usually made by night, and the boat being towed by a mule—illustrate in an interesting manner Horace's account in the *Iter ad Brundisium* (*Sat.* 1. 5. 11 foll.). Strabo no doubt had passed by this way, and his mention of the 'sorry mule' (*ἡμίονον*) seems to imply personal experience.

Tarracina. 6. 'Ἐξῆς δ' ἐν ἑκατὸν σταδίοις τοῦ Κιρκαίου Ταρρακίνα ἔστι, Τραχίνη καλουμένη πρότερον ἀπὸ τοῦ συμβεβηκότος. πρόκειται

1. τοῦ Κιρκαίου: this is Madvig's correction (p. 541) for τῷ Κιρκαίῳ: he rightly remarks that the genitive, but not the dative, is used absolutely by Strabo for the place from which a distance is computed. Cp. 10. 5. 5 ἐν τέταρσι τῆς Δήλου σταδίοις.

2. ἀπὸ τοῦ συμβεβηκότος: 'from the nature of its position'; cp. Hor. *Sat.* 1. 5. 26 'Impositum saxis late candentibus Anxur.' Strabo supposes Τραχίνη to be derived from τραχύς. Similar etymologies of the names of places, as Φορμίαι from ὄρμος below, Κύμη from κῆμα (5. 4.



δὲ αὐτῆς μέγα ἔλος ὃ ποιούσι δύο ποταμοί· καλεῖται δ' ὁ μείζων  
 Οὐφης. ἐνταῦθα δὲ συνάπτει τῇ θαλάττῃ πρῶτον ἡ Ἀππία Apprian  
Way.  
 ὁδός, ἐστρωμένη μὲν ἀπὸ τῆς Ῥώμης μέχρι Βρεντεσίου,  
 πλείστον δ' ὄδευομένη, τῶν δ' ἐπὶ θαλάττῃ πόλεων τούτων  
 5 ἐφαπτομένη μόνον, τῆς τε Ταρρακίνης καὶ τῶν ἐφεξῆς Φορμιῶν  
 τε καὶ Μιντούρης καὶ Σινοέσσης, καὶ τῶν ἐσχάτων Τάραντός  
 τε καὶ Βρεντεσίου. πλησίον δὲ τῆς Ταρρακίνης βαδίζουσι ἐπὶ  
 τῆς Ῥώμης παραβέβληται τῇ ὁδῷ τῇ Ἀππίᾳ διῶρξ Pomptine  
Marshes. ἐπὶ πολ-  
 λούς σταδίους πληρουμένη τοῖς ἐλείοις τε καὶ τοῖς ποταμίους  
 10 ὕδασι· πλείται δὲ μάλιστα μὲν νύκτωρ, ὥστ' ἐμβάντας ἀφ'  
 ἐσπέρας ἐκβαίνειν πρῶτας καὶ βαδίζειν τὸ λοιπὸν τῇ ὁδῷ, ἀλλὰ  
 καὶ μεθ' ἡμέραν· ῥυμουλκεῖ δ' ἡμίονον. ἐξῆς δὲ Φορμίαι  
 Λακωνικὸν κτίσμα ἐστίν, Ὀρμίαι λεγόμενον πρότερον διὰ τὸ  
 εὐορμον. καὶ τὸν μεταξὺ δὲ κόλπον ἐκείνοι Καίεταν ὠνόμασαν· Caieta  
(Gaeta).  
 15 τὰ γὰρ κοῖλα πάντα καίετας οἱ Λάκωνες προσαγορεύουσιν·

4), are of common occurrence in his writings, and are often guesses. The earlier name of the place, which here and in the case of Formiae is mentioned along with the usual name, may have been the invention of local etymologists.

2. Οὐφης: MSS. Αὔφιδος. The Ufens is the larger of the two principal streams that flow from the Volscian mountains and feed the Pomptine Marshes. The other, the name of which Strabo does not give, is the Amasenus. Though a tributary of the Ufens, it was of sufficient importance to be mentioned more than once by Virgil: *Aen.* 7. 685; 11. 547.

9. σταδίους: Madvig's correction for τόπους: ἐπὶ πολλοὺς τόπους could only mean 'over many spots,' which does not suit the passage.

10. νύκτωρ: travellers made the canal journey by night in order to save time.

12. ῥυμουλκεῖ: hence the Lat. 'remulcum' for a 'towrope.'

13. Λακωνικὸν κτίσμα: there is no early authority for this legend, though it is mentioned by other writers.

διὰ τὸ εὐορμον: the derivation of Formiae from ὄρμος was at one time accepted by Curtius, but was opposed by Corssen, *Aussprache* (2 ed.), I. p. 148 note, and is now given up.

14. Καίεταν: Caieta was the name of the town, which Strabo does not mention, and the bay on the E. side of it was called Caietanum Sinus. It will be seen, however, that he extended the latter name so as to apply to the whole line of coast from Tarracina to Formiae.

15. καίετας: as Caieta is thus supposed to derive its name from a Laconian word, the derivation stands or falls with the story of the Laconian origin of Formiae. For the use of the word καίετας in Laconia in the sense of 'rift' or 'hollow place,' see 8. 5. 7, No. 41, where Strabo comments on that and



ἔνιοι δ' ἐπώνυμον τῆς Αἰνείου τροφοῦ τὸν κόλπον φασίν. ἔχει δὲ μῆκος σταδίων ἑκατὸν ἄρξάμειος ἀπὸ Ταρρακίης μέχρι τῆς ἄκρας τῆς ὁμωνύμου· ἀνέωγέ τ' ἐνταῦθα σπήλαια ὑπερμεγέθη, κατοικίας μεγάλας καὶ πολυτελεῖς δεδεγμένα· ἐντεῦθεν δ' ἐπὶ τὰς Φορμίας τετταράκοντα.

NO. 24.—ROME ; DISADVANTAGES AND ADVANTAGES OF ITS POSITION.

(V. 3. 7.)

This passage should be compared with another in Book VI (6. 4. 1, No. 33), where Strabo discusses the influence of the geography of Italy generally on the development of the Roman state. In the present extract he unreasonably depreciates the site of Rome as the nursery and centre of a great empire ; for while he notices the advantages which it derived from the abundance of food and building material supplied by the neighbouring districts, and from the facility of river-transport from the interior, he overlooks points of greater importance. These are (1) its central position in Italy, owing to which it was brought into contact with one after another of the various races of the peninsula, and enabled to subdue them, and was ultimately adapted for the seat of government ; (2) its situation relatively to the sea, to which by means of the Tiber it was near enough for purposes of commerce and for maritime supremacy, while it was sufficiently distant from it (15 miles) to be safe from attacks from that quarter ; and (3) the capacity of the city for unlimited extension over the neighbouring country from the original nucleus formed by its seven hills.

Site of Rome not naturally advantageous.

7. Ἐν δὲ τῇ μεσογαίᾳ πρώτη μὲν ὑπὲρ τῶν Ὠστίων ἐστὶν ἡ Ῥώμη, καὶ μόνη γε ἐπὶ τῷ Τιβέρει κεῖται· περὶ ἧς ὅτι πρὸς

other cognate words. But whether the derivation in the present instance were true or fanciful, the feature of the ground that suggested it is much more likely to have been the σπήλαια ὑπερμεγέθη mentioned below

than the curve of the bay.

1. τῆς Αἰνείου τροφοῦ: Caieta ; see Virg. *Aen.* 7. 2.

2. τῆς ἄκρας τῆς ὁμωνύμου: the promontory on which stood the town and port of Caieta.

ἀνάγκην οὐ πρὸς αἵρεσιν ἔκτισται εἴρηται· προσθετέον δ' ὅτι οὐδ' οἱ μετὰ ταῦτα προσκτίσαντές τινα μέρη κύριοι τοῦ βελτίονος ἦσαν, ἀλλ' ἐδούλευον τοῖς προὔποκειμένοις. οἱ μὲν γε πρῶτοι τὸ Καπιτώλιον καὶ τὸ Παλάτιον καὶ τὸν Κυρῖνον 5 λόφον ἐτείχισαν, ὅς ἦν οὕτως εὐεπίζατος τοῖς ἔξωθεν ὥστ' ἐξ ἐφόδου Τίτος Τάτιος εἶλεν ἐπελθόν, ἠνίκα μετῆει τὴν τῶν ἄρπαγειῶν παρθένων ὕβριν· Ἄγκος δὲ Μάρκιος προσλαβὼν τὸ Καίλιον ὄρος καὶ τὸ Ἀβεντῖνον ὄρος καὶ τὸ μεταξὺ τούτων πεδῖον, διηρημένα καὶ ἀπ' ἀλλήλων καὶ ἀπὸ τῶν προτετει- 10 χισμένων, προσέθηκεν ἀναγκαίως· οὔτε γὰρ οὕτως ἐρυμνοὺς λόφους ἔξω τείχους ἔασαι τοῖς βουλομένοις ἐπιτειχίσματα καλῶς εἶχεν οὐθ' ὄλον ἐκπληρῶσαι τὸν κύκλον ἴσχυσε τὸν μέχρι τοῦ Κυρῖνου. ἤλεγξε δὲ Σερούιος τὴν ἔκλειψιν· ἀνεπλήρωσε γὰρ προσθεῖς τὸν τε Ἡσκυλῖνον λόφον καὶ τὸν Οὐμίναλιν. 15 καὶ ταῦτα δ' ἐνέφοδα τοῖς ἔξωθεν ἔστι· διόπερ τάφρον βαθεῖαν ὀρύξαντες εἰς τὸ ἐντὸς ἐδέξαντο τὴν γῆν, καὶ ἐξέτειναν ὅσον ἑξαστάδιον χῶμα ἐπὶ τῇ ἐντὸς ὀφρῦ τῆς τάφρου, καὶ ἐπέβαλον

Extension  
of the city.

The Agger.

1. εἴρηται: in 5. 3. 2, where he says that Romulus and Remus founded Rome ἐν τόποις οὐ πρὸς αἵρεσιν μάλλον ἢ πρὸς ἀνάγκην ἐπιτηδείους.

3. οἱ μὲν γε πρῶτοι: the traditions of the origin of the city which Strabo followed differ in some respects from those that are found in Livy, who places the original settlement on the Palatine, says nothing of an attack of Titus Tatius on the Quirinal Hill, and regards Tullus Hostilius, and not Ancus Martius, as having first enclosed the Caelian. It would be superfluous here to criticize Strabo's statements from the point of view of modern historical investigation, as given by Mommsen, *H. R.* vol. 1. ch. 4. It is there established that the early city occupied the Palatine, with suburbs on the Esquiline and Caelian, and that there was an independent settlement on the Quirinal.

5. ἐξ ἐφόδου: 'at the first assault'; cp. Polyb. 1. 36. 11 τούτους μὲν ἐξ ἐφόδου καὶ βαδίως τρεψάμενοι.

17. ἑξαστάδιον χῶμα: Dionys. Hal. gives the length of the Agger as about seven stades (9. 68. 4), which Mr. Burn (*Rome and the Campagna*, p. 48) considers to be a right estimate. The whole passage from Dionysius is worth quoting: ἐν δὲ χωρίον, ὃ τῆς πόλεως ἐπιμαχώτατόν ἐστιν, ἀπὸ τῶν Αἰσκυλῖνων καλουμένων πυλῶν μέχρι τῶν Κολλῖνων, χειροποιήτως ἐστὶν ὄχυρόν· τάφρος τε γὰρ ὀρύσσεται πρὸ αὐτοῦ πλάτος ἢ βραχυτάτη μείζων ἑκατὸν ποδῶν, καὶ βάθος ἐστὶν αὐτῆς τριακοντάπουν· τείχος δ' ὑπερανέστηκε τῆς τάφρου χῶματι προσεχόμενον ἐνδοθεν ὑψηλῶ καὶ πλατεῖ, οἷον μήτε κριοὺς κατασεισθῆναι μήτε ὑπορυττομένων τῶν θεμελιῶν ἀνατραπῆναι. τοῦτο τὸ χωρίον ἐπὶ μὲν ἐστὶ μάλιστ' ἐπὶ μήκος σταδίων, πεντήκοντα δὲ ποδῶν ἐπὶ πλάτος.

τείχος καὶ πύργους ἀπὸ τῆς Κολλίνας πύλης μέχρι τῆς Ἑσκυλίνας. ὑπὸ μέσῳ δὲ τῷ χώματι τρίτη ἐστὶ πύλη ὁμώνυμος τῷ Οὐμιναλί λόφῳ. τὸ μὲν οὖν ἔρμα τοιοῦτόν ἐστι τὸ τῆς πόλεως, ἐρυμάτων ἐτέρων δεόμενον. καὶ μοι δοκοῦσιν οἱ πρῶτοι τὸν αὐτὸν λαβεῖν διαλογισμὸν περὶ τε σφῶν αὐτῶν 5 καὶ περὶ τῶν ὕστερον, διότι Ῥωμαίοις προσήκεν οὐκ ἀπὸ τῶν ἐρυμάτων ἀλλὰ ἀπὸ τῶν ὄπλων καὶ τῆς οἰκείας ἀρετῆς ἔχειν τὴν ἀσφάλειαν καὶ τὴν ἄλλην εὐπορίαν, προβλήματα τομιζοῦντες οὐ τὰ τεῖχη τοῖς ἀνδράσιν ἀλλὰ τοὺς ἀνδρας τοῖς τεύχεσι. κατ' ἀρχὰς μὲν οὖν ἀλλοτρίας τῆς κύκλῳ χώρας οὔσης ἀγαθῆς τε 10 καὶ πολλῆς, τοῦ δὲ τῆς πόλεως ἐδάφους εὐεπιχειρήτου, τὸ μακαρισθησόμενον οὐδὲν ἦν τοπικὸν ἐνκλήρημα· τῇ δ' ἀρετῇ καὶ τῷ πόνῳ τῆς χώρας οἰκείας γενομένης, ἐφάνη συνδρομὴ τις ἀγαθῶν ἀπασαν εὐφύιαν ὑπερβάλλουσα, δι' ἣν ἐπὶ τοσοῦτον 15 αὐξηθεῖσα ἡ πόλις ἀιτέχει τοῦτο μὲν τροφῇ τοῦτο δὲ ζύλοις καὶ λίθοις πρὸς τὰς οἰκοδομίας, ἅς ἀδιαλείπτους ποιοῦσιν αἱ συμπτώσεις καὶ ἐμπρήσεις καὶ μεταπλάσεις, ἀδιάλειπτοι καὶ

Advantages of the neighbouring country.

Food and building material.

1. **τείχος**: a fine piece of this wall, constructed of huge blocks of peperino, has been laid bare, and is now to be seen within the precincts of the railway station at Rome.

2. **τρίτη ἐστὶ πύλη**: from the Viminal Gate issued the road which passed through the existing closed gate (*Porta Chiusa*) in the wall of Aurelian. 'Its exact position was discovered in 1872, while digging the foundations of the new Public Offices, by the exposure of the lava-paved road which passed through it, very nearly in the middle of the Agger—ὑπὸ μέσῳ τῷ χώματι, as Strabo says.' Middleton, *The Remains of Ancient Rome*, vol. I, p. 133. In the course of recent excavations in the N.E. of Rome traces of the two other gates mentioned in this passage have also been discovered. The Porta Collina was found to be

a little to the S. of the present road to the Porta Pia, while the foundations of the Porta Esquilina are in contact with the existing Arch of Gallienus, which was built against it on the outside; *ibid.* pp. 131, 133.

11. **τὸ μακαρισθησόμενον**: 'there was nothing in the advantages of the position to call for favourable comment'; lit. 'what they might expect to be congratulated on was not,' &c.

15. **ἀντέχει**: 'is sufficiently supplied'; lit. 'holds out.' At the end of this passage, *ἀντείχε* means 'met the demand.'

17. **συμπτώσεις καὶ ἐμπρήσεις**: cp. *Juv.* 3. 193 'Nos urbem colimus tenui tibi sine fultam | Magna parte sui': and 197 'Vivendum est illic ubi nulla incendia.'

**μεταπλάσεις**: 'complete alterations,' 'transformations'; this

αὐται οὖσαι· καὶ γὰρ αἱ μεταπλάσεις ἐκούσιοί τινες συμ-  
 πτώσεις εἰσὶ, καταβαλλόντων καὶ ἀνοικοδομούντων πρὸς τὰς  
 ἐπιθυμίας ἕτερα ἐξ ἑτέρων. πρὸς ταῦτ' οὖν τό τε τῶν μετάλ-  
 λων πλήθος καὶ ἡ ὕλη καὶ οἱ κατακομίζοντες ποταμοὶ θαυμαστῆν  
 5 παρέχουσι τὴν ὑποχωρηγίαν, πρῶτος μὲν Ἀρίων ἐξ Ἄλβας ῥέων River  
transport.  
 τῆς πρὸς Μαρσοῖς Λατίνης πόλεως διὰ τοῦ ὑπ' αὐτῇ πεδίου  
 μέχρι τῆς πρὸς τὸν Τίβεριν συμβολῆς, ἔπειθ' ὁ Νὰρ καὶ ὁ  
 Τενέας οἱ διὰ τῆς Ὀμβρικῆς εἰς τὸν αὐτὸν καταφερόμενοι  
 ποταμὸν τὸν Τίβεριν, διὰ δὲ Τυρρηνίας καὶ τῆς Κλουσίνης ὁ  
 10 Κλάνις. ἐπεμελήθη μὲν οὖν ὁ Σεβαστὸς Καῖσαρ τῶν τοιούτων Regula-  
tions of  
Augustus.  
 ἐλαττωμάτων τῆς πόλεως, πρὸς μὲν τὰς ἐμπρήσεις συντάξας  
 στρατιωτικὸν ἐκ τῶν ἀπελευθέρων τὸ βοηθήσον, πρὸς δὲ τὰς  
 συμπτώσεις τὰ ὕψη τῶν καινῶν οἰκοδομημάτων καθελῶν, καὶ  
 κωλύσας ἐξαίρειν ποδῶν ἐβδομήκοντα τὸ πρὸς ταῖς ὁδοῖς ταῖς  
 15 δημοσίαις. ἀλλ' ὅμως ἐπέλειπεν ἂν ἡ ἐπανόρθωσις, εἰ μὴ τὰ  
 μέταλλα καὶ ἡ ὕλη καὶ τὸ τῆς πορθμείας εὐμεταχείριστον  
 ἀντεῖχε.

is Madvig's emendation (p. 542), approved by Cobet (p. 128), of μεταπλάσεις of the MSS., both here and in the following line, where μεταπράσεις is wholly unsuited to the meaning required.

2. καταβαλλόντων: cp. Hor. *Epist.* I. I. 100 'Diruit, aedificat,' &c.

5. ἐξ Ἄλβας: from Alba Fucensis, near the lake Fucinus. This is a mistake; the Anio rises at some distance to the S.W. of that lake, near the town of Treba.

7. ὁ Τενέας: the Tinia, a small river of Umbria, which reached the Tiber a few miles below Perugia.

12. στρατιωτικόν: the 'cohortes vigilum,' who were established by Augustus at a night-watch, both to prevent fires and to act as police. They consisted of freedmen; Sueton. *Octav.* 25.

ἀπελευθέρων: Lat. 'libertini'; the word is emended by Cobet from the inadmissible ἀπελευθεριωτῶν of the MSS.

## NO. 25.—ROME: PUBLIC WORKS AND BUILDINGS.

(V. 3. 8.)

The impression made on an intelligent stranger by Rome in the Augustan age is here strikingly presented to us. The Campus Martius was at that time not only a place of recreation, but, owing to its magnificent edifices, the most attractive quarter of the city to the sight-seer; and the Mausoleum of Augustus, which is the only building that Strabo describes in detail, was evidently when he wrote the wonder of the day. This huge monument, erected in somewhat barbarous taste, stood between the Via Flaminia and the river in the northern part of the Campus, and was built by Augustus in the year 28 B. C. as a burial-place for himself and his relatives; and the ashes of many of his successors were deposited there until the time of Nerva's death in 98 A. D. Its foundations, which were square in form, were of travertine stone, and from these was reared an immense circular vaulted chamber, built of massive concrete and faced with white marble, which contained the sarcophagus of Augustus, with a series of fourteen compartments radiating from it, in which the other members of the Julian family were interred. Above the vault a conical mound of earth was piled up, and was planted with trees in the manner of a hanging garden, the whole being surmounted by a bronze statue of Augustus. In front of the entrance stood two bronze pillars, which were placed there in accordance with that emperor's injunctions, inscribed with a catalogue of the acts of his reign (Sueton. *Octav.* 101). These have now perished, but a copy of a portion of the inscription exists in the Monumentum Ancyranum, on the walls of the Temple of Augustus at Angora. The Mausoleum was pillaged by Alaric, and in the middle ages was converted into a fortress by the Colonna. At a later period the vaulting fell in, and consequently the mound has disappeared; and though the shell of the building remains, its walls have been stripped of their white marble, and the basement is buried beneath the soil. At the present day the interior is disfigured by its having been converted into a theatre or circus, which is known as the Teatro Correa. Burn, *Rome and the Campagna*, pp. 343-345; Middleton, *The Remains of Ancient Rome*, 2. pp. 288-290; Story, *Roba di Roma*, pp. 224-232.



8. Ταῦτα μὲν οὖν ἢ φύσις τῆς χώρας παρέχεται τὰ εὐτυχήματα τῇ πόλει, προσέθεσαν δὲ Ῥωμαῖοι καὶ τὰ ἐκ τῆς προνοίας. τῶν γὰρ Ἑλλήνων περὶ τὰς κτίσεις εὐστοχήσαι μάλιστα δοξάζονται, ὅτι κάλλους ἐστοχάζοντο καὶ ἐρμυότητος καὶ λιμένων καὶ  
 5 χώρας εὐφυοῦς, οὗτοι προὔνοησαν μάλιστα ὧν ὀλιγόρησαν Roads, aqueducts, and drains.  
 ἐκεῖνοι, στρώσεως ὁδῶν καὶ ὑδάτων εἰσαγωγῆς καὶ ὑπονόμων τῶν δυναμένων ἐκκλύζειν τὰ λύματα τῆς πόλεως εἰς τὸν Τίβεριν. ἔστρωσαν δὲ καὶ τὰς κατὰ τὴν χώραν ὁδοὺς, προσθέντες ἐκκοπὰς τε λόφων καὶ ἐγχώσεις κοιλάδων, ὥστε τὰς  
 10 ἀρμαμάξας δέχεσθαι πορθμείων φορτία· οἱ δ' ὑπόνομοι συννόμφ λίθω κατακαμφθέντες ὁδοὺς ἀμάξαις χόρτου πορευτὰς ἐνίας ἀπολελοίπασι. τοσοῦτον δ' ἐστὶ τὸ εἰσαγώγιμον ὕδωρ διὰ τῶν ὑδρογωγίων, ὥστε ποταμοὺς διὰ τῆς πόλεως καὶ τῶν ὑπονόμων  
 15 ρεῖν, ἅπασαν δὲ οἰκίαν σχεδὸν δεξαμενὰς καὶ σίφοντας καὶ κρουνοὺς ἔχειν ἀφθόνοους, ὧν πλείστην ἐπιμέλειαν ἐποιήσατο Μάρκος Ἀγρίππας, πολλοῖς καὶ ἄλλοις ἀναθήμασι κοσμήσας τὴν πόλιν. ὡς δ' εἰπεῖν, οἱ παλαιοὶ μὲν τοῦ κάλλους τῆς Ῥώμης ὀλιγόρουν, πρὸς ἄλλοις μείζονσι καὶ ἀναγκαιοτέροις Works of art.  
 20 οὗτου καθυστέρησαν, ἀλλ' ἀναθημάτων πολλῶν καὶ καλῶν ἐπλήρωσαν τὴν πόλιν. καὶ γὰρ Πομπήιος καὶ ὁ θεὸς Καῖσαρ καὶ ὁ Σεβαστὸς καὶ οἱ οὗτου παῖδες καὶ οἱ φίλοι καὶ

10. ἀρμαμάξας: 'so that the wagons receive what is brought by river-transit.' For this somewhat unusual sense of πορθμείον, cp. the similar use of πορθμεία in 5. 3. 11, No. 26 ὥστε τὴν ἐκ τῶν μετάλλων ἐξαγωγήν καὶ τὴν πορθμείαν εὐμαρῆ τελέως εἶναι.

συννόμφ λίθω: 'stones cut to fit,' 'ashlar'; cp. 17. 1. 48, No. 84.

11. κατακαμφθέντες: 'vaulted.'

12. ἀπολελοίπασι: 'tunnels (for the passage of the water) leave space for a road which in some cases admits the passage of a wagon laden with hay.'

16. Μάρκος Ἀγρίππας: Agrippa was the Baron Haussmann of the Augustan age.

22. οἱ οὗτου παῖδες: his adopted sons. Strabo was perhaps thinking of Marcellus, though the theatre which bears his name was not erected by him, but by Augustus after his death. Augustus also dedicated a portico and basilica in the names of his grandsons, Gaius and Lucius: Sueton. *Octav.* 29.

οἱ φίλοι: these are enumerated by Suetonius, *loc. cit.*: 'Sed et ceteros principes viros saepe hortatus est, ut pro facultate quisque monumentis,



Campus  
Martius.

γυνή και ἀδελφή πᾶσαν ὑπερεβάλλοντο σπουδὴν και δαπάνην εἰς τὰς κατασκευάς· τούτων δὲ τὰ πλείστα ὁ Μάρτιος ἔχει κάμπος πρὸς τῇ φύσει προσλαβὼν και τὸν ἐκ τῆς προνοίας κόσμον. και γὰρ τὸ μέγεθος τοῦ πεδίου θαυμαστὸν ἅμα, και τὰς ἀρματοδρομίας και τὴν ἄλλην ἱππασίαν ἀκώλυτον παρέχον ἐν τῷ 5 τοσοῦτῳ πλήθει τῶν σφαίρα και κρίκῳ και παλαίστρα γυμναζομένων, και τὰ περικείμενα ἔργα και τὸ ἔδαφος ποάζον δι' ἔτους και τῶν λόφων στεφάναι τῶν ὑπὲρ τοῦ ποταμοῦ μέχρι τοῦ ρέιθρου σκηνογραφικὴν ὄψιν ἐπιδεικνύμεται δυσσπάλλακτον παρέχουσι τὴν θέαν. πλησίον δ' ἐστὶ τοῦ πεδίου τούτου και 10 ἄλλο πεδίου και στοαὶ κύκλῳ παμπληθεῖς και ἄλση και θέατρα τρία και ἀμφιθέατρον και ναοὶ πολυτελεῖς και συνεχεῖς ἀλλήλοις, ὡς πάρεργον ἀν' ὁρίζαιεν ἀποφαίνειν τὴν ἄλλην πόλιν.

vel novis vel reffectis et excultis, urbem adornarent. Multaque a multis exstructa sunt: sicut a Marcio Philippo aedes Herculis Musarum; a L. Cornificio aedes Dianae; ab Asinio Pollione atrium Libertatis; a Munatio Planco aedes Saturni; a Cornelio Balbo theatrum; a Statio Taurino amphitheatrum; a Marco vero Agrippa complura et egregia.'

1. γυνή: Livia: the Porticus Liviae is mentioned below.

ἀδελφή: Octavia; the Porticus Octaviae, which was built by Augustus in her name, is sometimes spoken of as her work. The remains of it are close to those of the theatre of Marcellus, near the angle formed by the Capitoline and the river.

πᾶσαν ὑπερεβάλλοντο σπουδὴν: 'surpassed all others in energy.'

4. και γὰρ τὸ μέγεθος: 'for both the extent of the plain is wonderful, which leaves free space at once for the chariot-races and for the other equestrian sports in the midst of,' &c.; ἐν is not found in the MSS., but is rightly inserted by Madvig (p. 542).

6. κρίκῳ: in Lat. 'trochus' (Hor.

*Od.* 3. 24. 57), the 'hoop,' by the use of which Greek and Roman boys, like our own, combined amusement and exercise.

8. τῶν λόφων στεφάναι: the expression recalls the *στεφάνωμα πύργων* of Soph. *Ant.* 121.

11. ἄλλο πεδίου: it is doubtful what place is here referred to. Mr. Dyer (*Dict. Geogr.* 2. p. 835) believes that it is the Campus Flaminius, as the southernmost angle of the Campus Martius was called. On the other hand, Mr. Burn (*op. cit.* p. 303) regards it rather as being the Campus Agrippae, a name given sometimes to a portion of the Campus Martius at the foot of the Quirinal.

θέατρα τρία: if the Campus Flaminius is being spoken of, the three theatres would be those of Marcellus, Balbus and Pompey.

13. ὡς πάρεργον: ὡς for ὥστε: 'so that they would seem to throw the rest of the city into the shade.' The reason why the Campus Martius was at this time the most splendid quarter of Rome was that, since it was unencumbered with old houses

διόπερ ἱεροπρεπέστατον νομίσαντες τοῦτον τὸν τόπον καὶ τὰ  
 τῶν ἐπιφανεστάτων μνήματα ἐνταῦθα κατεσκεύασαν ἀνδρῶν καὶ  
 γυναικῶν. ἀξιολογώτατον δὲ τὸ Μανσώλειον καλούμενον, ἐπὶ Mausoleum  
of Augustus.  
 κρηπίδος ὑψηλῆς λευκολίθου πρὸς τῷ ποταμῷ χῶμα μέγα, ἄχρι  
 5 κορυφῆς τοῖς ἀειθαλέσι τῶν δειδῶρων συνηρηφές· ἐπ' ἄκρῳ μὲν  
 οὖν εἰκῶν ἐστι χαλκῇ τοῦ Σεβαστοῦ Καίσαρος, ὑπὸ δὲ τῷ  
 χῶματι θῆκαί εἰσιν αὐτοῦ καὶ τῶν συγγενῶν καὶ οἰκείων,  
 ὄπισθεν δὲ μέγα ἄλσος περιπάτους θαυμαστοὺς ἔχον· ἐν μέσῳ  
 δὲ τῷ πεδίῳ ὁ τῆς καύστρας αὐτοῦ περίβολος καὶ οὗτος λίθου  
 10 λευκοῦ, κύκλῳ μὲν περικείμενον ἔχων σιδηροῦν περίφραγμα,  
 ἐντὸς δ' αἰγείροις κατάφυτος. πάλιν δ' εἴ τις εἰς τὴν ἀγορὰν The  
Forum.  
 παρελθὼν τὴν ἀρχαίαν ἄλλην ἐξ ἄλλης ἴδοι παραβεβλημένην  
 ταύτη καὶ βασιλικὰς στοὰς καὶ ναοὺς, ἴδοι δὲ καὶ τὸ Καπιτώλιον  
 καὶ τὰ ἐνταῦθα ἔργα καὶ τὰ ἐν τῷ Παλατίῳ καὶ τῷ τῆς Λιβίας  
 15 περιπάτῳ, ῥαδίως ἐκλάθοιτ' ἂν τῶν ἕξωθεν.

and streets, at the close of the Republic there was nothing to hinder the whole of its vast area from being laid out with new streets, *porticus*, and open spaces, with much regularity and symmetry, when the great building era set in during the reign of Augustus: Middleton, *op. cit.* I. p. 378.

4. πρὸς τῷ ποταμῷ χῶμα μέγα: the Mausoleum of Augustus was not actually on the bank of the Tiber, but near enough to it for Virgil (*Aen.* 6. 874) to describe the river as flowing by it, and for Tacitus (*Ann.* 3. 9) to speak of Piso as landing there. The word 'tumulus,' which both those writers apply to it, refers to the χῶμα or mound of earth that surmounted it.

9. τῆς καύστρας: this crematorium was called the UstrinaCaesarum. 'The site of the Ustrina on the side towards the Via Flaminia (*Corso*) has been identified by the discovery of six travertine *cippi*, inscribed with records of the persons whose bodies had been burnt there': Middleton, *op. cit.* I. p. 290.

12. ἄλλην ἐξ ἄλλης: these words refer to βασιλικὰς στοὰς: 'should see, ranged one after another on either side of this, both basilicas and temples.' The basilicas referred to were the Basilica Paulli on the northern, and the Basilica Julia on the southern, side of the Forum.

14. τῷ τῆς Λιβίας περιπάτῳ: this was situated on the Esquiline, but its site has not been discovered.

## NO. 26.—TIBUR, PRAENESTE, AND THE ALBAN HILLS.

(V. 3. 11-13.)

Strabo, who here is describing from personal observation, rightly regards the Alban Hills as forming an independent group, separated by a depression from the Aequian and Volscian mountains. They are in fact a cluster of volcanoes, the craters of some of which, being filled with water, have become lakes, like those of Albano and Nemi. On the edge of the mountains that rise on the further side of the depression to the north-east, stood the important fortress-towns of Tibur and Praeneste, which from their commanding position dominated the plain of Latium.

The district which is included in this survey furnished the greater part of the materials for building that were used at Rome. These were (1) *tufa* ('tophus'), which was found both at Rome itself and at various places in the Campagna; (2) *travertine* ('lapis Tiburtinus'), the chief quarries of which were near Aquae Albulae in the plain below Tibur, as Strabo says; (3) *peperino*, of which two kinds were used—the 'lapis Albanus,' a somewhat perishable stone, which was quarried in the Alban Hills; and the 'lapis Gabinus,' a harder and more fireproof material, which Strabo mentions as being found at Gabii, in the level ground between Tibur and Tusculum. To mention instances of the use of these:—*tufa* is found in the older parts of the Servian wall; travertine on the exterior of the Coliseum; 'lapis Albanus' at the exit of the Cloaca Maxima into the river; and 'lapis Gabinus' on the front of the Tabularium.

Tibur  
(Tivoli).

11. Ἐν ὄψει δ' εἰσὶ τοῖς ἐν Ῥώμῃ Τίβουρά τε καὶ Πραινεστὸς καὶ Τοῦσκλον. Τίβουρα μὲν, ἐν ἧ τὸ Ἡράκλειον καὶ ὁ καταράκτης, ὃν ποιεῖ πλωτὸς ὣν ὁ Ἀνίων ἀφ' ὕψους μεγάλου καταπίπτων εἰς φάραγγα βαθεῖαν καὶ καταλσῆ πρὸς αὐτῇ τῇ πόλει. ἐντεῦθεν δὲ διέξεισι πεδῖον εὐκαρπότατον παρὰ τὰ :

2. τὸ Ἡράκλειον: Hercules was the divinity principally worshipped at Tibur, and his temple there was famed for its magnificence; Juv. 14.

86-90.

2. ὁ καταράκτης: the celebrated waterfall, which is here excellently described in few words.

μέταλλα τοῦ λίθου τοῦ Τιβουρτίνου καὶ τοῦ ἐν Γαβίοις τοῦ καὶ ἐρυθροῦ λεγομένου, ὥστε τὴν ἐκ τῶν μετάλλων ἐξαγωγὴν καὶ τὴν πορθμείαν εὐμαρῆ τελέως εἶναι, τῶν πλείστων ἔργων τῆς Ῥώμης ἐντεῦθεν κατασκευαζομένων. ἐν δὲ τῷ πεδίῳ  
 5 τούτῳ καὶ τὰ Ἄλβουλα καλούμενα ῥεῖ ὕδατα ψυχρὰ ἐκ πολλῶν πηγῶν, πρὸς ποικίλας νόσους καὶ πίνουσι καὶ ἐγκαθημένοις ὑγιεινὰ τοιαῦτα δὲ καὶ τὰ Λαβανά, οὐκ ἄπωθεν τούτων ἐν τῇ Νωμεντανῇ καὶ τοῖς περὶ Ἡρητὸν τόποις. Πραεισετὸς δ' ἐστὶν  
 10 ὄπου τὸ τῆς Τύχης ἱερὸν ἐπίσημον χρηστηριάζον. ἀμφότεραι Praeneste (Palae-  
 15 δ' αἱ πόλεις αὐταὶ τῇ αὐτῇ προσιδρυμέναι τυγχάνουσιν ὀρεινῇ, διέχουσι δ' ἀλλήλων ὅσον σταδίους ἑκατόν, τῆς δὲ Ῥώμης Πραεισετὸς μὲν καὶ διπλάσιον, Τίβουρα δ' ἔλαττον. φασὶ δ' Ἑλληνίδας ἀμφοτέρας Πραεισετὸν γοῦν Πολυστεφάνου καλεῖσθαι πρότερον. ἐρυμνῇ μὲν οὖν ἑκατέρα, πολὺ δ' ἐρυμνο-  
 15 τέρα Πραεισετὸς ἄκραν γὰρ ἔχει τῆς μὲν πόλεως ὑπερθεῖν ὄρους

1. Τιβουρτίνου: 'travertine' is a corruption of this name. The ancient quarries here spoken of have been lately opened and re-worked: Middleton, *The Remains of Ancient Rome*, I. p. 7.

τοῦ καὶ ἐρυθροῦ: this is Kramer's emendation, accepted by Meincke, of καὶ τοῦ ἐρυθροῦ of the MSS. If the latter is retained, it would seem to refer to the reddish kind of tufa ('ruber tophus'), which is found in various parts of Latium, and gives its name to Saxa Rubra on the Flaminian Way; and the epithet ἐρυθρός is more applicable to this than to the 'lapis Gabinus.'

3. πορθμείαν: 'river-transport'; cp. πορθμείων φορτία in the last extract.

5. Ἄλβουλα: these are now called La Solfatara from the sulphureous character of the water, the milky colour of which accounts for its ancient name. Though it is cool in temperature, a fetid vapour exhales from it. There is a bathing es-

tablishment there at the present day.

7. Λαβανά: now called Bagni di Grotta Marozza: Nomentum and Eretum lay between Aquae Albulae and the Tiber.

9. Τύχης ἱερὸν: this was so great, that the modern city of Palestrina is almost entirely built on its site and substructions. The mode of divination called 'sortes Palaestrinae' was famous in antiquity.

13. Ἑλληνίδας: in the case of Tibur this view was generally adopted by the Roman poets, as, for instance, by Horace, *Od.* 2. 6. 5, 'Tibur, Argeo positum colono.' But it is more probable that both it and Praeneste were of native origin.

15. ἄκραν: 'for a citadel.' Strabo's description is confirmed by the following account of a modern observer: 'This hill, which is of very considerable elevation (being not less than 2,400 feet above the sea, and more than 1,200 above its immediate base), projects like a great buttress or bastion from the

Subter-  
ranean  
passages.

ὕψηλόν, ὀπισθεν δ' ἀπὸ τῆς συνεχούσης ὄρεινῆς ἀλχέιν διεξενγ-  
μένον, ὑπεραῖρον καὶ δυσὶ σταδίοις τούτου πρὸς ὀρθίαν  
ἀνάβασιν. πρὸς δὲ τῇ ἐρυμνότητι καὶ διώρυξι κρυπταῖς  
διατέτρηται πανταχόθεν μέχρι τῶν πεδίων ταῖς μὲν ὑδρείας  
χάριν ταῖς δ' ἐξοῶν λαθραίων, ὧν ἐν μιᾷ Μάριος πολιορκού- 5  
μενος ἀπέθανε. ταῖς μὲν οὖν ἄλλαις πόλεσι πλείστον τὸ  
εὐερκὲς πρὸς ἀγαθοῦ τίθεται, Πραινεστίνοις δὲ συμφορὰ γε-  
γένηται διὰ τὰς Ῥωμαίων στάσεις. καταφεύγουσι γὰρ ἐκεῖσε  
οἱ νεωτερίσαντες· ἐκπολιορκηθέντων δέ, πρὸς τῇ κακώσει τῆς  
πόλεως καὶ τὴν χώραν ἀπαλλοτριοῦσθαι συμβαίνει, τῆς αἰτίας 10  
μεταφερομένης ἐπὶ τοὺς ἀναιτίους. ρεῖ δὲ διὰ τῆς χώρας  
Οὔρεστις ποταμός. πρὸς ἔω δὲ τῆς Ῥώμης εἰσὶν αἱ  
λεχθεῖσαι πόλεις.

Tusculum  
(Frascati).

12. Ἐνδοτέρω δὲ τῆς κατ' αὐτὰς ὄρεινῆς ἄλλη ράχισ ἐστὶ,  
μεταξὺ ἀλῶνα καταλείπουσα τὸν κατὰ Ἄλγιδον. ὕψηλὴ μέχρι 15  
τοῦ Ἄλβανου ὄρους. ἐπὶ ταύτης δὴ τὸ Τοῦσκλον ἴδρυται  
πόλις οὐ φαύλως κατεσκευασμένη· κεκόσμηται δὲ ταῖς κύκλω

angle of the Apennines towards the Alban Hills.' Bunbury, in *Dict. Geogr.* 2. p. 665.

2. τούτου: sc. τοῦ αὐχένος.

5. Μάριος: C. Marius the younger, who was blockaded by Sulla in Praeneste. The 'cuniculus' or τάφρος ὑπόνομος in which he concealed himself is mentioned by Livy, *Epit.* 88, Vell. Paterc. 2. 27, and Appian, *B. C.* 1. 94; but these authorities differ as to whether he was killed or committed suicide.

6. πόλεσι: after this word the MSS. read πλείστον; but Cobet omits it, on the ground of its having arisen from dittography. The omission improves the sense.

9. τῇ κακώσει τῆς πόλεως: after the death of Marius the inhabitants were massacred, the city plundered, the fortifications dismantled, and a military colony settled in possession

of its territory. It is of this occasion that Lucan says (2. 193)—  
'Vidit Fortuna colonos | Praenestina suos cunctos simul ense recisos.'

12. Οὔρεστις: the name Verestis is not mentioned elsewhere. As the ground below Praeneste is a watershed, from which streams flow on the one side to the Anio, on the other to the Liris, it was probably a confluent of one of these.

14. Ἐνδοτέρω: nearer Rome.

ἄλλη ράχισ: the Alban Hills. In what follows these are described as 'a lofty group culminating in the Mons Albanus' (ὕψηλὴ μέχρι τοῦ Ἄλβανου ὄρους), that being the distinguishing name of the highest summit, now Monte Cavo (3,147 ft.). They are separated from the Volscian mountains by a depression (ἀλῶν), at the point where Mt. Algidus faces them.



φντελαῖς καὶ οἰκοδομαῖς, καὶ μάλιστα ταῖς ὑποπιπτούσαις ἐπὶ  
 τὸ κατὰ τὴν Ῥώμην μέρος. τὸ γὰρ Τοῦσκλον ἐνταῦθα ἐστὶ  
 λόφος εὐγείως καὶ εὐνδρος, κορυφούμενος ἡρέμα πολλαχοῦ καὶ  
 5 ἐσχόμενος βασιλείων κατασκευὰς ἐκπρεπεστάτας. συνεχῆ δ'  
 ἐστὶ καὶ τὰ τῷ Ἀλβαριῶ ὄρει ὑποπίπτοντα, τὴν αὐτὴν τε ἀρετὴν  
 ἔχοντα καὶ κατασκευήν. ἐφεξῆς δ' ἐστὶ πεδία, τὰ μὲν πρὸς τὴν Plains of  
Latium.  
 Ῥώμην συνάπτοντα καὶ τὰ προάστεια αὐτῆς, τὰ δὲ πρὸς τὴν  
 θάλατταν τὰ μὲν οὖν πρὸς τὴν θάλατταν ἡττόν ἐστιν ὑγιεινά,  
 τὰ δὲ ἄλλα εὐάγωγά τε καὶ παραπλησίως ἐξησκημένα. μετὰ  
 10 δὲ τὸ Ἀλβαρὸν Ἀρικήα ἐστὶ πόλις ἐπὶ τῇ ὁδῷ τῇ Ἀππία Aricia.  
 στάδιοι δ' εἰσὶν ἐκ τῆς Ῥώμης ἑκατὸν ἐξήκοντα· κοῖλος δ'  
 ἐστὶν ὁ τόπος, ἔχει δ' ὅμως ἐρυμνὴν ἄκραν. ὑπέρκειται δ'  
 αὐτῆς τὸ μὲν Λανούιον, πόλις Ῥωμαίων, ἐν δεξιᾷ τῆς Ἀππίας Lanuvium.  
 ὁδοῦ, ἀφ' ἧς ἔποπτος ἦ τε θάλαττά ἐστι καὶ τὸ Ἄντιον τὸ δ'  
 15 Ἀρτεμίσιον, ὃ καλοῦσι Νέμος, ἐκ τοῦ ἐν ἀριστερᾷ μέρους τῆς Nemus  
Dianae.

8. ἡττόν ἐστιν ὑγιεινά: from malaria, which prevailed there, as it does at the present day.

9. εὐάγωγα: 'agreeable to dwell in'; cp. *εὐσδιάγωγον*, 'unpleasant to dwell in,' 16. 2. 23, No. 76.

μετὰ δὲ: i. e. after passing the Alban Mount on the way from Tusculum. Aricia stood on the south-western, Tusculum on the north-western, side of the Alban Hills.

11. ἑκατὸν ἐξήκοντα: the distance from Rome to Aricia was 120 stades, and for this reason Cluver and others have wished to alter *ἐξήκοντα* to *εἴκοσι*: but Strabo has made the same mistake in 5. 3. 2, where he says that the distance from Rome to Ardea was 160 stades, and that from Rome to Alba, which was close to Aricia, was the same. See C. Müller, *Index Var. Lect.*, p. 971.

κοῖλος: the modern town of Aricia occupies the site of the ancient citadel, which was built on

a steep hill, but in ancient times it extended into the valley below, which was called the Vallis Aricina, and must once have been the basin of a lake, and before that the crater of a volcano.

13. Λανούιον: owing to a curious confusion between this place and Lavinium, which dates back to the middle ages, its modern name is Civitā Lavinia. Strabo is right in saying that it commands a view of the sea.

πόλις Ῥωμαίων: the meaning of this is difficult to explain, nor is any help furnished by reading *πόλις ἀποικος Ῥωμαίων*, for Lanuvium did not even bear the title of a colonia, though colonies of veterans were on more than one occasion settled on its territory.

15. ὃ καλοῦσι Νέμος: this sanctuary was called Nemus Dianae or Nemus Aricinum from the forest in the midst of which it stood on the shore of the Lacus Nemorensis or Speculum Dianae, a piece of water



ὁδοῦ τοῖς ἔξ' Ἀρικίας ἀναβαίνουσιν. τῆς δ' Ἀρικίνης τὸ ἱερὸν λέγουσιν ἀφίδρυμά τι τῆς Ταυροπόλου· καὶ γάρ τι βαρβαρικὸν κρατεῖ καὶ Σκυθικὸν περὶ τὸ ἱερὸν ἔθος. καθίσταται γὰρ ἱερὸς ὁ γενηθεὶς αὐτόχειρ τοῦ ἱερομένου πρότερον δραπέτης ἀνήρ· ξιφήρης οὖν ἔστιν αἰὲ περισκοπῶν τὰς ἐπιθέσεις, ἔτοιμος ἀμύ- 5  
νεσθαι. τὸ δ' ἱερὸν ἐν ἄλσει, πρόκειται δὲ λίμνη πελαγίζουσα, κύκλω δ' ὄρεινῇ συνεχῆς ὄφρυς περικείται καὶ λίαν ὑψηλὴ καὶ τὸ ἱερὸν καὶ τὸ ὕδωρ ἀπολαμβάνουσα ἐν κοίλῳ τόπῳ καὶ βαθεῖ. τὰς μὲν οὖν πηγὰς ὄραν ἔστιν, ἔξ ὧν ἡ λίμνη πληροῦται· 10  
τούτων δ' ἔστιν ἡ Ἥγερία καλουμένη, δαίμονός τινος ἐπάνυμος· αἱ δ' ἀπορρύσεις ἐνταῦθα μὲν ἄδηλοί εἰσιν, ἔξω δὲ δεῖκνυνται πόρρω πρὸς τὴν ἐπιφάνειαν ἀνέχουσαι.

Lacus Ne-  
morensis  
(Lake of  
Nemi).

deeply sunk in an ancient crater, which as the Lake of Nemi is famed in modern times for its picturesque scenery. The temple was excavated in 1885 by Sir J. Savile, British Ambassador in Rome.

2. ἀφίδρυμά τι: 'a copy of that of Artemis, as worshipped among the Tauri.'

3. Σκυθικὸν: the reference is to the human sacrifices in Taurica, which are familiar in connexion with the story of Iphigenia and Orestes.

4. ὁ γενηθεὶς αὐτόχειρ: 'a runaway slave, who has slain with his own hand the priest who preceded him.' Strabo's account of the extraordinary system by which the succession to this priesthood was determined is confirmed by Ovid, *Fast.* 3. 263 foll., and *Ars Am.* 1. 259; Statius, *Silv.* 3. 1. 55; Suetonius, *Calig.* 35; Pausanias, 2. 27. 4, and Servius on Virg. *Aen.* 6. 136; see Frazer, *The Golden Bough*, 1. pp. 2-5. From these passages it further appears (1) that the priest was regarded as king, and bore the title of Rex Nemorensis; (2) that before the assailant made his attempt, he was bound to break off

a branch from a sacred tree that grew within the precincts of the temple. Suetonius mentions, as an instance of the wayward malice of Caligula, that that emperor, thinking that the Rex Nemorensis of his time had held office unmolested too long, prompted a stronger competitor to attack him. Macaulay, in his *Lay of the Battle of the Lake Regillus*, has popularized the story, where he speaks of 'The still glassy lake that sleeps Beneath Aricia's trees—Those trees in whose dim shadow The ghastly priest doth reign, The priest who slew the slayer, And shall himself be slain.'

6. πελαγίζουσα: 'which overflows its banks': Strabo elsewhere uses this word of objects surrounded by water, as the Echinades (10. 2. 19), and of flooded land, as the Delta of the Nile during the inundation (17. 1. 4).

10. δαίμονός τινος: this is confirmed by Ovid, *Fast.* 3. 275, who, speaking of the 'vallis Aricinae lacus,' says, 'Egeria est, quae praebet aquas, dea grata Camenis.' Cp. Ov. *Met.* 15. 488; Virg. *Aen.* 7. 763.

11. ἔξω δὲ: the waters of the

13. Πλησίον δ' ἐστὶ τῶν χωρίων τούτων καὶ Ἄλβαν ὄρος Alban Mount  
πολὺ ὑπερκύπτου τοῦ Ἀρτεμισίου καὶ τῶν περὶ αὐτὸ ὄφρυνων, and Lake.  
καίπερ ὑψηλῶν οὐσῶν καὶ ὀρθίων ἱκανῶς. ἔχει δὲ καὶ τοῦτο  
λίμνην πολὺ μείζω τῆς κατὰ τὸ Ἀρτεμίσιον. προσωτέρω δὲ  
; τούτων αἱ λεχθεῖσαι πρότερον πόλεις τῆς Λατίνης εἰσί.  
μάλιστα δ' ἐν μεσογαίᾳ τῶν Λατίνων πόλεων ἐστὶν ἡ Ἄλβα  
ὄμορουσα Μαρσοῖς· ἴδρυται δ' ἐφ' ὑψηλοῦ πάγου λίμνης Lake of  
Φουκίνας πλησίον, πελαγίας τὸ μέγεθος· χρῶνται δ' αὐτῇ Alba Fu-  
μάλιστα μὲν Μαρσοὶ καὶ πάντες οἱ πλησιόχωροι. φασὶ δ' censis.  
10 αὐτὴν καὶ πληροῦσθαί ποτε μέχρι τῆς ὄρεινῆς καὶ ταπεινοῦσθαι (Lago di  
πάλιν ὥστ' ἀναψύχειν τοὺς λιμνωθέντας τόπους καὶ γεωργεῖσθαι Fucino).  
παρέχειν, εἴτε μεταστάσεις τῶν κατὰ βάθους ὑγρῶν σποράδην  
καὶ ἀδήλως γίνονται πάλιν δ' ἐπισυρρέουσιν, ἢ τελείως ἐκ-  
λείπουσιν αἱ πηγαὶ καὶ πάλιν συνθλίβονται, καθάπερ ἐπὶ τοῦ  
15 Ἀμενάνου συμβαίνειν φασὶ τοῦ διὰ Κατάνης ῥέοντος· ἐκλείπει

lake of Nemi, after an underground course of 1,650 yards, reappear in an abundant stream at the head of the valley of Aricia, not far from the line of the Appian Way.

4. πολὺ μείζω: the Alban lake is six miles in circumference, that of Nemi three.

5. αἱ λεχθεῖσαι: Tibur and Praeneste: προσωτέρω here, like ἐνδοτέρω above, is used of the position of the places relatively to Rome.

6. ἡ Ἄλβα: Alba Fucensis, which was 'situated on the Via Valeria, on a hill of considerable elevation, about three miles from the northern shores of the Lake Fucinus'; Bunbury, in *Dict. Geogr.* 1. p. 86. The lake was completely drained by Prince Torlonia in 1875.

12. εἴτε: 'whether it be that'; in the passage which follows two possible causes are suggested for the fall in the level of the lake, viz. either the diversion, or the failure, of the deep-seated springs that supply it from beneath. In the former case, the

water from these sources is supposed to disperse in different directions (σποράδην), and afterwards to return to replenish the lake (ἐπισυρρέουσιν). The subject of the last-mentioned verb is αἱ πηγαί, which is understood in τῶν κατὰ βάθους ὑγρῶν. The real cause of the changes of level was, as is usual in the case of lakes which have no visible outlet, the stoppage or opening of a subterranean channel. The Lacus Fucinus is known to have been provided with such a passage.

14. συνθλίβονται: 'form'; the word is used again of sources contributing to form a stream in 8. 6. 21, No. 42 συνθλίβεσθαι τὴν κρήνην.

15. Ἀμενάνου: what is here stated of this river is confirmed by Ovid, *Met.* 15. 279 'Necnon Sicanius volvens Amenanus harenas | Nunc fluit, interdum suppressis fontibus aret.' These changes are probably due to volcanic movements about the base of Etna.

γὰρ ἐπὶ πολλὰ ἔτη καὶ πάλιν ῥεῖ. ἐκ δὲ τῆς Φουκίνας εἶναι τὰς πηγὰς ἱστοροῦσι τοῦ Μαρκίου ὕδατος τοῦ τῆν Ῥώμην ποτίζοντος καὶ παρὰ τὰλλα εὐδοκιμοῦντος ὕδατα. τῇ δὲ Ἄλβα διὰ τὸ ἐν βάθει τῆς χώρας ἰδρῦσθαι καὶ διὰ τὸ εὐεργέες ἀντὶ φρουρᾶς ἐχρήσαντο πολλάκις Ῥωμαῖοι, τοὺς φυλακῆς δεομένους ἑνταῦθα καθείργοντες.

NO. 27.—THE LAKE AVERNUS AND THE LUCRINE LAKE.

(V. 4, 5, 6.)

The Lake Avernus, which was situated on the isthmus that joined the promontory of Misenum to the mainland of Campania, occupied a deeply-sunk volcanic crater, the steep sides of which were thickly covered with trees. Between it and the open sea lay Cumae, with which city in Roman times it was connected by a long tunnel; while on the side towards the bay of Baiæ the Lucrine Lake was interposed—a shallow lagoon of considerable size, which was separated from the sea by a bank of sand. Originally the two lakes had no communication with one another, but a canal was dug between them by Agrippa, who desired to convert the Lake Avernus into an inner harbour, at the time when he was forming the Julius Portus by deepening the Lucrine and opening a wide channel between it and the sea, while he strengthened its barrier of sand by an artificial dam. This work was sufficiently important to evoke the praises of contemporary Roman poets (Virg. *Georg.* 2. 161-163; Hor. *A. P.* 63), and consequently it is not a little surprising to find that already when Strabo wrote it had become useless and was deserted. The reason of this is probably to be found in the difficulty of preventing accumulations of sand in such a lagoon. At the

2. τοῦ Μαρκίου ὕδατος: Pliny also (31. 41) speaks of the water of this aqueduct as 'clarissima aquarum omnium in toto orbe,' and he likewise asserts that it came from the Lacus Fucinus, though this is an impossibility, for the deep valley of the Liris is here interposed. The

principal reservoir of the Aqua Marcia was at Sublaqueum, the modern Subiaco.

4. ἐν βάθει τῆς χώρας: 'in the heart of the country.'

5. τοὺς φυλακῆς δεομένους: e.g. Syphax (Liv. 30. 17), Perseus (Liv. 45. 42).

present day the whole of this neighbourhood is greatly altered, for the two lakes are once more separated, and the ground between them is overgrown with underwood, while the Lucrine is reduced to little more than a pool. The cause of this was the great eruption of 1538, when the huge mass of the Monte Nuovo was elevated, filling up a great part of the area covered by that piece of water.

5. Πλησίον δὲ τῆς Κύμης τὸ Μισηνὸν ἀκρωτήριον καὶ ἐν τῷ Misenum.  
 μεταξὺ Ἀχερουσία λίμνη, τῆς θαλάττης ἀνάχυσίς τις τετραγώ-  
 δης. κάμψαντι δὲ τὸ Μισηνὸν λιμῆν εὐθὺς ὑπὸ τῆ ἄκρᾳ, καὶ  
 μετὰ τοῦτον ἐγκολπιζόουσα ἦν εἰς βᾶθος, ἐν ἣ αἱ Βαίαι καὶ τὰ Baiæ.  
 5 θερμὰ ὕδατα τὰ καὶ πρὸς τρυφήν καὶ πρὸς θεραπείαν νόσων  
 ἐπιτήδεια. ταῖς δὲ Βαίαις συνεχῆς ὁ τε Λοκρῖνος κόλπος καὶ  
 ἐντὸς τούτου ὁ Ἄορνος χερρόνησοι ποιῶν τὴν ἀπολαμβανομένην Lake  
 μέχρι Μισηνοῦ γῆν ἀπὸ τῆς μεταξὺ Κύμης καὶ αὐτοῦ. λοιπὸς Avernus.  
 γὰρ ἔστιν ὀλίγων σταδίων ἰσθμὸς διὰ τῆς διώρυγος ἐπ' αὐτὴν  
 10 Κύμην καὶ τὴν πρὸς αὐτῇ θάλατταν. ἐμύθενον δ' οἱ πρὸ ἡμῶν  
 ἐν τῷ Ἀόρνω τὰ περὶ τὴν νέκυϊαν τὴν Ὀμηρικὴν καὶ δὴ καὶ  
 νεκρομαντεῖον ἱστοροῦσιν ἐνταῦθα γενέσθαι καὶ Ὀδυσσεᾶ εἰς  
 τοῦτ' ἀφικέσθαι. ἔστι δ' ὁ μὲν Ἄορνος κόλπος ἀγχιβαθῆς καὶ  
 ἀρτίστομος, λιμένος καὶ μέγεθος καὶ φύσιν ἔχων, χρεῖαν δ' οὐ  
 15 παρεχόμενος λιμένος διὰ τὸ προκέσθαι τὸν Λοκρῖνον κόλπον  
 προσβραχῇ καὶ ἄπλουν. περικλείεται δ' ὁ Ἄορνος ὀφρύσιν  
 ὀρθαῖς ὑπερκειμέναις πανταχόθεν πλην τοῦ εἴσπλου, γῆν μὲν  
 ἡμέρως ἐκπεπονημέναις πρότερον δὲ συνηρεφέσιν ἀγρία ὕλη

2. Ἀχερουσία λίμνη: now the Lago del Fusaro. The Greeks of Cumæ, when they had found a fitting spot for the entrance to Hell at the lake Avernus, seem to have proceeded to identify other objects in the neighbourhood, such as this lagoon and certain streams which Strabo mentions, with other features of their Inferno.

13. ἀγχιβαθῆς καὶ ἀρτίστομος: 'deep close to shore (cp. 5. 2. 5,

No. 22) and with a clear entrance.'

14. χρεῖαν δ' οὐ παρεχόμενος: 'not serving for.'

16. προσβραχῇ: 'somewhat shallow'; cp. 6. 3. 6, No. 32, of Tarentum; and 7. 4. 1.

ἄπλουν: this is Madvig's emendation (p. 542) of πολύν of the MSS. He rightly remarks 'magnitudo nihil officiebat.' The reading γενέσθαι for λέγεσθαι eight lines below is also his correction.

Beliefs  
relating  
to it.

μεγαλοδένδρῳ καὶ ἀβάτῳ, αἱ κατὰ δεισιδαιμονίαν κατάσκιον ἐποίουν τὸν κόλπον. προσεμύθενον δ' οἱ ἐπιχώριοι καὶ τοὺς ὄρνεις τοὺς ὑπερπετεῖς γινομένους καταπίπτειν εἰς τὸ ὕδωρ φθειρομένους ὑπὸ τῶν ἀναφερομένων ἀέρων, καθάπερ ἐν τοῖς Πλουτωνίοις. καὶ τοῦτο τὸ χωρίον Πλουτωνίων τι ὑπελάμ- 5  
βανον καὶ τοὺς Κιμμερίους ἐνταῦθα γειέσθαι· καὶ εἰσέπλεόν γε προθυσάμενοι καὶ ἰλασάμενοι τοὺς καταχθονίους δαίμονας, ὄντων τῶν ὑψηλομένων τὰ τοιαῦδε ἱερέων ἤργολαβηκῶτων τὸν τόπον. ἔστι δὲ πηγὴ τις αὐτόθι ποτίμου ὕδατος ἐπὶ τῇ θαλάττῃ· τούτου δ' ἀπείχοντο πάντες τὸ τῆς Στυγὸς ὕδωρ 10  
ρομίσαντες· καὶ τὸ μαντεῖον ἐνταῦθα που ἴδρυνται· τὸν τε Πυριφλεγέθοντα ἐκ τῶν θερμῶν ὑδάτων ἐτεκμαίροντο τῶν πλησίον τῆς Ἀχερουσίας. Ἐφορος δὲ τοῖς Κιμμερίοις προσοικειῶν τὸν τόπον φησὶν αὐτοὺς ἐν καταγείοις οἰκίαις οἰκεῖν ἅς καλοῦσιν ἀργίλλας, καὶ διὰ τινων ὄρυγμάτων παρ' ἀλλήλους τε φοιτᾶν 15  
καὶ τοὺς ξένους εἰς τὸ μαντεῖον δέχεσθαι πολὺ ὑπὸ γῆς ἰδρυνμένον· ζῆν δ' ἀπὸ μεταλλείας καὶ τῶν μαντευσόμενων,

The Cim-  
merians.

4. φθειρομένους: the story that birds were killed by flying over this lake is given by Virgil (*Aen.* 6. 239) and Lucretius (6. 740), who also gives the derivation from *ά* and *ὄρνις*. It was related also of other pieces of water, e.g. the Dead Sea (*Tac. Hist.* 5. 6), where this result certainly does not occur. But as mephitic vapours issued from this neighbourhood, and in other places where the same thing happened birds are known to have fallen dead (e.g. at Hierapolis in Asia Minor (13. 4. 14, No. 61), which was one of the Plutonia, or entrances to the infernal regions, that Strabo speaks of in this passage), it is quite possible that it may have been the case here. Such is the opinion of Lyell, *Principles of Geology*, I. p. 603.

8. ἤργολαβηκῶτων: 'who held the locality on lease.'

13. προσοικειῶν: 'where he

claims the spot for the Cimmerians.' Ephorus' account looks like the combination of two sets of legends — (1) the Homeric story of the Cimmerians, who represented the dwellers in a land of darkness, by which idea perhaps Northern Europe with its long nights of winter is dimly signified. As they are associated by Homer (*Od.* 11. 14) with the entrance to Hades, the Cumaeans would naturally locate them in their neighbourhood, because they regarded Avernus as the scene of the *νεκία* of the *Odyssey*. (2) Stories of a race like the Idaean Dactyls, who dwelt underground and were skilled in working in metal. These might readily arise in a volcanic region, where the nature of the ground admits of subterranean habitations being easily formed.

15. ἀργίλλας: possibly 'dwellings of clay,' Lat. 'argilla.'



καὶ τοῦ βασιλέως ἀποδείξαντος αὐτοῖς συντάξεις. εἶναι δὲ τοῖς  
περὶ τὸ χρηστήριον ἔθος πάτριον μηδένα τὸν ἥλιον ὄρᾶν, ἀλλὰ  
τῆς νυκτὸς ἔξω πορεύεσθαι τῶν χασμάτων· καὶ διὰ τοῦτο τὸν  
ποιητὴν περὶ αὐτῶν εἰπεῖν ὡς ἄρα

5

οὐδέ ποτ' αὐτοὺς

Od. 11. 15.

ἥλιος φαέθων ἐπιδέρεται.

ὕστερον δὲ διαφθαρῆναι τοὺς ἀνθρώπους ὑπὸ βασιλέως τινός,  
οὐκ ἀποβάντος αὐτῷ τοῦ χρησμοῦ, τὸ δὲ μαντείου ἔτι συμμένειν  
μεθεστηκὸς εἰς ἕτερον τόπον. τοιαῦτα μὲν οἱ πρὸ ἡμῶν Its present  
state.  
15 ἐμυθολόγουν, νυνὶ δὲ τῆς μὲν ὕλης τῆς περὶ τὸν Ἄορνον  
κοπέισης ὑπὸ Ἀγρίππα, τῶν δὲ χωρίων κατοικοδομηθέντων,  
ἀπὸ δὲ τοῦ Ἀόρνον διώρυγος ὑπονόμου τμηθείσης μέχρι  
Κύμης, ἅπαντ' ἐκεῖνα ἐφάνη μῦθος, τοῦ Κοκκηίου τοῦ ποιή-  
σαντος τὴν διώρυγα ἐκείνην τε καὶ ἐπὶ Νέαν πόλιν ἐκ Δικαι-  
15 ἀρχείας ἐπὶ ταῖς Βαίαις ἐπακολουθήσαντός πως τῷ περὶ τῶν  
Κιμμερίων ἀρίτως λεχθέντι λόγῳ, τυχὸν ἴσως καὶ πάτριον  
νομίσαντος τῷ τόπῳ τούτῳ δι' ὀρυγμάτων εἶναι τὰς ὁδοὺς.

6. Ὁ δὲ Λοκρῖνος κόλπος πλατύνεται μέχρι Βαιῶν, χῶματι Lucrine  
Lake.  
εἰργόμενος ἀπὸ τῆς ἔξω θαλάττης ὀκτασταδίῳ τὸ μῆκος,  
20 πλάτος δὲ ἁμαξитоῦ πλατείας, ὃ φασιν Ἡρακλέα διαχῶσαι  
τὰς βοῦς ἐλαύνοντα τὰς Γηρυόνας· δεχόμενον δ' ἐπιπολῆς τὸ  
κῦμα τοῖς χειμῶσι ὥστε μὴ πεξεύεσθαι ῥαδίως Ἀγρίππας

1. καὶ τοῦ βασιλέως: 'the king of the country also having prescribed fixed payments for them.'

13. Κοκκηίου: this L. Cocceius was a local architect. He is mentioned in an extant inscription as the architect of a temple of Augustus at Puteoli, which was dedicated by L. Calpurnius to that emperor; see Beloch, *Campanien*, p. 131.

14. Δικαιαρχείας: the Greek name of Puteoli.

15. ἐπὶ ταῖς Βαίαις: 'by, over against Baiae'; the words are added to define the position of Puteoli.

But their genuineness is questioned. Anyhow, the sentence in which they stand will be improved, if, with Coray, we insert τὴν before ἐπὶ τὴν Νέαν πόλιν, and τῆς before ἐπὶ ταῖς Βαίαις.

20. Ἡρακλέα: Heracles was the legendary Commissioner of Works of the Greeks. If a marsh was drained, like that of Lerna, or a river confined within its bed, like the Achelous (10. 2. 19), or a canal constructed, as at Pheneus in Arcadia, the work was attributed to him.



ἐπεσκεύασεν. εἴσπλουν δ' ἔχει πλοίοις ἐλαφροῖς, ἐνορμίσασθαι μὲν ἄχρηστος, τῶν ὀστρέων δὲ θήραν ἔχων ἀφθονωτάτην. ἔνιοι δὲ τοῦτον αὐτὸν τὴν λίμνην εἶναι τὴν Ἀχερουσίαν φασίν, Ἀρτεμίδωρος δὲ αὐτὸν τὸν Ἄορνον.

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NO. 28.—PUTEOLI AND NEAPOLIS.

(V. 4. 6, 7.)

Puteoli, or, as the Greeks called it, Dicaearchia, was at this time the most important city of Italy after Rome. The site of the original Greek settlement was a steep mass of trachyte rock, which projects into the sea, and is now occupied by the town of Pozzuoli; but during the century preceding the Christian era its buildings extended themselves for a long distance in the direction both of Cumae and of Neapolis. The cause of its prosperity was the commodious position of its harbour, owing to which it became the principal port of Rome, though 150 miles distant from that capital; and its natural advantages were further improved by the construction of artificial harbours, and especially of the famous mole, the arches of which were supported by twenty-five piers; of these sixteen still remain. The commercial greatness of the place is recorded in the following epigram of Antiphilus of Byzantium, who wrote during Nero's reign (*Anthol. Palat.* 7. 379):

Εἰπέ, Δικαιάρχεια, τί σοι τόσον εἰς ἅλα χῶμα  
βέβληται, μέσσου γενόμενον πελάγους;  
Κυκλώπων τάδε χεῖρες ἐνιδρύσαντο θαλάσση  
τείχεα· μέχρι πόσον, Γαῖα, βιαζόμεθα;  
κόσμου νηίτην δέχομαι στόλον· εἴσιδε Ῥώμην  
ἐγγύθεν, εἰ ταύτης μέτρον ἔχω λιμένα.

Strabo also, who here describes it as ἐμπόριον μέγιστον, testifies to its widespread mercantile relations in his notices of Gades (3. 2. 6, No. 13) and of Alexandria (17. 1. 7, No. 79). From the latter of these passages it is clear that he had visited Puteoli, for his remarks on the unloading of the Alexandrian trading-vessels there imply that he had himself seen it.

6. Ἐξῆς δ' εἰσὶν αἱ περὶ Δικαιάρχειαν ἀκταὶ καὶ αὐτὴ ἡ Puteoli πόλις. ἦν δὲ πρότερον μὲν ἐπίνειον Κυμαίων ἐπ' ὄφρῦος ἰδρυ- (Pozzuoli). μένου, κατὰ δὲ τὴν Ἀννίβα στρατείαυ συνῴκισαν Ῥωμαῖοι καὶ μετωνόμασαν Ποτιόλους ἀπὸ τῶν φρεάτων· οἱ δ' ἀπὸ τῆς  
 5 δυσωδίας τῶν ὑδάτων· ἅπαν γὰρ τὸ χωρίον ἐκεῖ μέχρι Βαιῶν καὶ τῆς Κυμαίας θείου πλήρῆς ἐστὶ καὶ πυρὸς καὶ θερμῶν ὑδάτων. τινὲς δὲ καὶ Φλέγραν διὰ τοῦτο τὴν Κυμαίαν νομίζουσι κληθῆναι, καὶ τῶν πεπτωκότων Γιγάντων τὰ κεραῦνια τραύματα ἀναφέρειν τὰς τοιαύτας προχοὰς τοῦ πυρὸς καὶ τοῦ ὕδατος. ἡ  
 10 δὲ πόλις ἐμπόριον γεγένηται μέγιστον, χειροποιήτους ἔχουσα Its artificial ὄρμους διὰ τὴν εὐφυΐαν τῆς ἄμμου· σύμμετρος γάρ ἐστὶ τῆ harbour. τιτάνῳ καὶ κόλλησιν ἰσχυρὰν καὶ πῆξιν λαμβάνει. διόπερ τῆ χάλικι καταμίξαντες τὴν ἄμμοκονίαν προβάλλουσι χῶματα εἰς τὴν θάλατταν, καὶ κολποῦσι τὰς ἀναπεπταμένας ἡόνας ὥστ'  
 15 ἀσφαλῶς ἐνορμίζεσθαι τὰς μεγίστας ὀλκάδας. ὑπέρκειται δὲ τῆς πόλεως εὐθὺς ἡ τοῦ Ἡφαίστου ἀγορά, πεδῖον περικεκλειμένον διαπύροις ὄφρῦσι, καμινώδεις ἐχούσαις ἀναπνοὰς πολ-

3. συνῴκισαν: a Roman colony was established there in B.C. 194.

4. ἀπὸ τῆς δυσωδίας: as if 'putentes.'

7. Φλέγραν: the Campi Phlegraei. Both the name and the legend of the Giants are said in Book 7. Fragm. 25 to be attached also to the peninsula of Pallene in Chalcidice; and Pausanias (8. 29. 1) mentions a volcanic spot in Arcadia, called Bathos, as the reputed scene of the Gigantomachia.

11. σύμμετρος: 'suits, naturally combines with, lime'; for this sense of the word cp. 3. 2. 8, No. 10 *συμμέτρως* ἔχει πρὸς τὸ εἶκον, 'suits a yielding substance.' For the fact, see *Engl. Cyclop.*, 'Arts and Sciences,' s. v. Pozzuolano: 'It is used with the most favourable results when mixed with the purest and richest hydrates of lime.'

13. ἄμμοκονίαν: this is the ma-

terial for making cement known in modern times as *pozzolana*, the name being derived from Pozzuoli, which place still furnishes the material. It was extensively used for the buildings of ancient Rome. It has the merit of hardening under water, and for this reason the *pozzolana* which is found on the volcanic island of Santorin (Thera) in the Cyclades was largely employed for the works at Port Said in connexion with the Suez Canal.

16. Ἡφαίστου ἀγορά: in Lat. Forum Vulcani, now the Solfatara, which is described as 'an oblong space enclosed by hills of pumicestone, from numerous fissures in which vapours and sulphureous gases ascend'; Baedeker's *Southern Italy*, p. 102. Other descriptions are found in Petronius 120. 67, and Silius Italicus 12. 133.

λαχοῦ καὶ βρωμώδεις ἰκανῶς· τὸ δὲ πεδίον θείου πλήρες ἐστι  
 συρτοῦ.

Neapolis  
 Naples.

7. Μετὰ δὲ Δικαιάρχειάν ἐστι Νεάπολις Κυμαίων (ὑστεροὶ  
 δὲ καὶ Χαλκιδεῖς ἐπέκησαν καὶ Πιθηκουσσαιῶν τινὲς καὶ  
 Ἀθηναίων, ὥστε καὶ Νεάπολις ἐκλήθη διὰ τοῦτο), ὅπου δείκ- 5  
 νται μνήμα τῶν Σειρήνων μίας Παρθενόπης, καὶ ἀγῶν συντε-  
 λείται γυμνικὸς κατὰ μαντεῖαν. ὕστερον δὲ Καμπαυῶν τινὰς  
 ἐδέξαντο συνοίκους διχοστατήσαντες, καὶ ἠναγκάσθησαν τοῖς  
 ἐχθίστοις ὡς οἰκειοτάτοις χρῆσασθαι, ἐπειδὴ τοὺς οἰκείους  
 ἀλλοτρίους ἔσχον. μνηνεὶ δὲ τὰ τῶν δημάρχων ὀνόματα τὰ 10

2. **συρτοῦ**: 'drifted'; cp. *συρτὴ βῶλος* in 3. 2. 10, No. 10, of lumps of ore brought down by the streams.

3. **Κυμαίων**: 'a colony from Cumae.'

4. **Πιθηκουσσαιῶν τινὲς**: this immigration on the part of the inhabitants of the island of Pithecusae (*Ischia*) was probably the result of the great earthquake, which Strabo mentions (5. 4. 9) as having visited that island.

5. **Ἀθηναίων**: Beloch (*Campanien*, p. 30) is disposed to place the sending of this Athenian colony towards the middle of cent. 5 B.C., and regards it as part of the same policy which led that people to colonize Thurii in 444. He remarks that the Neapolitan coins about that period begin to show evident traces of the influence of Athenian models. In another part of his work (14. 2. 10) Strabo speaks also of a Rhodian colony having been sent to Neapolis (Parthenope).

**διὰ τοῦτο**: we learn from a fragment of the historian Lutatius Catulus that the original colony from Cumae, which was called Parthenope, was afterwards destroyed through jealousy by the Cumaeans, but restored by them in obedience to an oracle; and that on this occasion

the city received the name of Neapolis. Consequently, the words *ὥστε καὶ Νεάπολις ἐκλήθη διὰ τοῦτο*, if they belong to the original text, imply a mistake on Strabo's part. See Beloch, pp. 29, 30.

7. **κατὰ μαντεῖαν**: this is no doubt the oracle mentioned by Lutatius Catulus, who states that the Cumaeans, when they restored the city, established a festival in honour of Parthenope the tutelary divinity of the place.

10. **τὰ τῶν δημάρχων ὀνόματα**: the local inscriptions show that Demarch was the regular title of the chief magistrates of Neapolis, and probably several of them held office together. The number of inscriptions that have been discovered is not sufficient to enable us to verify Strabo's statement concerning the change that came over the names; but the introduction of the Campanian element, which took place about the beginning of cent. 4 B.C., seems to have been a cause of great prosperity to the city, since, owing to the friendly relations which thus grew up between it and the neighbouring tribes, Neapolis from that time onward became the commercial and intellectual centre of Campania. Beloch, pp. 31, 45.

μὲν πρῶτα Ἑλληνικὰ ὄντα, τὰ δ' ὕστερα τοῖς Ἑλληνικοῖς ἀναμῖξ τὰ Καμπανικά. πλείστα δ' ἔχρη τῆς Ἑλληνικῆς ἀγωγῆς ἐνταῦθα σώζεται, γυμνάσιά τε καὶ ἐφηβεία καὶ φρατρίαὶ καὶ ὀνόματα Ἑλληνικὰ καίπερ ὄντων Ῥωμαίων. νυνὶ δὲ πεντε-  
 5 τηρικὸς ἱερὸς ἀγὼν συντελεῖται παρ' αὐτοῖς μουσικός τε καὶ γυμνικός ἐπὶ πλείους ἡμέρας, ἐνάμιλλος τοῖς ἐπιφανεστάτοις τῶν κατὰ τὴν Ἑλλάδα. ἔστι δὲ καὶ ἐνθάδε διῶρυξ κρυπτή, τοῦ μεταξὺ ὄρους τῆς τε Δικαιαρχείας καὶ τῆς Νεαπόλεως ὑπεργασθέντος ὁμοίως ὡσπερ ἐπὶ τὴν Κύμην, ὁδοῦ τε ἀνοιχ-  
 10 θείσης ἐναντίοις ζεύγεσι πορευτῆς ἐπὶ πολλοὺς σταδίους· τὰ δὲ φῶτα ἐκ τῆς ἐπιφανείας τοῦ ὄρους, πολλαχόθεν ἐκκοπεισῶν θυρίδων, διὰ βάθους πολλοῦ κατὰγεται. ἔχει δὲ καὶ ἡ Νεάπολις θερμῶν ὑδάτων ἐκβολὰς καὶ κατασκευὰς λουτρῶν οὐ χείρους τῶν ἐν Βαλαῖς, πολὺ δὲ τῷ πλήθει λειπομένας· ἐκεῖ γὰρ ἄλλη  
 15 πόλις γεγένηται, συνφκοδομημένων βασιλείων ἄλλων ἐπ' ἄλλοις, οὐκ ἐλάττων τῆς Δικαιαρχείας. ἐπιτείνουσι δὲ τὴν ἐν Νεαπόλει διαγωγὴν τὴν Ἑλληνικὴν οἱ ἐκ τῆς Ῥώμης ἀναχω-

Tradition-  
al  
Hellenic  
culture.

Grotto of  
Posilipo.

Neapolis  
a place of  
literary  
leisure.

2. τῆς Ἑλληνικῆς ἀγωγῆς: 'Greek culture.' Strabo tells us in 6. 1. 2 that Neapolis was the only place in S. Italy besides Tarentum and Rhegium where Greek was spoken in his time. Bilingual inscriptions in Greek and Latin attest its general use down to the fourth century; Mahaffy, *Greek World under Roman Sway*, p. 213. Indeed the Hellenic element has been traditional in Naples. The numerous mediaeval Greek MSS. which exist in the Neapolitan archives show that there was a large Greek population in that city during the middle ages, and there is a considerable Greek colony there at the present day.

3. φρατρίαί: the names of nine different phratries which occur on inscriptions of Neapolis are given by Beloch, pp. 41-44.

4. πεντητηρικὸς ἱερὸς ἀγὼν: the official title of these games, as given

in inscriptions, was Ἰταλικά Ῥωμαία Σεβαστὰ Ἰσολύμπια, Mahaffy, *op. cit.* p. 213. Augustus attended them a few days before his death; Sueton. *Octav.* 98.

7. διῶρυξ κρυπτή: the Crypta Neapolitana, now the Grotto of Posilipo; it is 2,244 ft. long, and 21 ft. broad. We learn from the preceding extract that it was the work of Cocceius, the architect of the tunnel between Lake Avernus and Cumae. Seneca in one of his letters (*Epist.* 57. 1) complains bitterly of its darkness and dust.

12. θυρίδων: this is a mistake; there are no shafts to admit light in the Grotto of Posilipo. Beloch (p. 84) thinks that Strabo was here confusing the Neapolitan tunnel with that of Cumae.

16. ἐπιτείνουσι: 'give greater vogue to the Greek mode of life.'



ροῦντες δέυρο ἡσυχίας χάριν τῶν ἀπὸ παιδείας ἐργασαμένων ἢ καὶ ἄλλων διὰ γῆρας ἢ ἀσθένειαν ποθούντων ἐν ἀνέσει ζῆν· καὶ τῶν Ῥωμαίων δ' ἔνιοι χαίροντες τῷ βίῳ τούτῳ, θεωροῦντες τὸ πλῆθος τῶν ἀπὸ τῆς αὐτῆς ἀγωγῆς ἐπιδημούντων ἀνδρῶν, ἄσμενοι φιλοχωροῦσι καὶ ζῶσιν αὐτόθι.

NO. 29.—HERCULANEUM, POMPEII, AND VESUVIUS.

(V. 4. 8.)

It is interesting to compare this passage, describing Vesuvius in its quiescent state with the towns of Herculaneum and Pompeii lying undisturbed at its foot, with the younger Pliny's account, in his two letters to Tacitus (*Epist.* 6. 16, 20) of the great eruption of Aug. 24, 79 A. D., by which those places were destroyed. In the time of Strabo, who speaks of the upper part of the mountain as nearly level, it must have resembled a truncated cone, and in this respect must have differed from its present appearance, for the two summits which it now displays, as seen from Naples, were first elevated in 79 A. D. The fertility of its lower slopes—the 'vicina Vesevo Ora jugo'—has been celebrated by Virgil (*Georg.* 2. 224). Nothing could have been further from the minds of the men of that time than the idea of its bursting into eruption, for the volcano had shown no signs of activity within the historic age: still, the evidence of its former fires was noticed by other writers besides Strabo; thus Diodorus (4. 21. 5) speaks of Vesuvius as ἔχων πολλὰ σημεῖα τοῦ κεκαῦσθαι κατὰ τοὺς ἀρχαίους χρόνους. Long periods of quiescence have occurred at intervals since classical times, and between 1500 and 1631 A. D., during which period the Monte Nuovo was upheaved near the Lucrine lake (see No. 27), the mountain was covered with wood and bushes, and cattle grazed within the crater. The height of Vesuvius, which varies from time to time in consequence of the eruptions, may be approximately estimated at 4,000 ft.

1. τῶν ἀπὸ παιδείας ἐργασαμένων: 'from the number of those who have made their livelihood by teaching.' Greeks are meant, as is shown by Ῥωμαίων ἔνιοι below.

4. τῶν ἀπὸ τῆς αὐτῆς ἀγωγῆς ἐπιδημούντων: 'of those who sojourn there with a view to the same culture'; ἀπὸ, lit. 'owing to.'

5. φιλοχωροῦσι: 'abide there.'



8. Ἐχόμενον δὲ φρούριόν ἐστιν Ἱράκλειον ἐκκειμένην εἰς Ἡerculaneum and Pompeii.  
 τὴν θάλατταν ἄκραν ἔχον, καταπνεομένην λιβὶ θαυμαστῶς ὡσθ' ὑγμεινῆν ποιεῖν τὴν κατοικίαν. Ὅσκοι δὲ εἶχον καὶ ταύτην καὶ τὴν ἐφεξῆς Πομπηίαν ἢν παραρρεῖ ὁ Σάρνος ποταμός, εἴτα  
 5 Τυρρηνοὶ καὶ Πελασγοί, μετὰ ταῦτα δὲ Σαυνῖται· καὶ οὗτοι δ' ἐξέπεσον ἐκ τῶν τόπων. Νώλης δὲ καὶ Νουκερίας καὶ Ἀχερρῶν, ὁμωνύμου κατοικίας τῆς περὶ Κρέμωνα, ἐπίνειόν ἐστιν ἢ Πομπηία, παρὰ τῷ Σάρνῳ ποταμῷ καὶ δεχομένῳ τὰ φορτία καὶ ἐκπέμπουσι. ὑπέρκειται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐεσούσιον, Mount Vesuvius.  
 10 ἀγροῖς περιουκούμενον παγκάλους πλὴν τῆς κορυφῆς· αὕτη δ' ἐπίπεδος μὲν πολλὸ μέρος ἐστίν, ἄκαρπος δ' ὅλη, ἐκ δὲ τῆς ὄψεως τεφρῶδης, καὶ κοιλάδας φαίνει σιραγγῶδεις πετρῶν αἰθαλωδῶν κατὰ τὴν χροῶν, ὡς ἂν ἐκβεβρωμένων ὑπὸ πυρός, ὡς τεκμαίροισ' ἂν τις τὸ χωρίον τοῦτο καίεσθαι πρότερον καὶ  
 15 ἔχειν κρατῆρας πυρός, σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης. τὰχα δὲ καὶ τῆς εὐκαρπίας τῆς κύκλῳ τοῦτ' αἴτιον, ὥσπερ ἐν τῇ Κατάνῃ, φασί, τὸ κατατεφρωθὲν μέρος ἐκ τῆς σποδοῦ τῆς ἀνευεχθείσης ὑπὸ τοῦ Αἰτναίου πυρός εὐάμπελον τὴν γῆν ἐποίησεν. ἔχει μὲν γὰρ τὸ λιπαῖνον καὶ τὴν ἐκπυρουμένην βῶλον

3. Ὅσκοι: several of the inscriptions found at Pompeii are in the Oscan dialect.

4. παραρρεῖ: owing to changes in the ground produced by the eruptions, Pompeii is now at some distance from the Sarno, and a mile from the sea.

7. ὁμωνύμου: the site of Acerrae in Cisalpine Gaul was between the modern cities of Lodi and Cremona.

ἐπίνειον: from this we gather that Pompeii was a town of some local importance, even before it became a fashionable watering-place.

17. τὸ κατατεφρωθὲν μέρος: both this passage and the one that follows are perplexingly expressed, though the meaning seems tolerably clear. The difficulty here lies in the word

μέρος. Perhaps the following interpretation is the least objectionable: 'The circumstance that part of the country is covered with ashes owing to the dust thrown up by the volcano of Etna causes the land [in that part] to be fruitful in vines.' Cp.

6. 2. 3: κατατεφροῦται πολλῷ βάθει τὰ Καταναίων χωρία· ἢ μὲν οὖν σποδός, λυτήσασα πρὸς καιρόν, εὐεργετῆί τὴν χώραν χρόνοις ὕστερον· εὐάμπελον γὰρ παρέχεται καὶ χρηστόκαρπον, τῆς ἄλλης οὐχ ὁμοίως οὐσης εὐόινου.

19. ἔχει μὲν γὰρ: translate thus: —'for the volcanic ash contains a constituent, which enriches the soil, both at first, when it is in an inflammable state, and afterwards, when it is fertile; that is to say, when it [the soil] is full of richness, it is inflam-

Productiveness of its soil.

καὶ τὴν ἐκφέρουσαν τοὺς καρπούς· πλεονάζουσα μὲν οὖν τῷ  
λίπει πρὸς ἐκπύρωσιν ἐπιτηδεΐα, καθάπερ ἡ θειώδης πᾶσα,  
ἐξικμασθεῖσα δὲ καὶ λαβοῦσα σβέσιν καὶ ἐκτέφρωσιν εἰς  
καρπογονίαν μετέβαλε.

mable, like all sulphureous earth, but  
after this has evaporated, when it  
has ceased to burn and is calcined,  
it serves in turn for producing crops.

As μὲν in ἔχει μὲν is superfluous,  
perhaps ἔχειν would be a better  
reading.

## BOOK VI.

### *SOUTHERN ITALY AND SICILY.*

—♦—  
NO. 30.—AETNA.

(VI. 2. 3, 8.)

Etna, from its height (10,835 ft.), its extensive snow-fields, and the area which it covers—it is ninety miles in circumference at its base—as well as from its eruptions, must always have been an impressive object to the imagination. Whether it is referred to in those passages of the *Odyssey* which speak of ‘storms of ruinous fire’ and of ‘smoke’ as seen in the land of fable to the west of Greece (*Od.* 12. 68, 202, 219), is doubtful; but Strabo quotes Eratosthenes as stating that Hesiod was acquainted with it (1. 2. 14), and at a later period both Pindar and Aeschylus, in splendid passages, accurately describe the features of its eruptions (*Pind. Pyth.* 1. 21–24; *Aesch. P. V.* 367–371). From this time onward we have periodical notices of these occurrences. We gather from the present extract that in the Augustan age ascents of the mountain were not uncommon; Seneca also implies the same thing with regard to his time (*Epist.* 79. 2), and it is well known that the emperor Hadrian viewed the sunrise from the summit. To judge from the present condition of the mountain, and from what we know of the phenomena of volcanoes, Strabo’s account seems very accurate. His mention of a ‘level plain’ on the summit—though, from the dimensions which he gives, this must have been much less extensive than that on Vesuvius (see last extract)—is interesting in connexion with what we know of the various truncations of the cone. Seneca, in the letter already mentioned, suggests such

a depression of the summit as an explanation of the mountain not being seen as far out at sea as formerly; and Lyell, who refers to this, adds—'At a much later period, Falcando relates that the lofty summit of Etna had fallen in in 1179, and it was destroyed, according to Fazzello, for the third time in 1329. Again it was engulfed for the fourth time in 1444, and finally the whole top of the mountain fell in in 1669,' *Principles of Geology*, 2. p. 21.

Catana at  
the foot of  
Aetna.

3. Ὑπέρεκειται δὲ μάλιστα τῆς Κατάνης ἢ Αἴτην καὶ τῶν  
περὶ τοὺς κρατῆρας παθῶν πλείστοι ἐκεῖνη κοιωνεῖ· καὶ γὰρ οἱ  
ρύακες εἰς τὴν Καταναίαν ἐγγυτάτω καταφέρονται, καὶ τὰ περὶ  
τοὺς εὐσεβεῖς ἐκεῖ τεθρύληται τὸν Ἀμφίνομον καὶ τὸν

Fertility of  
volcanic  
soil.

Ἀναπίαν, οἱ τοὺς γουέας ἐπὶ τῶν ὤμων ἀράμενοι διέσωσαν 5  
ἐπιφερομένου τοῦ κακοῦ. ὅταν δ', ὁ Ποσειδώνιος φησι,  
γίγηται τὰ περὶ τὸ ὄρος, κατατεφροῦται πολλῷ βάθει τὰ  
Καταναίων χωρία· ἢ μὲν οὖν σποδὸς λυπήσασα πρὸς καιρὸν  
εὐεργετῆ τὴν χώραν χρόνοις ὕστερον· εὐάμπελον γὰρ παρέ-  
χεται καὶ χρηστόκαρποι, τῆς ἄλλης οὐχ ὁμοίως οὔσης εὐόουν· 10

The beds  
of lava.

τάς τε ρίζας, ἃς ἐκφέρει τὰ κατατεφρωθέντα χωρία, πιαίνειν  
ἐπὶ τοσοῦτον τὰ πρόβατά φασι ὥστε πνίγεσθαι· διόπερ ἐκ  
τῶν ὄτων ἀφαιροῦσιν αἷμα δι' ἡμερῶν τεττάρων ἢ πέντε,  
καθάπερ τοῦτο καὶ κατὰ τὴν Ἐρύθειαν συμβαῖνον εἰρήκαμεν.  
ὁ δὲ ρύαξ εἰς πῆξιν μεταβάλλων ἀπολιθοῖ τὴν ἐπιφάνειαν τῆς 15  
γῆς ἐφ' ἱκανὸν βάθος, ὥστε λατομίας εἶναι χρεῖαν τοῖς ἀνακα-  
λύψαι βουλομένοις τὴν ἐξ ἀρχῆς ἐπιφάνειαν. τακείσης γὰρ ἐν  
τοῖς κρατῆρσι τῆς πέτρας, εἴτ' ἀναβληθείσης, τὸ ὑπερχυθὲν τῆς  
κορυφῆς ὑγρὸν πηλὸς ἐστι μέλας ῥέων κατὰ τῆς ὀρεινῆς· εἴτα  
πῆξιν λαβδὸν γίνεται λίθος μυλίας τὴν αὐτὴν φυλάττων χροῶν 20  
ἢν ῥέων εἶχε. καὶ ἡ σποδὸς δὲ καιομένων τῶν λίθων ὡς ἀπὸ  
τῶν ξύλων γίνεται· καθάπερ οὖν τὸ πῆγανον τῆ ξυλίγη σποδῷ

2. ἐκεῖνη: i.e. Catana. This word is not found in the MSS., but, as Groskurd remarks, it is required by the sense.

14. εἰρήκαμεν: see 3. 5. 4 ἐν πεντήκοντα ἡμέραις πνίγεται τὸ ζῶον,

εἰ μὴ τις ἀποσχάσῃ τι τοῦ αἵματος.

16. λατομίας: 'of quarrying.'

22. πῆγανον: Pliny (19. 156) says with regard to rue, 'cinere volt nutririi.'

τρέφεται, τοιοῦτον ἔχειν τι οἰκείωμα πρὸς τὴν ἄμπελον εἰκὸς τὴν Αἰτναίαν σποδόν.

8. Πλησίον δὲ τῶν Κεντορίπων ἐστὶ πόλισμα ἢ μικρὸν Aetna. ἔμπροσθεν λεχθεῖσα Αἴτινη τοὺς ἀναβαίνοντας ἐπὶ τὸ ὄρος  
 5 δεχομένη καὶ παραπέμπουσα· ἐντεῦθεν γὰρ ἀρχὴ τῆς ἀκρωρείας. ἔστι δὲ ψιλὰ τὰ ἄνω χωρία καὶ τεφρώδη καὶ χιόνος μεστὰ τοῦ χειμῶνος, τὰ κάτω δὲ δρυμοῖς καὶ φυτεῖαις διείληπται παντο-  
 10 δαπαῖς. ἔοικε δὲ λαμβάνειν μεταβολὰς πολλὰς τὰ ἄκρα τοῦ ὄρους διὰ τὴν νομὴν τοῦ πυρός, τοτὲ μὲν εἰς ἕνα κρατῆρα Changes in its form.  
 15 συμφερομένου τοτὲ δὲ σχιζομένου, καὶ τοτὲ μὲν ρύακας ἀναπέμπουτος τοτὲ δὲ φλόγας καὶ λιγυῖς, ἄλλοτε δὲ καὶ μῦδρους ἀναφυσῶντος· ἀνάγκη δὲ τοῖς πάθεσι τούτοις τοὺς τε ὑπὸ γῆν πόρους συµμεταβάλλειν καὶ τὰ στόμια ἐνίοτε πλείω ὄντα κατὰ τὴν ἐπιφάνειαν τὴν πέριξ. οἱ δ' οὖν νεωστὶ ἀναβάντες The highest crater.  
 20 διηγοῦντο ἡμῖν ὅτι καταλάβοιεν ἄνω πεδῖον ὕμालόν ὅσον εἴκοσι σταδίων τὴν περίμετρον, κλειόμενον ὀφρύϊ τεφρώδει τειχίου τὸ ὕψος ἔχοντι, ὥστε δεῖν καθάλλεσθαι τοὺς εἰς τὸ πεδῖον προελθεῖν βουλομένους· ὄρῶν τ' ἐν τῷ μέσῳ βουνὸν τεφρώδη τὴν χροῶν, οἷα περ καὶ ἡ ἐπιφάνεια καθεωράτο τοῦ

4. Αἴτινη : the town of that name was situated on the southern slopes of the mountain.

6. τοῦ χειμῶνος : Strabo is right in introducing this limitation, for Etna does not reach the limit of perpetual snow, though it is near it. Pindar, on the other hand, exaggerates, when he says (*Pyth.* i. 20) νιφόεσσ' Αἴτνα, πάνετες χιόνος ὑξείας τιθήνα.

7. δρυμοῖς : of the three zones into which the slopes of Etna are divided—the fertile, the woody, and the desert regions, the central one is now covered in its lower part with oaks and chestnuts, in the higher with beeches, birches, and pines : Baedeker's *Southern Italy*, p. 346.

9. διὰ τὴν νομὴν τοῦ πυρός :

'owing to the fire distributing itself' this is explained by σχιζομένου and στόμια πλείω below : νομὴ is used, though in a slightly different sense, of the spreading of fire, in Polyb. i. 48. 5 τὴν μὲν νομὴν τοῦ πυρός ἐνεργὸν συνέβαινε γίγνεσθαι.

13. καὶ τὰ στόμια : 'and the vents too, the number of which at times increases on the exterior of the mountain all round.'

17. ἔχοντι : Meineke remarks (*Vind. Strabon.* p. 71) that in later Greek ὀφρύς is not infrequently masculine.

18. βουνόν : this is the small cone of eruption, in the centre of the wide semicircular crater. In the poem of *Aetna* (182) it is described in the words 'penitusque os erigit ultra.'



πεδίου, ὑπὲρ δὲ τοῦ βουνοῦ γέφος ὄρθιον διανεοστηκὸς εἰς ὕψος ὅσον διακοσίων ποδῶν ἡρεμοῦν (εἶναι γὰρ καὶ νηνεμίαν), εἰκάζειν δὲ καπνῶ· δύο δὲ τολμήσαντας προελθεῖν εἰς τὸ πεδίου, ἐπειδὴ θερμότερας ἐπέβαινον τῆς ψάμμου καὶ βαθυτέρας, ἀναστρέφαι μηδὲν ἔχοντας περιττότερον φράζειν τῶν φαινο- 5 μένων τοῖς πόρρωθεν ἀφορῶσι. νομίζειν δ' ἐκ τῆς τοιαύτης ὄψεως πολλὰ μυθεύεσθαι καὶ μάλιστα οἷά φασί τινες περὶ Ἐμπεδοκλέους, ὅτι καθάλοιο εἰς τὸν κρατῆρα καὶ καταλίποι τοῦ πάθους ἵχνος τῶν ἐμβάδων τὴν ἑτέραν ἄς ἐφόρει χαλκᾶς· εὐρεθῆναι γὰρ ἕξω μικρὸν ἄπωθεν τοῦ χείλους τοῦ κρατήρος ὡς 10 ἀνεριμμένην ὑπὸ τῆς βίας τοῦ πυρός· οὔτε γὰρ προσίτων εἶναι τὸν τόπον οὔθ' ὄρατόν, εἰκάζειν τε μηδὲ καταρριφῆναι τι δύνασθαι ἐκέισε ὑπὸ τῆς ἀντιπνοίας τῶν ἐκ βάθους ἀνέμων καὶ τῆς θερμότητος, ἣν προαπαιτᾶν εὐλογον πόρρωθεν πρὶν ἢ τῷ στομίῳ τοῦ κρατήρος προσπελάσαι· εἰ δὲ καταρριφείη, φθάνοι 15 ἂν διαφθαρὲν πρὶν ἀναρριφῆναι πάλιν ὅποιον παρελήφθη πρότερον. τὸ μὲν οὖν ἐκλείπειν ποτὲ τὰ πνεύματα καὶ τὸ πῦρ, ἐπιλειπούσης τῆς ὕλης, οὐκ ἄλογον, οὐ μὴν ἐπὶ τοσοῦτόν γε ὥστ' ἀντὶ τῆς τοσαύτης βίας ἐφικτὸν ἀνθρώπῳ γενέσθαι τὸν πλησιασμόν. ὑπέρεκειται δ' ἡ Αἴτην μᾶλλον μὲν τῆς κατὰ τὸν 20 πορθμὸν καὶ τὴν Καταναίαν παραλίας, ἀλλὰ καὶ τῆς κατὰ τὸ Τυρρηρικὸν πέλαγος καὶ τὰς Λιπαραίων νήσους. νύκτωρ μὲν οὖν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἡμέραν δὲ καπνῶ καὶ ἀχλύι κατέχεται.

2. ἡρεμοῦν: in the *Aetna* (336) this cloud is represented as looking down from above into the hollow of the crater upon the work going on within—'prospectans sublimis opus vastosque receptus.'

8. Ἐμπεδοκλέους: at the present day a building of Roman construction still remains high up on the shoulder of *Etna*, which is called the *Torre del Filosofo*, in consequence of a fanciful tradition connecting it with *Empedocles*.

11. οὔτε γὰρ: this refers to *μυθεύεσθαι*, showing that they were 'mythical tales.'

15. φθάνοι ἂν: 'it would be destroyed (i. e. would be melted, or otherwise changed) before it could be thrown up again in the same condition.'

21. ἀλλὰ καὶ: *Etna* is a very conspicuous object, as one passes the *Lipari* islands on the way to the *Straits of Messina*.

Story of  
Empedo-  
cles' death.

## NO. 31.—SYRACUSE ; THE FOUNTAIN OF ARETHUSA.

(VI. 2. 4.)

The amusingly matter-of-fact way in which Strabo, both here and in that part of the preceding extract which refers to Empedocles' sandal, combats an absurd tradition, proves both the hold which such traditions maintained on the popular mind, and the prosaic character of that age, by which he was himself not uninfluenced. The story of Alpheius and Arethusa has been made the subject of delightful poems by Moschus in ancient, and Shelley in modern, times ; Ovid also has related it in his *Metamorphoses* (5. 577-641) : but the literal acceptance of it, also, has been perpetuated, though with a curious variation. Pausanias, as might be expected, accepted without hesitation the connexion of the Syracusan fountain with the river in Greece as a fact ; was it not vouched for by an oracle ? (5. 7. 3.) But at a later period the honours due to the Alpheius were transferred to the Jordan, for the leaves that the river was reputed to bring with him—his bridal gifts, as Moschus calls them, 7. 3 *ἔδνα φέρων κατὰ φύλλα καὶ ἄνθεα*—were taken to prove the identity of the stream with that of the river of Palestine, since they were believed to be the foliage of such trees only as were known to flourish on its banks (Marifiotti, quoted in Wilkinson's *Magna Graecia*, p. 15).

The myth of Alpheius and Arethusa is by no means a simple one. As it appears in its original form in continental Greece, it is not Arethusa, but Artemis, who is pursued by the river-god (Pausan. 6. 22. 9, 10) ; and Prof. Freeman has suggested (*Hist. of Sicily*, I. pp. 355-357) that this story was carried into Sicily by the founders of Syracuse along with the worship of Artemis, but that, in order to save the credit of the tutelary goddess of the place, it was transferred from her to one of her attendant nymphs, Arethusa. He further adopts the view which was first propounded by Marius Aretius, the Syracusan writer of the sixteenth century, that the reason why the story of the pursuit was localized in Ortygia was, that there the phenomenon was to be seen of two fountains springing up in close proximity, one from the earth, the other from the neighbouring waters of the harbour. The former of these is the fountain of Arethusa ; the latter is now called the Occhio della

Zilica, and wells up to the surface of the sea with a considerable body of fresh water, but it is said to be distinguishable only on very calm days (Smyth's *Sicily*, p. 171). It is not mentioned by any ancient writer, and the Alpheus in Strabo's version of the story is regarded as emerging at the fountain of Arethusa. Holm (*Geschichte Siciliens im Alterthum*, 1. p. 123) deprecates any attempt to introduce the Occhio della Zilica into the ancient legend.

4. Ἐφ' ἡμῶν δὲ Πομπηίου τὰς τε ἄλλας κακώσαντος πόλεις  
 καὶ δὴ καὶ τὰς Συρακούσας, πέμφτας ἀποικίαν ὁ Σεβαστὸς  
 Καῖσαρ πολὺ μέρος τοῦ παλαιοῦ κτίσματος ἀνέλαβε. πεντά-  
 πολις γὰρ ἦν τὸ παλαιὸν ὀδοῆκοντα καὶ ἑκατὸν σταδίῳ  
 ἔχουσα τὸ τεῖχος. ἅπαντα μὲν δὴ τὸν κύκλον τοῦτον ἐκπλη- 5  
 ροῦν οὐδὲν ἔδει, τὸ δὲ συνοικούμενον τὸ πρὸς τῇ νήσῳ τῇ  
 Ὀρτυγίᾳ μέρος ᾗθήθη δεῖν οἰκίσαι βέλτιον, ἀξιολόγου πόλεως  
 ἔχον περιμέτρον· ἢ δ' Ὀρτυγία συνάπτει γεφύρα πρὸς τὴν  
 ἡπειρον ὁμοροῦσα, κρήνην δ' ἔχει τὴν Ἀρέθουσαν ἐξείεισαν  
 Fountain of Arethusa.

1. Πομπηίου: Sextus Pompeius, who for some time was master of the whole of Sicily.

2. ἀποικίαν: this Roman colony was sent to Syracuse in 21 B.C.

3. πεντάπολις: Cicero (*Verr.* 4. 53) said that it consisted of four cities, viz. the Island (Ortygia), Achradina, Tycha, and Neapolis. Strabo's fifth city would probably be the upper part of Epipolae towards Euryelus; see *Dict. Geogr.* 2. p. 1062. In the same article, p. 1067, it is stated, on the authority of Leake, that the estimate of 180 stades for the circuit of the wall is in excess of the truth, which is fourteen English miles, or 122 stades.

6. τὸ πρὸς τῇ νήσῳ: it is on the lower ground to the north of the island and the Great Harbour that the amphitheatre and other Roman remains are now found.

8. γεφύρα: the history of the connexion of Ortygia with the mainland is well given by Freeman, *op.*

*cit.* 2. pp. 504-506. In the time of Ibycus (sixth century B.C.) it was joined by a mole (Strabo, 1. 3. 18), and it continued to be so when Thucydides wrote (6. 3 οὐκέτι περι-κλυζομένη); but Cicero, like Strabo, describes it as having a canal and bridge (*Verr.* 4. 52 'Eorum portuum conjunctione pars oppidi quae appellatur insula, mari disjuncta angusto, ponte rursus adjungitur et continetur').

9. Ἀρέθουσαν: Cicero thus describes it (c. 53): 'In hac insula extrema est fons aquae dulcis, cui nomen Arethusa est, incredibili magnitudine, plenissimus piscium, qui fluctu totus operiretur, nisi munitione ac mole lapidum disjunctus esset a mari.' It now occupies an extensive basin, which is surrounded by masonry, near the shore of the Great Harbour, towards the southern end of the city; but the water is brackish.

ποταμὸν εὐθὺς εἰς τὴν θάλατταν. μυθεύουσι δὲ τὸν Ἀλφειὸν Story of the Alpheius.  
 εἶναι τοῦτον, ἀρχόμενον μὲν ἐκ τῆς Πελοποννήσου, διὰ δὲ τοῦ  
 πελάγους ὑπὸ γῆς τὸ ρεῖθρον ἔχοντα μέχρι πρὸς τὴν Ἀρέθου-  
 σαν, εἴτ' ἐκδιδύοντα ἐνθένδε πάλιν εἰς τὴν θάλατταν. τεκμη-  
 5 ριοῦνται δὲ τοιούτοις τισί· καὶ γὰρ φιάλην τινα ἐκπεσοῦσαν  
 εἰς τὸν ποταμὸν ἐνόμισαν ἐν Ὀλυμπίᾳ δεῦρο ἀνειχεθῆναι εἰς  
 τὴν κρήνην, καὶ θολοῦσθαι ἀπὸ τῶν ἐν Ὀλυμπίᾳ βουθυσιῶν.  
 ὅ τε Πίνδαρος ἐπακολουθῶν τούτοις εἶρηκε τάδε·

ἄμπνευμα σεμνὸν Ἀλφειοῦ,

Nem. 1. 1.

10 κλεινᾶν Συρακοσσᾶν θάλας, Ὀρτυγία.

Συναποφαίνεται δὲ τῷ Πινδάρῳ ταῦτα καὶ Τίμαιος ὁ συγ-  
 γραφεὺς. εἰ μὲν οὖν πρὸ τοῦ συνάψαι τῇ θαλάττῃ κατέπιπτεν Its fabulous character.  
 ὁ Ἀλφειὸς εἷς τι βάραθρον, ἣν τις ἂν πιθανότης ἐντεῦθεν  
 δῆκειν κατὰ γῆς ρεῖθρον μέχρι τῆς Σικελίας ἀμύγες τῇ θαλάττῃ  
 15 διασῶζον τὸ πότιμον ὕδωρ· ἐπειδὴ δὲ τὸ τοῦ ποταμοῦ στόμα  
 φανερόν ἐστιν εἰς τὴν θάλατταν ἐκδιδόν, ἐγγὺς δὲ μηδὲν ἐν τῷ  
 πόρῳ τῆς θαλάττης φαινόμενον στόμα τὸ καταπῖνον τὸ ρεῦμα  
 τοῦ ποταμοῦ, καίπερ οὐδ' οὕτως ἂν συμμείναι γλυκύ, παντά-  
 πασις ἀμήχανόν ἐστι. τό τε γὰρ τῆς Ἀρεθούσης ὕδωρ ἀντι-

2. διὰ δὲ τοῦ πελάγους ὑπὸ γῆς :  
 Holm suggests (*op. cit.* 1. p. 387)  
 that the reading here should be ὑπὸ  
 δὲ τοῦ πελάγους διὰ γῆς. It is cer-  
 tainly difficult to explain the passage  
 as it stands, for διὰ τοῦ πελάγους  
 cannot properly mean 'across the  
 sea.'

5. φιάλην: this feature of the  
 story existed as early as the days of  
 Ibycus, as we learn from *Schol.*  
*Theocr.* 1. 117, quoted by Bergk  
*Poet. Lyr. Gr.* 3. 244: Ἀρέθουσα,  
 κρήνη ἐν Συρακούσαις ἐν Σικελίᾳ, ἣ  
 φασὶ διὰ πελάγους Ἀλφειὸν ἦκειν, ὡς  
 φησὶν Ἴβυκος, παριστορῶν περὶ τῆς  
 Ὀλυμπίας φιάλης.

7. θολοῦσθαι: Seneca, *Nat.*  
*Quaest.* 3. 26: 'Quidam fontes certo  
 tempore purgamenta ejectant, ut  
 Arethusa in Sicilia quinta quaque

aestate per Olympia. Inde opinio  
 est . . . his diebus quibus Olympia  
 sunt victimarum stercus secundo  
 traditum flumini illic redundare.'

11. Τίμαιος: Timaeus of Tauro-  
 menium wrote a history of Sicily in  
 the third century B.C. He was un-  
 critical, but related the ancient  
 myths in their primitive form, with-  
 out rationalising them, as Polybius  
 and subsequent writers did.

16. ἐγγὺς δὲ μηδὲν: 'and no open-  
 ing (i. e. eddy or whirlpool) is visible  
 in the sea near to shore in the  
 direction of the transit, such as  
 might engulf the stream of the river.'

18. οὐδ' οὕτως ἂν συμμείναι  
 γλυκύ: 'even in that case it would  
 not keep completely fresh,' because  
 some portion of the sea-water would  
 mingle with it.

Somewhat  
similar  
phenomena.

μαρτυρεῖ πότιμον ὄν' τό τε διὰ τοσοῦτου πόρου συμμένειν τὸ  
 ῥεῦμα τοῦ ποταμοῦ μὴ διαχεόμενον τῇ θαλάττῃ, μέχρι ἂν εἰς  
 τὸ πεπλασμένον ῥεῖθρον ἐμπέσῃ, παντελῶς μυθῶδες. μόλις  
 γὰρ ἐπὶ τοῦ Ῥοδανοῦ τοῦτο πιστεύομεν, ᾧ συμμένει τὸ ῥεῦμα  
 διὰ λίμνης ἰόν, ὄρατῆν σῶζον τὴν ῥύσιν· ἀλλ' ἐκεῖ μὲν καὶ 5  
 βραχὺ διάστημα καὶ οὐ κυμαινούσης τῆς λίμνης, ἐνταῦθα δέ,  
 ὅπου χειμῶνες ἐξαισιοὶ καὶ κλυδασμοί, πιθανότητος οὐδεμιᾶς  
 οἰκείος ὁ λόγος. ἐπιτείνει δὲ τὸ ψεῦδος ἡ φιάλη παρατεθείσα·  
 οὐδὲ γὰρ αὐτὴ ῥεύματι εὐπειθής, οὐχ ὅτι τῷ τοσοῦτῳ τε καὶ διὰ  
 τοιοῦτων πόρων φερομένῳ. φέρονται δ' ὑπὸ γῆς ποταμοὶ 10  
 πολλοὶ καὶ πολλαχοῦ τῆς γῆς, ἀλλ' οὐκ ἐπὶ τοσοῦτον διάστημα·  
 εἰ δὲ τοῦτο δυνατόν, τά γε προειρημένα ἀδύνατα καὶ τῷ περὶ  
 τοῦ Ἰνάχου μύθῳ παραπλήσια·

ῥεῖ γὰρ ἀπ' ἄκρας

Πίνδου (φησὶν ὁ Σοφοκλῆς) Λάκμου τ' ἀπὸ Περραιβῶν 15

εἰς Ἀμφιλόχους καὶ Ἀκαρνᾶνας,

μίσγει δ' ὕδασι τοῖς Ἀχελώου·

καὶ ὑποβάς,

ἔνθεν ἐς Ἄργος

διὰ κῦμα τεμῶν ἤκει δῆμον 20

τὸν Λυρκείου.

3. τὸ πεπλασμένον ῥεῖθρον: 'the supposed channel'; the existence of *some* subterranean channel was necessary to the story as related by Strabo, because the water was supposed to issue through the earth.

5. ὄρατῆν: cp. 4. I. II, of the Rhone, διὰ λίμνης ἐξιών τῆς Δημέννης φανερόν δείκνυσι τὸ ῥεῖθρον ἐπὶ πολλοῦς σταδίου. This is true. The idea that a river could pass through a lake without mingling its waters is mentioned by Strabo in connexion with the (supposed) course of the Tigris through the lake Arsene in II. 14. 8, No. 54 (where see note), and 16. 1. 21.

10. φέρονται δ' ὑπὸ γῆς: this

phenomenon was especially familiar to the Greeks because of the numerous 'swallows' (*βέρεθρα* or *ζέρεθρα*, in modern language *catavolhvæ*) which are found in Greece; see 8. 8. 4, No. 43, on the outlets of the lakes Stymphalus and Pheneus.

12. τά γε προειρημένα: sc. about its passing through the sea, &c.

14. ῥεῖ γὰρ: this is Fragm. No. 265 in Dindorf's Sophocles.

18. ὑποβάς: 'lower down,' 'further on' in the passage: cp. 8. 5. 6, No. 41.

20. δῆμον τὸν Λυρκείου: Argos was so called, according to Hesychius, from Lyrcius, son of Lynceus, king of that city.



βελτίων δ' Ἐκαταῖος, ὅς φησι τὸν ἐν τοῖς Ἀμφιλόχοις Ἰναχον ἐκ τοῦ Λακμοῦ ρέοντα, ἐξ οὗ καὶ ὁ Αἶας ρεῖ, ἕτερον εἶναι τοῦ Ἀργολικοῦ, ὠνομάσθαι δ' ὑπὸ Ἀμφιλόχου τοῦ καὶ τὴν πόλιν Ἄργος Ἀμφιλοχικὸν καλέσαντος· τοῦτον μὲν οὖν οὗτος φησιν εἰς τὸν Ἀχελῶον ἐκβάλλειν, τὸν δὲ Αἶαντα εἰς Ἀπολλωνίαν πρὸς δύσιν ρεῖν. ἐκατέρωθεν δὲ τῆς γήσου λιμὴν ἔστι μέγας, ὧν ὁ μείζων καὶ ὀγδοήκοντα σταδίων ἔστι.

## NO. 32.—TARENTUM AND BRUNDISIUM.

(VI. 3. 1, 6.)

The two famous harbours of Tarentum and Brundisium lie on either side of the base of that projecting spur which forms the heel of Italy. The former of these towns was for a long time the more important, and the Romans discovered its greatness during their wars with Pyrrhus and with Carthage; but Brundisium was destined to eclipse it, when the Roman empire extended and communication increased, on account of its favourable position as a starting-point for Greece and the East. This superiority Brindisi maintains for the same reason in modern times; but it would seem as if Taranto might before long recover its importance, since the Italian Government are now planning to convert it into a station for warships.

Strabo's description of Tarentum is one of the best in his entire work, for he seizes on all the salient features of the topography. At the angle formed by the coast of Italy in this part a deep inlet, 16 miles in circumference, (the *Mare Piccolo*) penetrates into the land, and is separated, except for a narrow channel, from the outer sea by a peninsula, which interposes like a dam between them. This peninsula, which is covered by the buildings of the modern town, is generally level, but rises somewhat towards its further end, where the acropolis stood in ancient times. At its extremity the

1. Ἐκαταῖος: Hecataeus' explanation was very near the mark, for the origin of the myth was, no doubt, the desire to connect the

Amphilochian Argos with the city in the Peloponnese.

2. ὁ Αἶας: the Aous; cp. 7. 5. 8 τὸν δ' Ἄωον Αἶαντα καλεῖ Ἐκαταῖος.

bridge commences, which now spans, as it did in Strabo's time, the channel already mentioned. The isthmus joining the peninsula to the mainland, across which there was a means of transit for vessels, is now pierced by a wide and deep canal, which admits warships of the largest size. The outer harbour, or Mare Grande, is somewhat exposed to the open sea, though partially sheltered by two islands,



now called S. Pietro and S. Paolo, and in classical times the Choerades.

The port of Brindisi seems formed by nature for a commercial station. It likewise has an outer and an inner harbour, and the communication between them is not inconveniently narrow, as it is at Taranto. The inner harbour is a deep and sheltered basin, penetrating the land in two long arms, between which the town of Brindisi lies.

Tarentum.

1. Τοῦ δὲ Μεταποντίου μὲν διέχει σταδίων περὶ διακοσίους καὶ εἴκοσιν ὁ Τάρας, ὁ δὲ πλοῦς ἐπ' αὐτὸν πρὸς τὰς ἀνατολάς. τοῦ δὲ κόλπου παντὸς τοῦ Ταραντίνου τὸ πλέον ἀλιμένου ὄντος, ἐνταῦθα δὴ λιμὴν ἐστὶ μέγιστος καὶ κάλλιστος γεφύρα κλειόμενος μεγάλης, σταδίων δ' ἐστὶν ἑκατὸν τὴν περίμετρον. ἐκ δὲ 5

Its  
harbour.

5. ἑκατὸν: this is an understatement, the real circumference of the

Mare Piccolo being 16 miles, or 128 stades.

τοῦ πρὸς τὸν μυχὸν μέρους ἰσθμὸν ποιεῖ πρὸς τὴν ἔξω θάλατταν, ὥστ' ἐπὶ χερρονήσῳ κεῖσθαι τὴν πόλιν καὶ τὰ πλοῖα ὑπερνωλ- Position of  
κεῖσθαι ῥαδίως ἐκατέρωθεν ταπεινοῦ ὄντος τοῦ αὐχένου. ταπει- the city.  
νὸν δὲ καὶ τὸ τῆς πόλεως ἔδαφος, μικρὸν δ' ὅμως ἐπῆρται κατὰ  
5 τὴν ἀκρόπολιν. τὸ μὲν οὖν παλαιὸν τεῖχος κύκλον ἔχει μέγαν,  
νυνὶ δ' ἐκλείπεται τὸ πλεόν τὸ πρὸς τῷ ἰσθμῷ, τὸ δὲ πρὸς τῷ  
στόματι τοῦ λιμένος, καθ' ὃ καὶ ἡ ἀκρόπολις, συμμένει μέγεθος  
ἀξιολόγου πόλεως ἐκπληροῦν. ἔχει δὲ γυμνάσιον τε κάλλιστον Buildings  
καὶ ἀγορὰν εὐμεγέθη, ἐν ἧ καὶ ὁ τοῦ Διὸς ἵδρυται κολοσσὸς of art.  
10 χαλκοῦς, μέγιστος μετὰ τὸν Ῥοδίων. μεταξὺ δὲ τῆς ἀγορᾶς  
καὶ τοῦ στόματος ἡ ἀκρόπολις μικρὰ λείψανα ἔχουσα τοῦ  
παλαιοῦ κόσμου τῶν ἀναθημάτων· τὰ γὰρ πολλὰ τὰ μὲν κατέ-  
φθειραν Καρχηδόνιοι λαβόντες τὴν πόλιν, τὰ δ' ἐλαφρυαγώ-  
γησαν Ῥωμαῖοι κρατήσαντες βιαίως· ὧν ἐστι καὶ ὁ Ἡρακλῆς  
15 ἐν τῷ Καπετωλίῳ χαλκοῦς κολοσσικός, Λυσίππου ἔργον, ἀνά-  
θημα Μαζίμου Φαβίου τοῦ ἐλόντος τὴν πόλιν.

6. Βρεντέσιον δ' ἐποικῆσαι μὲν λέγονται Κρήτες οἱ μετὰ Brun-  
Θησεῶς ἐπελθόντες ἐκ Κνωσσοῦ, εἴθ' οἱ ἐκ τῆς Σικελίας ἀπηρ- disium;  
κότες μετὰ τοῦ Ἰάπυγος (λέγεται γὰρ ἀμφοτέρως)· οὐ συμ- its founda-  
tion.

1. πρὸς τὸν μυχὸν: the 'inner recess' here spoken of is the part of the harbour immediately to the E. of the city.

2. ὑπερνωλκεῖσθαι: it was in this way that Hannibal conveyed his ships across when he was besieging the place; Polyb. 8. 36. 9-12. On the Isthmus of Corinth a roadway or *διολκος* was regularly used for the passage of vessels; see 8. 2. 1 τὸν διολκον δι' οὗ τὰ πορθμεῖα ὑπερνωλκοῦσιν ἀπὸ τῆς ἐτέρας εἰς τὴν ἐτέραν θάλασσαν.

5. παλαιὸν τεῖχος: some remains of the old walls have been found, two miles further out than the gates of the modern city: Bunsbury in *Dict. Geogr.* 2. p. 1098.

7. συμμένει: cp. the uses of the

word in 6. 2. 4, No. 31.

13. Καρχηδόνιοι: during the Second Punic War Hannibal got possession of the city, but could not capture the citadel, which was held by the Roman garrison. This he blockaded, as mentioned above; but at a later period the city was recaptured by Fabius in Hannibal's absence in 209 B. C., and given up to plunder.

14. ὁ Ἡρακλῆς: this statue is mentioned by Pliny (34. 40), as well as a colossal Jupiter by Lysippus, which Fabius did not remove.

17. Κρήτες: this implies nothing more than that Brundisium was a native Sallentine or Messapian city, for Strabo says in 6. 5. 5 τοὺς δὲ Σαλεντίνους Κρητῶν ἀποίκους φασίν.

Products  
and  
harbour.

μείναι δέ φασιν αὐτούς, ἀλλ' ἀπελθεῖν εἰς τὴν Βοττιαίαν. ὕστερον δὲ ἡ πόλις βασιλευομένη πολλὴν ἀπέβαλε τῆς χώρας ὑπὸ τῶν μετὰ Φαλάνθου Λακεδαιμονίων, ὅμως δ' ἐκπεσόντα αὐτὸν ἐκ τοῦ Τάραντος ἐδέξαντο οἱ Βρεντεσίνοι, καὶ τελευτήσαντα ἠξίωσαν λαμπρᾶς ταφῆς. χώραν δ' ἔχουσι βελτίω τῆς 5 Ταραντίων· λεπτόγεως γὰρ ἐκείνη, χρηστόκαρπος δέ, μέλι δὲ καὶ ἔρια τῶν σφόδρα ἐπαινουμένων ἐστί. καὶ εὐλίμενον δὲ μᾶλλον τὸ Βρεντέσιον· ἐνὶ γὰρ στόματι πολλοὶ κλείονται λιμένες ἄκλυστοι, κόλπων ἀπολαμβανομένων ἐντός, ὥστ' εὐοικεῖναι κέρασι ἐλάφου τὸ σχῆμα, ἀφ' οὗ καὶ τοῦνομα· σὺν 10 γὰρ τῇ πόλει κεφαλῇ μάλιστα ἐλάφου προσείκειν ὁ τόπος, τῇ δὲ Μεσσαπίᾳ γλώττῃ βρέντιον ἢ κεφαλῇ τοῦ ἐλάφου καλεῖται. ὁ δὲ Ταραντίνος οὐ παντελῶς ἐστὶν ἄκλυστος διὰ

1. τὴν Βοττιαίαν: the district of Macedonia of that name.

6. μέλι δὲ καὶ ἔρια: the mention of this is remarkable, for these were the products for which Tarentum was especially celebrated.

9. κόλπων: these are formed by the windings of the two arms already noticed.

10. κέρασι ἐλάφου: in 7. 6. 2 Strabo compares the Golden Horn at Byzantium to a stag's horn, adding εἰς γὰρ πλείστους σχίζεται κόλπους.

σὺν γὰρ τῇ πόλει: the introduction of the words σὺν τῇ πόλει is puzzling. The 'horns' are the arms which run off from the inner harbour, and the point from which they branch is the entrance to that harbour; consequently the city, which lies between the two arms, cannot be the head of the stag, and in that case it is hard to see what there is to correspond to it in the comparison.

12. βρέντιον: cp. Steph. Byz. s.v. Βρεντήσιον: Βρέντιον γὰρ παρὰ Μεσσαπίους ἢ τῆς ἐλάφου κεφαλῇ, ὡς Σέλευκος ἐν δευτέρῳ γλωσσῶν. So too the *Etym. Magn.* and other authorities state that βρένδος in the Mes-

sapian dialect signified 'stag'; and the existence of this form is corroborated by the name of the city in old Latin poetry having been Brenda: see Mommsen, *Unterital. Dialekte*, pp. 46, 70. If however, as some think, the Messapian language was related to the Illyrian, then the name may be connected with the Albanian (modern Illyrian) *brente*, which signifies 'within': Kiepert, *Lehrbuch*, p. 453; cp. von Hahn, *Alban. Studien*, 3. p. 17.

13. ὁ δὲ Ταραντίνος: the mention in this passage of the *μυχός*, which Strabo has already noticed in connexion with the inner harbour of Tarentum, shows that he is here speaking of that harbour, and not the outer harbour, of which in fact he takes no account. Hence *ἀκλυστος* does not mean 'not exposed to the waves'—for the expression οὐ παντελῶς ἄκλυστος would in that case be inapplicable to the landlocked piece of water—but simply 'calm' or 'sheltered'; and *ἀναπετάσθαι* does not mean 'being open at the mouth,' but 'forming a wide expanse.'

τὸ ἀναπεπτάσθαι, καὶ τινα καὶ προσβραχῆ ἔχει τὰ περὶ τὸν  
μυχόν.

NO. 33.—HOW THE CONFORMATION OF ITALY CONTRIBUTED  
TO THE DEVELOPMENT OF ROME.

(VI. 4. 1.)

The summary here given of the advantages afforded by Italy to its inhabitants should be compared with Strabo's remarks in 2. 5. 26, No. 8, on the superiority of Europe to the other continents from this point of view.

1. Τοσαύτη μὲν δὴ καὶ τοιαύτη τις ἢ Ἰταλία. πολλὰ δὲ Advan-  
πολλῶν εἰρηκότων, τὰ μέγιστα ἵν' ἐπισημανοῦμεθα, ὕφ' ὧν εἰς Italy.  
5 τοσοῦτον ὕψος ἐξήρθησαν Ῥωμαῖοι. ἐν μὲν ὅτι νήσου δίκην 1. Pen-  
ἀσφαλῶς φρουρεῖται τοῖς πελάγεσι κύκλω πλὴν ὀλίγων μερῶν, insular  
ἔ καὶ αὐτὰ τετείχισται τοῖς ὄρεσι δυσβάτοις οὔσι. δεύτερον δὲ 2. Coasts  
τὸ ἀλίμενον κατὰ τὸ πλείστον καὶ τὸ τοὺς ὄντας λιμένας and  
μεγάλους εἶναι καὶ θαυμαστούς, ὧν τὸ μὲν πρὸς τὰς ἕξωθεν 3. Varied  
10 ἐπιχειρήσεις χρήσιμον, τὸ δὲ πρὸς τὰς ἀντεπιχειρήσεις καὶ and tem-  
τὴν τῶν ἐμποριῶν ἀφθονίαν συνεργόν. τρίτον δὲ τὸ πολλαῖς perate  
ὑποπεπτωκέναι διαφοραῖς ἀέρων τε καὶ κράσεων, παρ' ἃς καὶ ζῶα climate.  
καὶ φυτὰ καὶ πάνθ' ἀπλῶς τὰ πρὸς τὸν βίον χρήσιμα πλείστην  
ἐξάλλαξι ἔχει πρὸς τε τὸ βέλτιον καὶ τὸ χεῖρον. ἐκτέταται δὲ τὸ  
15 μῆκος αὐτῆς ἐπὶ μεσημβρίαν ἀπὸ τῶν ἄρκτων τὸ πλεόν, προσ-  
θήκη δ' ἔστιν ἡ Σικελία τῷ μήκει τοσαύτη οὔσα καὶ τοσοῦτω

1. προσβραχῆ: the shallowness of the Mare Piccolo is its chief drawback as a harbour, while at the same time it is the cause of the abundance of shell-fish, for which Tarentum has always been, and still is, famous.

4. πολλῶν: this word, which is not found in the MSS., is supplied by Cobet, *Miscell. Crit.* p. 134.

12. κράσεων: 'temperature.'

παρ' ἃς: 'on which differences

in the main depend the changes for the better or the worse, to which animals, plants, and the necessities of life at large are exposed.' The remark is a general one; had Strabo intended to apply it to Italy in particular, the advantages of which he is enumerating, he would not have added πρὸς τὸ χεῖρον.

16. τοσαύτη οὔσα καὶ τοσοῦτω: 'a large island to a continent already long' (sub. μῆκει).



καθάπερ μέρος. εὐκρασία δ' ἀέρων καὶ δυσκρασία κρίνεται παρὰ τὰ ψύχη καὶ τὰ θάληη καὶ τὰ μεταξὺ τούτων, ὥστ' ἐκ τούτων ἀνάγκη τὴν νῦν Ἰταλίαν ἐν μέσῳ τῶν ὑπερβολῶν ἀμφοτέρων κειμένην τοσαύτην τῷ μήκει πλείστον τῆς εὐκράτου

4. Varieties of elevation. μετέχειν καὶ κατὰ πλείστας ἰδέας. τοῦτο δὲ καὶ ἄλλως συμβέβηκεν αὐτῇ· τῶν γὰρ Ἀπεννίνων ὄρων δι' ὅλου τοῦ μήκους διατεταμένων, ἐφ' ἑκάτερον δὲ τὸ πλευρὸν πεδία καὶ γεωλοφίας καλλικάρπους ἀπολείποντων, οὐδὲν μέρος αὐτῆς ἐστὶν ὃ μὴ καὶ τῶν ὀρείων ἀγαθῶν καὶ τῶν πεδινῶν ἀπολαῦον τυγχάνει. καὶ προστίθει τὸ μέγεθος καὶ πλήθος ποταμῶν τε καὶ λιμνῶν, πρὸς δὲ τούτοις θερμῶν τε καὶ ψυχρῶν ὑδάτων ἀναβολὰς πολλαχοῦ πρὸς ὑγίειαν φύσει παρεσκευασμένας, καὶ μὴν καὶ μετὰλλων εὐπορίας παντοδαπῶν. ὕλης δὲ καὶ τροφῆς ἀνθρώποις τε καὶ βοσκήμασιν οὐδ' ἀξίως ἐστὶν εἰπεῖν τὴν ἀφθονίαν ὅσην παρέχεται καὶ τὴν χρηστοκαρπίαν. ἐν μέσῳ δὲ καὶ τῶν ἐθνῶν τῶν μεγίστων οὖσα καὶ τῆς Ἑλλάδος καὶ τῶν ἀρίστων τῆς Ἀσίας μερῶν τῷ μὲν κρατιστεύειν ἐν ἀρετῇ τε καὶ μεγέθει τὰ περιεστῶτα αὐτὴν πρὸς ἡγεμονίαν εὐφυῶς ἔχει, τῷ δ' ἐγγὺς εἶναι τὸ μετὰ ῥαστώνης ὑπουργεῖσθαι πεπóρισται.
5. Water supply. 10
6. Necessaries of life.
7. Central position. 15

1. *καθάπερ μέρος*: Polybius with greater insight, when speaking of the position of Sicily relatively to Italy (1. 42. 1, 2), lays stress on its being separated from it by a strait, in which respect it differs from the Peloponnese, which is united to the rest of Greece, and consequently was associated with it historically.

17. *Ἀσίας*: Meineke maintains (*Vind. Strabon.* p. 81) that *Λιβύης* should be read here, but he has not adopted this in his text, as C. Müller has done in the Didot edition. As Strabo is speaking of the central position of Italy, the reading *Λιβύης* gives greater completeness to the passage; but *Ἀσίας* is defensible, the point being that Italy lay between the *ἔθνη μέγιστα*—Spaniards, Gauls and Germans—on the one

side, and Greece and Western Asia on the other. At the same time the expression *τῷ ἐγγὺς εἶναι* below is much more applicable to Africa than to Asia. It is very difficult to determine the exact meaning of the whole passage from *ἐν μέσῳ*, but perhaps the following rendering is the best which the Greek admits of: 'Italy, lying intermediate between the most important races of Europe on the one hand, and Greece and the most prosperous parts of Asia on the other, is naturally well adapted for empire from the superior excellence and greatness of its surroundings (*τὰ περιεστῶτα αὐτῆν*, 'the circumstances in which it is placed'), and from its proximity to the other countries is able easily to avail itself of their services.'

## BOOK VII.

### CENTRAL AND EASTERN EUROPE.

..

NO. 34.—GERMANY.

(VII. 1. 3.)

The information which Strabo here gives about Germany and the tribes that inhabited it, is very imperfect, and hardly extends at all beyond the Elbe. It was principally derived from narratives of the campaigns of Drusus and Germanicus, which no doubt added greatly to the knowledge which the Romans possessed of that country; but if Strabo had not disbelieved the truthfulness of the early traveller Pytheas, who had visited Germany, and whose statements, though the Geographer took every opportunity of discrediting them, are now generally accepted as trustworthy, he would have had much more to communicate. A map of Ancient Germany will be found the best general commentary on this passage.

3. Ἔστι δὲ τὰ μὲν πρῶτα μέρη τῆς χώρας ταύτης τὰ πρὸς τῷ Ῥήνῳ μέχρι τῶν ἐκβολῶν ἀπὸ τῆς πηγῆς ἀρξαμένους· σχεδὸν δὲ τι καὶ τοῦτ' ἔστι τὸ ἐσπέριον τῆς χώρας πλάτος, ἢ ποταμία πᾶσα. ταύτης δὲ τὰ μὲν εἰς τὴν Κελτικὴν μετήγαγον

The Rhine the western boundary.

3. σχεδὸν δὲ τι: 'the valley of the Rhine in its entire length just corresponds to the width of Germany on its western side.'

4. εἰς τὴν Κελτικὴν μετήγαγον: the Ubii crossed the Rhine and were established on its left bank under the auspices of Agrippa in

the time of Augustus: see 4. 3. 4 Οὔβιοι . . . οὓς μετήγαγεν Ἀγρίππας ἐκόντας εἰς τὴν ἐντὸς τοῦ Ῥήνου: and Tac. *Ann.* 12. 27, who, speaking of Agrippina at Oppidum Ubiorum (*Cologne*), says 'forte acciderat ut eam gentem Rheno transgressam avus Agrippa in fidem acciperet.'

Ῥωμαῖοι, τὰ δ' ἔφθη μεταστάντα εἰς τὴν ἐν βάθει χώραν, καθάπερ Μαρσοί· λοιποὶ δ' εἰσὶν ὀλίγοι καὶ τῶν Σουγάμβρων μέρος. μετὰ δὲ τοὺς παραποταμίους τᾶλλά ἐστιν ἔθνη τὰ μεταξὺ τοῦ Ῥήνου καὶ τοῦ Ἄλβιος ποταμοῦ, ὃς παράλληλός πως ἐκείνῳ ρεῖ πρὸς τὸν ὠκεανόν, οὐκ ἐλάττω χώραν διεξιῶν 5 ἥπερ ἐκείνος. εἰσὶ δὲ μεταξὺ καὶ ἄλλοι ποταμοὶ πλωτοὶ (ὧν ἐν τῷ Ἀμασίᾳ Δροῦσος Βρουκτέρους κατεναυμάχησε), ῥέοντες ὠσαύτως ἀπὸ νότου πρὸς βορρᾶν καὶ τὸν ὠκεανόν. ἐξήρται γὰρ ἡ χώρα πρὸς νότον καὶ συνεχῆ ταῖς Ἄλπεσι ποιεῖ ράχιν τινὰ πρὸς ἕω τεταμένην, ὡς ἂν μέρος οὔσαν τῶν Ἄλπεων· καὶ 10 δὴ καὶ ἀπεφήναντό τινες οὕτως διὰ τε τὴν λεχθεῖσαν θέσιν καὶ διὰ τὸ τὴν αὐτὴν ὕλην ἐκφέρειν· οὐ μὴν ἐπὶ τοσοῦτό γε ὕψος ἀνίσχει τὰ ταύτη ὄρη. ἐνταῦθα δ' ἐστὶν ὁ Ἐρκύνιος ὄρυμνος καὶ τὰ τῶν Σοήβων ἔθνη, τὰ μὲν οἰκοῦντα ἐντὸς τοῦ ὄρυμοῦ, ἐν οἷς ἐστὶ καὶ τὸ Βουίαμον τὸ τοῦ Μαρβοδίου βασι- 15 λειον, εἰς ὃν ἐκείνος τόπον ἄλλους τε μετανέστησε πλείους καὶ

7. **κατεναυμάχησε**: this defeat of the Bructeri, which is not mentioned by any other author, may have taken place in 12 B. C., when Drusus made an expedition as far as the ocean.

13. ὁ **Ἐρκύνιος ὄρυμνος**: Hercynia Silva was at this time a general name for the mountains of southern and central Germany, commencing from the Black Forest. 'Its relics remain in the Black Forest, the forests of the Hartz, and the woods of Westphalia and Nassau'; Elton, *Origins*, p. 51.

15. **Βουίαμον**: 'Boiohoemum' in Vell. Pat. 2. 109; 'Boihaemum' in Tac. *Germ.* 28; the name means 'home of the Boii,' Boienheim, Böhheim, i.e. Bohemia. In Caesar's time the Boii, among other Celtic tribes, held the lands south of the Hercynian Forest, but during Augustus' reign a great southward migration of the Teutonic race into

this district took place. So Tacitus says (*loc. cit.*): 'Inter Hercyniam silvam Rhenumque et Moenum amnes Helvetii, ulteriora Boii, Gallica utraque gens, tenuere. Manet adhuc Boihaemi nomen signatque loci veterem memoriam quamvis mutatis cultoribus.'

**Μαρβοδίου**: the relation in which Maroboduus stood to the Romans is described in Tac. *Ann.* Book 2; and it is noticeable that, while contemporaries, like Strabo and Velleius Paterculus, say nothing about a treaty between these two powers, its existence is clearly implied by Tacitus, who represents Tiberius as saying (ch. 26), 'Sic (i. e. by means of negotiations) Suebos regemque Maroboduum pace obstrictum'; and in chs. 45, 46 a 'foedus' and 'conditiones' are mentioned. See Nitsch, *Geschichte des deutschen Volkes*, p. 34.

δὴ καὶ τοὺς ὁμοιοθενοὺς ἑαυτῶν Μαρκομάνους. ἐπέστη γὰρ τοῖς Maroboduus.  
 πράγμασιν οὗτος ἐξ ἰδιώτου μετὰ τὴν ἐκ Ῥώμης ἐπάνοδοσιν  
 ῥέος γὰρ ἦν ἐνθάδε καὶ εὐεργετεῖτο ὑπὸ τοῦ Σεβαστοῦ, ἐπαυελ-  
 θῶν δὲ ἐδυνάστευσε καὶ κατεκτήσατο πρὸς οἷς εἶπον Λουγίους  
 5 τε, μέγα ἔθνος, καὶ Ζούμους καὶ Γούτυνας καὶ Μουγίλωνας καὶ  
 Σιβίλους καὶ τῶν Σοήβων αὐτῶν μέγα ἔθνος, Σέμιωτας. πλὴν  
 τά γε τῶν Σοήβων, ὡς ἔφην, ἔθνη τὰ μὲν ἐντὸς οἰκεῖ, τὰ δὲ  
 ἐκτὸς τοῦ ὄρου, ὅμορα τοῖς Γέταις. μέγιστον μὲν οὖν τὸ  
 τῶν Σοήβων ἔθνος· διήκει γὰρ ἀπὸ τοῦ Ῥήνου μέχρι τοῦ  
 10 Ἄλβιος· μέρος δὲ τι αὐτῶν καὶ πέραν τοῦ Ἄλβιος νέμεται,  
 καθάπερ Ἐρμόνδοροι καὶ Λαγκόβαρδοι· ἡνὶ δὲ καὶ τελείως εἰς  
 τὴν περὰ τὴν οὐδὲν γε ἐκπεπτόκασι φεύγοντες. κοινὸν δ' ἐστὶν Migrations  
of tribes.  
 ἅπασιν τοῖς ταύτη τὸ περὶ τὰς μεταναστάσεις εὐμαρὲς διὰ τὴν  
 λιτότητα τοῦ βίου καὶ διὰ τὸ μὴ γεωργεῖν μηδὲ θησαυρίζειν,  
 15 ἄλλ' ἐν καλυβίοις οἰκεῖν ἐφήμερον ἔχουσι παρασκευὴν τροφῆ  
 δ' ἀπὸ τῶν θρεμμάτων ἢ πλείστη καθάπερ τοῖς νομάσιν, ὥστ'  
 ἐκείνους μιμούμενοι τὰ οἰκεία ταῖς ἀρμαμάξαις ἐπάραντες ὅπη  
 ἂν δόξη τρέπονται μετὰ τῶν βοσκημάτων. ἄλλα δ' ἐνδεέστερά  
 ἐστὶν ἔθνη Γερμανικὰ Χηροῦσκοί τε καὶ Χάττοι καὶ Γαμα-

3. ἐνθάδε: from this expression it has been argued that this passage was written in Rome; but Strabo uses both ἐνθάδε and δεῦρο, not only of the place at which he was composing his work, but also of the place of which he was speaking at the time: e. g. 3. 5. 5, of the Straits of Gibraltar, τὰς Συμπληγάδας ἐνθάδε μεταφέρουσί τινες. See Gen. Introd. p. 25, and Häbler's remarks in *Hermes*, vol. 19, pp. 235-241, where numerous other instances are given.

4. Λουγίους τε, μέγα ἔθνος: cp. Tac. *Germ.* 43: 'Dirimit enim scinditque Suebiam continuum montium jugum, ultra quod plurimae gentes agunt, ex quibus latissime patet Lugiorum nomen in plures civitates diffusum.'

5. Ζούμους: for the emendations which have been proposed for this and several other names of tribes in this passage, see C. Müller's *Index Var. Lect.* p. 981.

Γούτυνας: if this, which is Cluver's conjecture for Βούτυνας of the MSS., is the right reading, these are the ancestors of the Goths.

6. πλὴν: 'only, while some tribes of the Suevi, as I have said, dwell within the forest, others dwell outside it.'

8. ὅμορα τοῖς Γέταις: 'bordering on Dacia'; cp. 7. 3. 1.

15. καλυβίοις: wigwams, like those of the Gauls and Britons, which are described in 4. 4. 3, No. 17, and 4. 5. 2, No. 18.

βριοῖοι καὶ Χαττουάριοι· πρὸς δὲ τῷ ὠκεανῷ Σούγαμβροὶ τε καὶ Χαῦβοι καὶ Βρούκτεροι καὶ Κίμβροι Καῦκοί τε καὶ Καοῦλκοι καὶ Καμφιανοὶ καὶ ἄλλοι πλείους. ἐπὶ ταῦτα δὲ τῷ Ἄμασίᾳ φέρονται Βίσουργίς τε καὶ Λουπίας ποταμός, διέχων Ῥήνου περὶ ἑξακοσίους σταδίους, ῥέων διὰ Βρουκτέρων τῶν ἐλατ- 5 τόνων. ἔστι δὲ καὶ Σάλας ποταμός, οὗ μεταξὺ καὶ τοῦ Ῥήνου πολεμῶν καὶ κατορθῶν Δροῦσος ἐτελεύτησεν ὁ Γερμανικός. ἐχειρώσατο δ' οὐ μόνον τῶν ἐθνῶν τὰ πλείστα, ἀλλὰ καὶ τὰς ἐν τῷ παράπλῳ νήσους, ὧν ἔστι καὶ ἡ Βυρχανίς, ἣν ἐκ πολιορκίας εἴλεε.

Visurgis  
(Weser).  
Lupia  
(Lippe).

NO. 35.—THE TRIUMPHAL PROCESSION OF GERMANICUS.

(VII. 1. 4.)

Every detail is valuable which throws light on the history of Arminius—‘the man, but for whose heroism and skill Germany would not now be Germany, nor England England; the general, who stemmed once and for ever the full tide of Roman conquest in the hey-day of the early empire.’ Tacitus, who carefully narrates the campaigns of Germanicus that led up to this triumph, has described the triumphal procession itself in brief words; and while his eyes are fixed on his hero, the Roman general, he forgets to mention, except collectively, the German captives. Hence we learn nothing from him in this connexion about the fortunes of Arminius’ relations, who had either surrendered themselves to the Romans, or had been made prisoners by them. This omission is

3. ἐπὶ ταῦτα δὲ τῷ Ἄμασίᾳ: ‘in the same direction as the Ems.’ Strabo seems to be in error with regard to the Lippe, since it is a tributary of the Rhine, and does not reach the German Ocean, like the Ems and the Weser.

5. Βρουκτέρων τῶν ἐλαττόνων: the division into greater and lesser is found in several other German tribes. The greater Bructeri seem

to have dwelt on the east, the lesser on the west of the Ems, extending as far as the Lippe and beyond it: *Dict. Geogr.* art. Bructeri.

6. Σάλας ποταμός: the Saale in Thuringia, a tributary of the Elbe.

7. ἐτελεύτησεν: he was killed by a fall from his horse in 9 B. C.

9. Βυρχανίς: now Borkum, an island off the mouth of the Ems.



supplied by the following passage of Strabo. Unfortunately, the names of several of them, as they have come down to us in his text, like those of some of the German tribes which are here mentioned, are doubtfully genuine. On the question whether Strabo himself was present at this procession see Gen. Introd., p. 27.

4. Γνώριμα δὲ ταῦτα κατέστη τὰ ἔθνη πολεμοῦντα πρὸς German  
 'Ρωμαίους, εἴτ' ἐνδιδόντα καὶ πάλιν ἀφιστάμενα ἢ καὶ καταλεί- tribes.  
 ποντα τὰς κατοικίας· κὰν πλείω δὲ γνώριμα ὑπήρξεν, εἰ  
 ἐπέτρεπε τοῖς στρατηγοῖς ὁ Σεβαστὸς διαβαίνειν τὸν Ἄλβιν  
 5 μετιούσι τοὺς ἐκέῖσε ἀπανισταμένους. νυνὶ δ' εὐπορότερον  
 ὑπέλαβε στρατηγεῖν τὸν ἐν χερσὶ πόλεμον, εἰ τῶν ἔξω τοῦ  
 Ἄλβιος καθ' ἡσυχίαν ὄντων ἀπέχοιτο καὶ μὴ παροξύνει πρὸς  
 τὴν κοινωσίαν τῆς ἔχθρας. ἤρξαντο δὲ τοῦ πολέμου Σούγαμ-  
 βροι πλησίον οἰκοῦντες τοῦ Ῥήνου, Μέλωνα ἔχοντες ἡγεμόνα·  
 10 κακέλιθει ἤδη διεδέχοιτο ἄλλοτ' ἄλλοι δυναστεύοιτες καὶ κατα-  
 λυόμενοι, πάλιν δ' ἀφιστάμενοι, προδιδόντες καὶ τὰ ὄμηρα καὶ  
 τὰς πίστει. πρὸς αὐς ἡ μὲν ἀπιστία μέγα ὄφελος, οἱ δὲ  
 πιστευθέντες τὰ μέγιστα κατέβλαψαν, καθάπερ οἱ Χηροῦσκοι  
 καὶ οἱ τούτοις ὑπήκοοι, παρ' οἷς τρία τάγματα Ῥωμαίων μετὰ  
 15 τοῦ στρατηγοῦ Οὐάρου Κοιυτιλλίου παρασποριθηθέντα ἀπόλετο  
 ἔξ ἐνέδρας. ἔτισαν δὲ δίκας ἅπαντες καὶ παρέσχον τῷ νεωτέρῳ  
 Γερμανικῷ λαμπρότατον θρίαμβον, ἐν ᾧ ἔθριαμβεύθη τῶν Triumph of  
 ἐπιφανεστάτων ἀνδρῶν σώματα καὶ γυναικῶν, Σεγιμοῦντός τε Germani-  
 cus.

10. διεδέχοντο: Coray's correction for διεῖχον of the MSS.

16. τῷ νεωτέρῳ Γερμανικῷ: so called to distinguish him from his father Drusus, who also bore the title of Germanicus.

17. λαμπρότατον θρίαμβον: the date of Germanicus' triumph, as we learn from Tacitus (*Ann.* 2. 41), was May 26, 17 A. D. The Roman historian's description is—'vecta spolia, captivi, simulacra montium, fluminum, proeliorum'; and of the general himself he says—'augebat intuitum visus eximia ipsius spe-

cies currusque quinque liberis onustus.' Medals commemorating this triumph are still extant; one is figured in *Dict. Biogr.* vol. 2, p. 262.

18. Σεγιμοῦντος: the passages in the second book of the *Annals* of Tacitus which introduce the relations of Arminius here mentioned are (ch. 55)—'Spes incesserat dissidere hostem in Arminium ac Segestem, insignem utrumque perfidia in nos aut fide . . . Segestes quamquam consensu gentis in bellum tractus discors manebat, auctis

Σεγέστου υἱός, Χηρούσκων ἡγεμών, καὶ ἀδελφὴ αὐτοῦ, γυνὴ δ' Ἀρμενίου τοῦ πολεμαρχήσαντος ἐν τοῖς Χηρούσκοις ἐν τῇ πρὸς Οὔραρον Κουιντίλλιον παρασπονδήσει καὶ νῦν ἐτι συνέχοντος τὸν πόλεμον, ὄνομα Θουσνέλδα, καὶ υἱὸς τριετῆς Θουμέλικος· ἐτι δὲ Σεσίθακος, Σεγμήρου υἱὸς τῶν Χηρούσκων ἡγεμόνος, καὶ 5 γυνὴ τούτου Ῥαμῖς, Οὐκρομήρου θυγάτηρ ἡγεμόνος Χάττων,

privatim odiis, quod Arminius filiam ejus alii pactam rapuerat.' When Arminius proceeded to attack his father-in-law, and Segestes sought aid from the Romans, we are told (ch. 57)—'addiderat Segestes legatis filium, nomine Segimundum: sed juvenis conscientia cunctabatur. quippe anno quo Germaniae descivere sacerdos apud aram Ubiorum creatus ruperat vittas, profugus ad rebelles. adductus tamen in spem clementiae Romanae pertulit patris mandata benigneque exceptus cum praesidio Gallicam in ripam missus est. Germanico pretium fuit convertere agmen, pugnatumque in obsidentes, et ereptus Segestes magna cum propinquorum et clientium manu. inerant feminae nobiles, inter quas uxor Arminii eademque filia Segestis, mariti magis quam parentis animo, neque evicta in lacrimas neque voce supplex, compressis intra sinum manibus gravidum uterum intuens.' Of Arminius' child, whom Strabo calls Thumelicus, we read (ch. 58)—'Arminii uxor virilis sexus stirpem edidit: educatus Ravennae puer quo mox ludibrio conflictatus sit, in tempore memorabo.' As the notice which is here promised is not to be found in Tacitus' extant works, it probably was introduced in one of the lost books. Finally of Segimerus and his son we are told (ch. 71)—'Jam Stertinius, ad accipiendum in dedicationem Segimerum fratrem Segestis praemissus, ipsum et filium ejus in civitatem Ubiorum

perduxerat. data utrique venia, facile Segimero, cunctantius filio, quia Quintilii Vari corpus inclusisse dicebatur.' What Strabo mentions with regard to Segimundus, that he was conducted as a prisoner in the triumph, confirms Tacitus' statement that, though he was favourably received by the Romans ('benigne exceptus'), he was nevertheless placed under a guard ('cum praesidio').

3. νῦν ἐτι συνέχοντος: as Arminius died in 19 A. D., and Strabo lived until a later period (see Gen. Introd. p. 4), we must conclude that he did not subsequently revise this part of his work.

4. Θουσνέλδα: this, and the two following names, Thumelicus and Sesithacus, do not appear to be Teutonic in their present form. Messrs. Vigfusson and York Powell, in their 'Grimm Centenary' volume, p. 15, are of opinion that in Thusnelda, the latter part is the same as 'hild' in Brunhild, &c., but that the former part is probably a corruption; that Thumelicus may be a nickname or pet name, given to the child by the Romans, as that of Italicus was at a later time to a descendant of Arminius' brother Flavus (Tac. Ann. 11. 16); and that Sesithacus possibly stands for Segisdag.

τριετῆς: the child was really only two years old at this time, for he was not yet born in 15 A. D., when his mother fell into the hands of the Romans.

καὶ Δευδόριξ, Βαιτόριγος τοῦ Μέλωνος ἀδελφοῦ υἱός, Σούγαμβρος. Σεγέστης δὲ ὁ πενθερὸς τοῦ Ἀρμενίου καὶ ἐξ ἀρχῆς διέστη πρὸς τὴν γνῶμην αὐτοῦ καὶ λαβῶν καιρὸν ἠντομόλησε καὶ τῷ θρήναμβῳ παρῆν τῶν φιλτάτων, ἐν τιμῇ ἀγόμενος. ἐπόμ-  
 5 πευσε δὲ καὶ Λίβης τῶν Χάττων ἱερεύς, καὶ ἄλλα δὲ σώματα ἐπομπεύθη ἐκ τῶν πεποροθημένων ἐθνῶν, Καούλκων Καμφανῶν Βρουκτέρων Οὐσίπων Χηρούσκων Χάττων Χαττουαρίων Λανδῶν Τουβαττίων. διέχει δὲ τοῦ Ἄλβιος ὁ Ῥήμος περὶ τρισχιλίουσ σταδίουσ, εἴ τις εὐθυπορούσας ἔχοι τὰσ ὁδοῦσ· νυνὶ δὲ διὰ  
 10 σκολιάσ καὶ ἐλώδουσ καὶ ὄρυμῶν κυκλοπορεῖν ἀνάγκη.

NO. 36.—THE SOURCES OF THE DANUBE AND THE RHINE.

(VII. 1. 5.)

One of the most remarkable features in the geography of Europe is the nearness of the upper courses of its two principal rivers, the Danube and the Rhine. The sources of these are, indeed, 80 miles apart, and, as Strabo observes, the Lake of Constance (Brigantinus Lacus) intervenes between them; but Donaueschingen in the Black Forest, where the Danube rises, is less than 35 miles distant from the stream of the Rhine.

5. Ὁ δὲ Ἐρκύνιος ὄρυμὸς πυκνότερός τε ἐστὶ καὶ μεγάλος δεινὸρος ἐν χωρίοις ἐρυμοῖσ κύκλον περιλαμβάνων μέγαν, ἐν μέσῳ δὲ ἴδρυται χώρα καλῶσ οἰκεῖσθαι δυναμένη, περὶ ἧσ εἰρήκαμεν. ἐστὶ δὲ πλησίον αὐτῆσ ἢ τε τοῦ Ἰστρου πηγὴ καὶ  
 15 ἢ τοῦ Ῥήμου καὶ ἢ μεταξὺ ἀμφοῖν λίμνη καὶ τὰ ἔλη τὰ ἐκ τοῦ Ῥήμου διαχεόμενα. ἐστὶ δ' ἡ λίμνη τὴν μὲν περίμετρον στα-

Hercynian forest.

Sources of Danube and Rhine

1. Δευδόριξ: the same name as Theodoric.

11. Ἐρκύνιος ὄρυμὸς: see note on 7. 1. 3, No. 34.

13. χώρα καλῶσ οἰκεῖσθαι δυνα-

μένη: the upland country in the neighbourhood of the Alps; cp. 4. 6. 9.

15. τὰ ἔλη: the Untersee, where the Rhine expands below Constance.

Brigan- δίων πλειόνων ἢ πεντακοσίων, διάρμα δὲ ἐγγὺς διακοσίων. ἔχει  
 tinus Lacus δὲ καὶ νῆσον, ἣ ἔχρησато ὀρμητηρίῳ Τιβέριος ναυμαχῶν πρὸς  
 (*Lake of* Οὐνδολικούς. νοτιωτέρα δ' ἐστὶ τῶν τοῦ Ἰστρου πηγῶν καὶ  
*Constance*). αὕτη, ὥστ' ἀνάγκη τῶ ἐκ τῆς Κελτικῆς ἐπὶ τὸν Ἐρκύνιον  
 δρυμὸν ἰόντι πρῶτον μὲν διαπερᾶσαι τὴν λίμνην, ἔπειτα τὸν 5  
 Ἰστρου, εἴτ' ἤδη δι' εὐπετεστέρων χωρίων ἐπὶ τὸν δρυμὸν τὰς  
 προβάσεις ποιείσθαι δι' ὀροπεδίων. ἡμερήσιον δ' ἀπὸ τῆς  
 λίμνης προελθὼν ὁδὸν Τιβέριος εἶδε τὰς τοῦ Ἰστρου πηγάς.

NO. 37.—ICE OF THE PALUS MAEOTIS.

(VII. 3. 18.)

The intense cold of the region to the north of the Euxine was almost as proverbial in ancient times as, for a somewhat different reason, a 'Crimean winter' has become in our own day. Herodotus dilates upon it (4. 28), and notices the fact which Strabo here mentions, that the Cimmerian Bosphorus was frozen over, and could be traversed by waggons. Similarly Virgil, in a well-known passage in which he depicts the rigours of winter (*Georg.* 3. 349 foll.), has chosen the 'Maeotia unda' and the lands in its neighbourhood as the scene of his description.

Region  
 north of  
 the Euxine.

18. Ἄπασα δ' ἡ χώρα δυσχείμερός ἐστι μέχρι τῶν ἐπὶ  
 θαλάττῃ τόπων τῶν μεταξὺ Βορυσθενους καὶ τοῦ στόματος τῆς 10

1. πεντακοσίων: this is substituted by Meineke for τριακοσίων of the MSS., which it is impossible for Strabo to have written, since he says that the lake was nearly 200 stades across.

2. νῆσον: probably the island of Reichenau in the Untersee. The campaign against the Vindelici here spoken of is that conducted by Drusus and Tiberius in 15 B.C., which is referred to by Horace, *Od.* 4. 4. 17 'Videre Raeti bella sub Alpibus | Drusum gerentem

Vindelici'; cp. *Od.* 4. 14. 14. On that occasion, 'Tiberius, ascending the valley of the Rhine, had reached the Lake of Constance, and had there launched a flotilla, with which he surprised the enemy in quarters where he least expected to be assailed'; Merivale, *Roman Empire*, 4. p. 200.

7. ἡμερήσιον: from the Lake of Constance to Donaueschingen it is somewhat more than 30 miles in a direct line.

Μαιώτιδος· αὐτῶν δὲ τῶν ἐπὶ θαλάττῃ τὰ ἀρκτικώτατα τό τε  
 στόμα τῆς Μαιώτιδος καὶ ἔτι μᾶλλον τὸ τοῦ Βορυσθέου καὶ  
 ὁ μυχὸς τοῦ Ταμυράκου κόλπου, τοῦ καὶ Καρκιίτου, καθ' ὃν ὁ  
 ἰσθμὸς τῆς μεγάλης χειρρονήσου. δηλοῖ δὲ τὰ ψύχη, καίπερ ἐν Cold in  
 5 πεδίοις οἰκούντων· ὄνους τε γὰρ οὐ τρέφουσι (δύσριγον γὰρ τὸ winter.  
 ζῶον), οἳ τε βόες οἱ μὲν ἄκερω γεννῶνται, τῶν δ' ἀπορριῶσι  
 τὰ κέρατα (καὶ γὰρ τοῦτο δύσριγον τὸ μέρος), οἳ τε ἵπποι μικροί,  
 τὰ δὲ πρόβατα μεγάλα· ῥήττονται δὲ χαλκαὶ ὑδρίαί, τὰ δ'  
 ἐνόντα συμπήττεται. τῶν δὲ πάγων ἢ σφοδρότης μάλιστα ἐκ  
 10 τῶν συμβαινόντων περὶ τὸ στόμα τῆς Μαιώτιδος δῆλός ἐστιν.  
 ἀμαξεύεται γὰρ ὁ διάπλους ὁ εἰς Φαναγόρειαν ἐκ τοῦ Παντι- A highway  
 καπαίου, ὥστε καὶ πλοῦν εἶναι καὶ ὁδόν· Νεοπτόλεμον δὲ φασὶ on the ice.

3. τοῦ Ταμυράκου κόλπου: now the gulf of Perekop.

4. τῆς μεγάλης χειρρονήσου: the Tauric Chersonese, now the Crimea.

6. ἄκερω γεννῶνται: this is also mentioned by Herodotus, 4. 29, but the cold was certainly not the cause; see Rawlinson's note *ad loc.*

8. ῥήττονται δὲ χαλκαὶ ὑδρίαί: the cause of this is probably to be found in the freezing of the contents, which is mentioned in the following clause. Virgil mentions the same thing as happening; *Georg.* 3. 363 'Aeraque dissiliunt vulgo.' In an earlier part of his work (2. 1. 16) Strabo quotes from Eratosthenes an epigram on a vessel that was broken in this way, and was afterwards dedicated in the temple of Asclepius at Panticapaeum (Kertch):—*εἴ τις ἄρ' ἀνθρώπων μὴ πείθεται οἷα παρ' ἡμῶν | γίγνεται, εἰς τήνδε γνώτω ἰδῶν ὑδρίαν | ἦν οὐχ ὡς ἀνάθημα θεοῦ καλόν, ἀλλ' ἐπίδειγμα | χειμῶνος μεγάλοιο θῆχ' ἱερέως Στράτιος.*

11. ὁ διάπλους: the width of the Cimmerian Bosphorus (Straits of Kertch) in its narrowest part is hardly 4 miles, but from Panti-

capaeum on its western to Phanagoria on its eastern side the distance was 15 miles.

12. ὥστε καὶ πλοῦν εἶναι καὶ ὁδόν: πλοῦν is Coray's emendation of *πλόν* of the MSS.; thus πλοῦν and ὁδόν represent the condition of the strait in summer and winter respectively, as Virgil says (*Georg.* 3. 361)—'Undaque jam tergo ferratos sustinet orbis, | Puppibus illa prius, patulis nunc hospita plaustris.' The contrast is such as Strabo appears to affect; so he says of places like the basin of the Copaic lake—*τοὺς αὐτοὺς τόπους ποτὲ μὲν πλείσθαι ποτὲ δὲ πεξεύεσθαι*; 9. 2. 16. These remarks seem a sufficient answer to Madvig's objection (*Advers. Crit.*, p. 549): 'Atqui mari glacie constricto nullus est plous,' though his emendation of the passage, *ὥστε καὶ καπηλείον εἶναι καθ' ὁδόν*—'so great is the number of persons who drive across, that a tavern is set up on the way'—is ingenious, and is approved by Cobet.

Νεοπτόλεμον: one of the generals who took part in the expedition—mentioned also in 7. 3. 17 and 7. 4. 7—which was sent by Mithridates the Great to the assist-



τὸν τοῦ Μιθριδάτου στρατηγὸν ἐν τῷ αὐτῷ πόρῳ θέρους μὲν γαυμαχία περιγεῖσθαι τῶι βαρβάρων, χειμῶνος δ' ἵππομαχία. ὄρυκτοὶ τέ εἰσιν ἰχθύες οἱ ἀποληφθέντες ἐν τῷ κρυστάλλῳ τῇ προσαγορευομένῃ γαγγάμῃ, καὶ μάλιστα οἱ ἀντακαῖοι, δελφῖσι πάρισοι τὸ μέγεθος. φασὶ δὲ καὶ τὴν ἄμπελον ἐν τῷ Βοσπόρῳ 5 κατορύττεσθαι χειμῶνος, ἐπαμώντων πολὺ τῆς γῆς. λέγεται δὲ καὶ τὰ καύματα σφοδρὰ γίνεσθαι, τάχα μὲν τῶν σωματῶν ἀηθιζομένων, τάχα δὲ τῶν πεδίων ἀνηνεμοῦντων τότε, ἢ καὶ τοῦ πάχους τοῦ ἀέρος ἐκθερμαινομένου πλέον, καθάπερ ἐν τοῖς νέφεσιν οἱ παρήλιοι ποιοῦσιν.

Heat in  
summer.

15

ance of the Greeks of Panticapaeum: see Mahaffy's *Greek World under Roman Sway*, pp. 88, 89.

3. ὄρυκτοὶ τέ εἰσιν: 'they are obtained by digging'; see note on 4. 1. 7, No. 15. Juvenal (4. 42) speaks of the fish, 'quos operit glacies Maeotica'; but Ovid goes further, and describes them as being, partly at least, imbedded in the ice; *Trist.* 3. 10. 49, 50 'Vidimus in glacie pisces haerere ligatos: | et pars ex illis tum quoque viva fuit.' Strabo seems here to imply that they were imbedded alive. On the interesting question whether these statements of ancient authors have any foundation in fact, Prof. Ray Lankester writes to me as follows: - 'There is in my opinion sufficient evidence that fish not unfrequently survive after being frozen with the water in which they occur into solid blocks of ice, they themselves becoming firm and hard. I should add that, whilst I do not doubt that *some* fish often survive freezing, a vast number are *killed* by frost. Whether some species are more resistant than others to cold is not properly known.' It is difficult for any one, who carefully estimates the facts mentioned in the letters on this subject in *Nature*, vol. 43, pp. 391, 440, 464, 516, to deny

that fish can survive enclosure in solid ice during a period of several months.

4. γαγγάμη: a small round net; the form of the word is γάγγαμον in Aesch. *Ag.* 361 μέγα δουλείας γάγγαμον. Casaubon interpreted γαγγάμη to mean a 'pick,' which would suit the meaning here better, but in Oppian, *Halieut.* 3. 81, it is certainly a net. According to the description here given, it would seem that the ice was first broken, and the fish then extracted with a net.

ἀντακαῖοι: a kind of sturgeon. Herodotus speaks of them (4. 53) as being large fishes, suitable for salting, which are found in the Borysthenes.

6. κατορύττεσθαι: this custom, and the victory of Mithridates' general, are mentioned also in 2. 1. 16.

7. τὰ καύματα: 'In these countries there are really but two seasons; you pass from intense cold to a Senegal heat'; De Hell, quoted by Rawlinson on Herod. 4. 28.

10. οἱ παρήλιοι: 'mock-suns': Strabo seems to have regarded mock-suns as heating the clouds owing to their density; hence he argues, that similarly in these regions the heat may be caused by the density of the

NO. 38.—THE THRACIAN BOSPORUS; TUNNY-FISHING IN THE GOLDEN HORN.

(VII. 6. 1, 2.)

The tunny was formerly, and is to some extent at the present day, an important element of food in the Mediterranean. With regard to the migration of these fishes the prevailing view of naturalists in antiquity was, that they came from the Ocean, and skirting the coasts of Spain, Gaul, Italy, Sicily and Greece, passed through the Propontis and the Black Sea to the Palus Maeotis, and that after the breeding season they returned by the shores of Asia Minor and Africa. In accordance with this view, Strabo notices the passage of the shoals from the outer sea to Sicily along the southern coast of Spain (3. 2. 7) and the shore of Etruria, where there were look-out stations (*θυνησκοπεΐα*) at Populonia and Cosa (5. 2. 6, 8), until the Straits of Messina were reached; there they were hemmed into a narrow space, and became the prey of the sword-fish. The capture of the latter fish on these occasions by the natives is graphically described in a passage quoted from Polybius in 1. 2. 16. Modern authorities, on the other hand, maintain that the Mediterranean, and not the Atlantic, is the special home of the tunny; and that though the shoals passed, and still pass, along the coasts just mentioned, so that fisheries exist at the present day at the same points as formerly, yet no great migration took place along the whole area, and that they bred at different spots, and not only in the Palus Maeotis. Still there is no doubt that that piece of water was their chief breeding-place for the east of the Mediterranean, and that Strabo is accurate in his account of their migration, after the breeding season, along the north coast of Asia Minor, and through the Bosphorus to the Aegean. The early date at which tunnies were caught in the neighbourhood of the

air. Aristotle considered that mock-suns were associated with a dense atmosphere; *Meteorol.* 3. 6. 5 ὁ δὲ παρήλιος [γίνεται] ὅταν ὅτι μάλιστα ὕμαλός ᾗ ὁ ἀήρ καὶ πικνὸς ὁμοίως. He also speaks of Bosphorus (*Panticapaeum*) as especially noted for

this phenomenon; *ibid.*, 3. 2. 6 μεσουρανούντος δὲ [τοῦ ἡλίου] σπάνιόν τι γέγονεν, ὅσον ἐν Βοσπόρῳ ποτὲ συνέπεσεν· δι' ὅλης γὰρ τῆς ἡμέρας συννασχόντες δύο παρήλιοι διετέλεσαν μέχρι δυσμῶν.

Hellespont is proved by the vertebrae of that fish having been found in Dr. Schliemann's 'third city' at Hissarlik. Full information on this subject will be found in Rhode's monograph, *Thynnorum captura*, 1890.

The  
Thracian  
Bosporus.

1. Αἱ δὲ Κυάνεια πρὸς τῷ στόματι τοῦ Πόντου εἰσὶ δύο νησιδία, τὸ μὲν τῇ Εὐρώπῃ προσεχὲς τὸ δὲ τῇ Ἀσίᾳ, πορθμῶ διειργόμενα ὄσον εἴκοσι σταδίων. τοσοῦτον δὲ διέχει καὶ

1. Αἱ δὲ Κυάνεια: Strabo's statement here is very explicit, that the two Cyanaeae were situated, the one near the European, the other near the Asiatic, shore of the entrance of the Bosporus; and this is confirmed by Dionysius Byzantius in his *Anaplys* (*Geogr. Gr. Minor.*, ed. Müller, vol. 2, p. 71). That writer describes the rock on the Asiatic side, which he says was only visible when the sea was calm. Gillius, the translator of Dionys. Byz., writing in the first half of the sixteenth century, states in his note on this passage that this rock was to be seen above water in his time. It is now submerged, and forms a submarine reef in the bight of Kabakos: see Joanne, *Grèce et Turquie d'Europe*, p. 600. The European Cyanaeae are a group of rocky islets, which lie off the coast on the Thracian side. It would seem from Pliny, *N. H.* 4. 92, and from both the *Periplus Pont. Eux.* of Arrian, and that of the Anonymus (*Geogr. Gr. Minor.*, vol. 1, pp. 401, 422), that the name Cyanaeae was often restricted to the last-named rocks; and this is hardly surprising, when we consider the insignificance of the rocks on the Asiatic side. But, whatever may have been the origin of the legend of the Cyanaeae closing on ships, from which they obtained the name of Symplegades, it is hardly reasonable to suppose, as some have done (Joanne, *ubi supra*),

that this referred to vessels passing, not through the entrance to the straits, but between the European islets. Such a channel is what every mariner would naturally avoid; and in the case of the *Argo*, to the voyage of which the story was originally attached, it lay completely out of the direct course. On this supposition the statement of Herodotus (4. 89) that Darius' fleet sailed through them (*διεκπλώσας*) seems absurd.

3. τοσοῦτον δὲ διέχει: 'these islands are also 20 stades distant from the hieron,' &c.; the conjunctions καὶ . . . καὶ imply that the distances are computed on the two sides of the strait respectively. It may here be remarked, that the measurements of distance which Strabo has given for the Bosporus, if his numbers have been rightly transmitted to us, are very inaccurate. He computes its length as 70 stades—20 from the Cyanaeae to the Hiera, 10 from the Hiera to the ἄκρα, 35 from the ἄκρα to Syce, 5 from Syce to the entrance of the Horn; whereas in reality it is 140 stades, or double that distance. On the other hand, he makes the Golden Horn to penetrate the land for 60 stades, which is nearly double its length. His estimate of 5 stades (in 2. 5. 23 he calls it 4 stades) for the width at the narrowest part, is approximately correct.

τοῦ ἱεροῦ τοῦ Βυζαντίων καὶ τοῦ ἱεροῦ τοῦ Χαλκηδονίων, οὐπὲρ ἐστὶ τοῦ στόματος τοῦ Εὐξείνου τὸ στενώτατον· προΐοντι γὰρ δέκα σταδίους ἄκρα ἐστὶ πενταστάδιον ποιούσα τὸν πορθμόν, εἴτα διίσταται ἐπὶ πλέον καὶ ποιεῖν ἄρχεται τὴν Προποντίδα.

2. Ἀπὸ μὲν οὖν τῆς ἄκρας τῆς τὸ πενταστάδιον ποιούσης ἐπὶ τὸν ὑπὸ τῇ Συκῇ καλούμενον λιμένα στάδιοι πέντε καὶ τριάκοντα, ἐντεῦθεν δ' ἐπὶ τὸ Κέρας τὸ Βυζαντίων πέντε. ἐστὶ δὲ τὸ Κέρας προσεχὴς τῷ Βυζαντίων τείχει κόλπος ἀνέχων ὡς πρὸς δύοσιν ἐπὶ σταδίους ἐξήκοντα ἔοικὼς ἐλάφου κέρατι· εἰς γὰρ πλείστους σχίζεται κόλπους ὡς ἂν κλάδους τινάς, εἰς οὓς ἐμπύπτουσα ἡ πηλαμὺς ἀλίσκεται ῥαδίως διὰ τε τὸ πλῆθος αὐτῆς καὶ τὴν βίαν τοῦ συνελαύνοντος ῥοῦ καὶ τὴν στενότητα τῶν κόλπων, ὥστε καὶ χερσὶν ἀλίσκεσθαι. γεννᾶται μὲν οὖν τὸ ζῷον ἐν τοῖς ἔλεσι τῆς Μαιώτιδος, ἰσχύσαν δὲ μικρὸν ἐκπίπτει διὰ τοῦ στόματος ἀγεληδὸν καὶ φέρεται παρὰ τὴν Ἀσιανὴν ἥονα μέχρι Τραπεζοῦντος καὶ Φαρνακείας· ἐνταῦθα δὲ πρῶτον συνίστασθαι συμβαίνει τὴν θήραν, οὐ πολλὴ δ' ἐστίν·

The Horn.

Migration of tunnies.

1. τοῦ ἱεροῦ τοῦ Βυζαντίων: the two hiera were called the Serapeum and the temple of Zeus Urius; their position is marked at the present day by the two powerful Turkish forts, which command the entrance of the Bosphorus.

2. οὐπὲρ: this is Coray's emendation for ὅπερ, which latter Meineke retains: οὐπὲρ improves both the syntax and the sense; it must be taken in a general sense, 'in which neighbourhood,' because of γὰρ which follows, for the narrowest point, Strabo tells us, is not actually between the hiera, but 10 stades further on—unless, indeed, a distinction is intended to be drawn between the narrowest part of the mouth of the Euxine and the narrowest part of the strait, the former being at the hiera, the latter at the ἄκρα.

3. ἄκρα ἐστὶ: according to the distance given this would be the promontory at the foot of the Giant's Mountain on the Asiatic side.

4. καὶ ποιεῖν ἄρχεται τὴν Προποντίδα: this is certainly erroneous; the Bosphorus throughout 6 miles of its lower course is narrow—narrower in parts than it is above.

7. τὸν ὑπὸ τῇ Συκῇ: the modern Galata.

10. ἐλάφου κέρατι: Strabo uses this similitude also of the harbour of Brundisium, 6. 3. 6, No. 32.

12. πηλαμὺς: a kind of tunny.

17. Φαρνακείας: the tunny-fisheries at this place are mentioned also in 12. 3. 19 ἔχουσα εὐφύϊαν τὴν ἐκ τῆς πηλαμυδείας (πρώτιστα γὰρ ἀλίσκεται ἐνταῦθα τὸ ὄψον τοῦτο): those of Sinope in 12. 3. 11, No. 56.

Fishery at  
Byzantium.

οὐ γάρ πω τὸ προσῆκον ἔχει μέγεθος· εἰς δὲ Σινώπην  
 προΐουσα ὠραιότερα πρὸς τε τὴν θήραν καὶ τὴν ταριχείαν  
 ἐστίν· ἐπειδὴν δὲ ἤδη συνάψῃ ταῖς Κνανέαις καὶ παραλλάξῃ  
 ταύτας, ἐκ τῆς Χαλκηδονιακῆς ἀκτῆς λευκὴ τις πέτρα προπί- 5  
 πτουσα φοβεῖ τὸ ζῶον ὥστ' εὐθὺς εἰς τὴν περαιάν τρέπεσθαι·  
 παραλαβὼν δ' ὁ ἐνταῦθα ῥοῦς, ἅμα καὶ τῶν τόπων εὐφυῶν  
 ὄντων πρὸς τὸ τὸν ἐκεῖ ῥοῦν τῆς θαλάττης ἐπὶ τὸ Βυζάντιον καὶ  
 τὸ πρὸς αὐτῷ Κέρας τετράφθαι, φυσικῶς συνελαύνεται δεῦρο  
 καὶ παρέχει τοῖς Βυζαντίοις καὶ τῷ δήμῳ τῶν Ῥωμαίων  
 πρόσδοον ἀξιόλογον. Χαλκηδόνιοι δ' ἐπὶ τῆς περαιᾶς ἰδρυ- 10  
 μένοι πλησίον οὐ μετέχουσι τῆς εὐπορίας ταύτης διὰ τὸ μὴ  
 προσπελάζειν τοῖς λιμέσιν αὐτῶν τὴν πηλαμύδα· ἥ δὲ καὶ τὸν  
 Ἀπόλλω φασὶ τοῖς κτίσασι τὸ Βυζάντιον ὕστερον μετὰ τὴν  
 ὑπὸ Μεγαρέων Χαλκηδόνος κτίσιν χρηστηριαζομένοις προστάξαι  
 ποιήσασθαι τὴν ἰδρυσιν ἀπεναντίον τῶν τυφλῶν, τυφλοῦς 15  
 καλέσαντα τοὺς Χαλκηδόνιους, ὅτι πρότεροι πλεύσαντες τοὺς  
 τόπους, ἀφέντες τὴν πέραν κατασχεῖν τοσοῦτον πλοῦτον  
 ἔχουσαν, εἴλοντο τὴν λυπροτέραν.

4. λευκὴ τις πέτρα: this rock is also mentioned by Pliny, *N. H.* 9. 50 'saxum miri candoris a vado ad summa perlucens.' Nothing corresponding to it is found at the present day, and the force of the current must under any circumstances have been the principal reason why the course of the shoals was diverted; Rhode, *op. cit.* p. 34. The same writer gives an account, with references to modern authorities, of the *θυνησκοπέα*—called by the Turks 'dalian'—which are erected on the shores of the Bosphorus at the present day.

6. παραλαβὼν: there is an anacoluthon here.

10. πρόσδοον: a strong proof of the value of this fish to the states which took part in its capture is furnished by its being introduced as

an emblem on the coins of as many as twenty cities; Rhode, p. 67.

14. χρηστηριαζομένοις: the story is repeated in this form by Tacitus, *Ann.* 12. 63, but Herodotus attributes the saying about the blindness of the Chalcedonians, not to the Delphic oracle, but to Megabazus; 4. 144.

16. πλεύσαντες τοὺς τόπους: Kramer, following some MSS., inserts *εἰς* after *πλεύσαντες*; and, unless the words can mean 'sailing in these waters,' it seems to be required, for though *πλεῖν* is used with the accus. when water is spoken of, as *πλεῖν θάλασσαν*, this does not seem to be the case when the place to which the voyage is made is referred to. *εἰς* or *ἐς* would easily be omitted after the final syllable of *πλεύσαντες*.







## NO. 39.—ACTIUM AND NICOPOLIS.

(VII. 7. 6.)

The locality, which was the scene of the naval engagement that decided the fate of the Roman world, was hardly less remarkable than the battle itself. The land-locked Ambracian gulf is separated from the Ionian Sea by two promontories, one of which projects northwards from Acarnania and terminates in the low headland of Actium, while the other extends southwards from Epirus to meet it, and at the present day bears on its extremity the Albanian town of Prevesa. The diagonal strait which intervenes between these two headlands is only half a mile in width, and before the gulf itself is entered from it another lake-like piece of water has to be passed, which is enclosed on the inner side by other promontories a mile and a half apart. It was in this basin (now called the Bay of Prevesa) that Antony's fleet was stationed, and the passage of the strait was guarded by his vessels; but the battle took place at the entrance of the strait on the side towards the open sea, when Antony was trying to make his escape. The camp of Antony was established at Actium, while that of Augustus occupied the low isthmus, which joins the northern peninsula to the mainland of Epirus about three miles from Prevesa. This isthmus is about a mile and a half wide at its narrowest part (Strabo, 7. 7. 5, is in error in giving the width as 60 stades), and here, in commemoration of his victory, Augustus built on the site of his camp the city of Nicopolis, of which extensive ruins now remain, though the place has been much altered by reconstruction, probably in the time of Justinian. The high ground to the north of it, which commands a view both of the inner and the outer seas and of the strait itself, was the position of Augustus' own tent; and on the site of this, as Dio Cassius tells us (51. 1. 3 τὸ χωρίον ἐν ᾧ ἐσκήνησε: cp. 50. 12. 4), he laid out the sanctuary of Apollo, which Strabo mentions in this passage. Of the two harbours of Nicopolis, which are spoken of in the preceding section (7. 7. 5), that called Comarus faced the Ionian sea, while the other, which was more commodious, lay in the innermost angle of the strait.

6. Ἐφεξῆς δὲ τὸ στόμα τοῦ Ἀμβρακικοῦ κόλπου· τούτου δὲ Ambracian  
τοῦ κόλπου τὸ μὲν στόμα μικρῶ τοῦ τετρασταδίου μείζον, ὃ δὲ gulf.

κύκλος καὶ τριακοσίων σταδίων, εὐλίμενος δὲ πᾶς. οἰκοῦσι δὲ τὰ μὲν ἐν δεξιᾷ εἰσπλέουσι τῶν Ἑλλήνων Ἀκαρνᾶνες καὶ ἱερὸν τοῦ Ἀκτίου Ἀπόλλωνος ἐνταυθᾷ ἐστὶ πλησίον τοῦ στόματος, λόφος τις ἐφ' ᾧ ὁ νεῶς, καὶ ὑπ' αὐτῷ πεδίου ἄλσος ἔχον καὶ νεώρια, ἐν οἷς ἀνέθηκε Καῖσαρ τὴν δεκαναίαν ἀκρο- 5 θίνιον, ἀπὸ μονοκρότου μέχρι δεκῆρους· ὑπὸ πυρὸς δ' ἠφανίσθαι καὶ οἱ νεώσοικοι λέγονται καὶ τὰ πλοῖα· ἐν ἀριστερᾷ δὲ ἡ Νικόπολις καὶ τῶν Ἡπειρωτῶν οἱ Κασσωπαῖοι μέχρι τοῦ μυχοῦ τοῦ κατὰ Ἀμβρακίαν· ὑπέρκειται δὲ αὕτη τοῦ μυχοῦ μικρὸν, Γόργου τοῦ Κυψέλου κτίσμα· παραρρεῖ δ' αὐτὴν ὁ 10 Ἄραρθος ποταμὸς ἀνάπλου ἔχων ἐκ θαλάττης εἰς αὐτὴν ὀλίγων σταδίων, ἀρχόμενος ἐκ Τύμφης ὄρους καὶ τῆς Παρωραίας. ἠντύχει μὲν οὖν καὶ πρότερον ἢ πόλις αὕτη διαφερόντως (τὴν γοῦν ἐπωνυμίαν ἐντεῦθεν ἔσχηκεν ὁ κόλπος), μάλιστα δ' ἐκόσμησεν αὐτὴν Πύρρος βασιλεὺς χρησάμενος τῷ τόπῳ· 15 Μακεδόνες δ' ὕστερον καὶ Ῥωμαῖοι καὶ ταύτην καὶ τὰς ἄλλας κατεπόνησαν τοῖς συνεχέσι πολέμοις διὰ τὴν ἀπίθειαν, ὥστε τὸ τελευταῖον ὁ Σεβαστὸς ὀρώων ἐκλελειμμένας τελέως τὰς

1. **τριακοσίων σταδίων**: this is considerably less than its real extent.

3. **ἱερὸν τοῦ Ἀκτίου Ἀπόλλωνος**: this is mentioned by Thucydides, I. 29 ἐν Ἀκτίῳ τῆς Ἀνακτορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ στόματι τοῦ Ἀμβρακικοῦ κόλπου. The position of the temple probably was not at the extremity of the headland, but near the entrance of the strait, for Strabo elsewhere speaks of the harbour that was connected with it as being outside that piece of water: 10. 2. 7 ἢ ἄκρα ἢ ποιούσα τὸ στόμα τοῦ κόλπου, ἔχουσα καὶ λιμένα ἐκτός.

5. **τὴν δεκαναίαν**: 'his offering of ten ships'; cp. Polyb. 23. 7. 4 δεκαναίαν μακρῶν πλοίων ἐπαγγελλόμενοι δώσειν.

6. **ἀπὸ μονοκρότου**: Dio Cassius mentions the offering, though with

a slight difference of detail: 51. 1. 2 τριήρη τε καὶ τετρήρη, τὰ τε ἄλλα τὰ ἐξῆς μέχρι δεκῆρους.

10. ὁ Ἄραρθος: this stream, otherwise called Arachthus, is now known as the river of Arta, that being the modern name of the town of Ambracia. Mt. Tympe and the district of the Paroraea, in which it rises, are in the immediate neighbourhood of Mt. Lacmon, the central point of the chain of Pindus, from which four others of the chief rivers of northern Greece—the Aous, the Achelous, the Haliaeomon, and the Peneius—take their origin.

17. **κατεπόνησαν**: Ambracia suffered especially in the war between the Romans and Aetolians, when it was besieged by M. Fulvius Nobilior in 189 B. C.

πόλεις εἰς μίαν συνήκισε τὴν ὑπ' αὐτοῦ κληθεῖσαν Νικόπολιν Nicopolis  
 ἐν τῷ κόλῳ τούτῳ, ἐκάλεσε δ' ἐπώνυμον τῆς νίκης, ἐν ᾗ founded by  
 κατευναμάχησεν Ἀιτωῖον πρὸ τοῦ στόματος τοῦ κόλπου καὶ Augustus.  
 τὴν Αἴγυπτίων βασίλισσαν Κλεοπάτραν παροῦσαν ἐν τῷ  
 5 ἀγῶνι καὶ αὐτήν. ἡ μὲν οὖν Νικόπολις εὐάνδρῳ καὶ λαμ-  
 βάνει καθ' ἡμέραν ἐπίδοσιν, χώραν τε ἔχουσα πολλήν καὶ τὸν  
 ἐκ τῶν λαφύρων κόσμον, τῷ τε κατασκευασθέντε τεμένει ἐν τῷ  
 προαστείῳ τὸ μὲν εἰς τὸν ἀγῶνα τὸν πεντετηρικὸν ἐν ἄλσει  
 10 ἔχοντι γυμνάσιόν τε καὶ στάδιον, τὸ δ' ἐν τῷ ὑπερκειμένῳ τοῦ  
 ἄλσεος ἱερῷ λόφῳ τοῦ Ἀπόλλωνος. ἀποδέδεικται δ' ὁ ἀγὼν  
 Ὀλύμπιος, τὰ Ἄκτια, ἱερὸς τοῦ Ἀκτίου Ἀπόλλωνος, τὴν δ' The games.  
 ἐπιμέλειαν ἔχουσιν αὐτοῦ Λακεδαιμόνιοι. αἱ δ' ἄλλαι κατοικίαι  
 περιπόλιοι τῆς Νικοπόλεως εἰσιν. ἤγετο δὲ καὶ πρότερον τὰ  
 Ἄκτια τῷ θεῷ, στεφανίτης ἀγῶν, ὑπὸ τῶν περιόικων νυνὶ δ'  
 15 ἐντιμότερον ἐποίησεν ὁ Καῖσαρ.

7. τῷ τε κατασκευασθέντε τε-  
 μένῃ: Madvig's excellent emenda-  
 tion for τὸ τε κατασκευασθὲν τέμενος:  
*Advers. Crit.* 1. p. 550. These two  
 sacred enclosures lay on the northern  
 side of the city. The site of the one  
 in which the games were celebrated  
 is marked at the present day by the  
 ruins of the stadium, and by those  
 of a large theatre on the neighbour-  
 ing hillside, which is not mentioned  
 by Strabo, but is described by Leake  
 (*Northern Greece*, 1. p. 192) as one  
 of the best preserved Roman theatres  
 in existence. The other, the sanc-  
 tuary of Apollo, was, as has been  
 already stated, on the summit of the  
 mountain above.

10. ἀποδέδεικται δ' ὁ ἀγὼν Ὀλύμ-

πιος: 'the games have been made  
 to rank as one of the Olympian fes-  
 tivals.' The title 'Olympian' was  
 attached to such festivals as were  
 established in imitation of those at  
 Olympia; a list of the places at  
 which these are known to have  
 existed is given in *Dict. Ant.* vol.  
 2, p. 273. Dio Cassius (51. 1. 2)  
 tells us that the contests at the  
 Actia were in gymnastics, music,  
 and horse-racing.

13. περιπόλιοι τῆς Νικοπόλεως:  
 'dependent on Nicopolis'; cp. 14.  
 2. 22 αἱ δ' ἄλλαι περιπόλιοι τούτων:  
 also 17. 3. 21, where the substantive  
 περιπόλιον is used for 'a dependent  
 city': τῆς δὲ Κυρήνης ἐστὶ περιπόλια  
 ἢ τε Ἀπολλωνία καὶ ἡ Βάρκη κ. τ. λ.



## BOOK VIII.

### *THE PELOPONNESE.*

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STRABO'S eighth, ninth, and tenth books, in which he treats of Greece, are unfortunately the least satisfactory portion of his work. This may in part arise from his having himself visited only a small portion of that country: still, in the case of other lands with which he was personally unacquainted, such as Gaul and Spain, this cause has not prevented him from presenting us with much valuable information, which he derived from the narratives of other intelligent travellers; and of such sources of knowledge there could have been no lack in the case of Greece. Perhaps he may have been influenced by the feeling that that country had been sufficiently treated of by previous writers, and for this reason he may have omitted many facts which would be valuable to us at the present day. But the chief reason for Strabo's want of thoroughness in this part of his treatise was his extravagant veneration for Homer as a geographical authority. This feeling had already caused him to devote a considerable part of the introduction to his *Geography* to combating the views of Eratosthenes, who had ventured to underrate the value of the great poet's opinions on that subject; and now that he comes to Greece itself he makes Homer his text-book, and employs himself chiefly with the examination of his geographical statements. Even his general information seems to a great extent to have been derived from grammarians and commentators, such as Apollodorus and Demetrius of Scepsis, rather than from writers on topography. In this respect, however, he reflects the spirit of his age, for the men of that time had accustomed themselves to look upon Greece as interesting only in the past, and as possessing no present

importance. The most interesting facts that these books contain are derived from Ephorus, whom Strabo several times quotes, especially in 9. 3. 11, where he says that he relies on him as his chief authority.

NO. 40.—ELIS; SOURCES OF THE ALPHEIUS AND EUROTAS;  
OLYMPIA.

(VIII. 3. 4, 12, 30.)

Elis was divided politically into three parts—Hollow Elis, Pisatis, and Triphylia; and these correspond to the geographical divisions of the country. The first and northernmost of them, which is Elis proper, or 'the Vale'—for it is generally agreed that that name, which appears on coins in the form *ἸΑΛΛΕΙΩΝ*, corresponds to the Latin 'vallis'—was composed of the valley and plains of the river Peneius, together with the slopes of Mount Erymanthus, which stands at the meetingpoint of Achaia, Elis and Arcadia. The second, Pisatis, consisted of the lower valley of the Alpheius and the country in its neighbourhood; while the third, Triphylia, was the coastland towards the south, extending as far as the confines of Messenia. The promontory of Chelonatas, which forms its extreme boundary towards the west—a lofty flat-topped mass of rock, running from north to south—is evidently an island which has been joined to the mainland by a belt of sand. A country such as this was not easily defended, because its long coastline was level and exposed, and the passes by which it is approached from the interior were in the hands of others. Its prosperity arose from two causes—the richness of its soil, and the immunity from invasion which it usually enjoyed on account of the sacred character attached to it as the land in which the Olympian festival was celebrated.

The phenomenon which is noticed in the second of the paragraphs in this extract—the community of origin, or at least the close proximity of the sources, of the two chief rivers of the Peloponnese, the Alpheius and the Eurotas—was a feature of the country that was certain to attract the attention of the imaginative Greeks. The district of Asea, from which they were both believed

to flow, is an upland plain which lies between the territory of Megalopolis and that of Tegea, deep-sunk in the midst of the mountains, and with so marshy a surface as to form a lake in the winter-time. The waters that collect in this plain disappear at its lower end, partly through the soil and partly at the *catavothra* of Marmaria, and reappear—as far as we can speak with confidence of anything that passes underground—on the further side of the intervening mountains at no great distance off, towards the south as the Eurotas, and towards the west as the Alpheius. But the identification of the sources of the two did not stop here. At the head of the plain, at a place now called Francovrysis, or the Franks' Springs, two copious fountains issue from the rocks at separate spots; and as these are the chief supply of the waters that collect below, they were regarded as the headwaters of the famous rivers. These are the *δύο πηγαί* of Strabo; and Pausanias, who gives a more detailed account of them (8. 44. 3, 4), relates that the two streams joined their waters and flowed for 20 stades in a common channel—a description, the truth of which Leake has carefully verified. The Alpheius however was believed to have its real source far off on the side of Mount Parnon in Laconia, and to be identical with the stream which flowed northward through the district of Sciritis into the plain of Tegea, and there disappeared underground, after which it was supposed to burst out again near Asea (Paus. 8. 54. 1, 2). The connexion here implied was regarded by Leake as possible, because the *catavothra* of Taka into which this river formerly descended (its waters are now diverted) lies immediately on the opposite side of the mountain to Francovrysis. It seems to be the supposed subterraneous passage between the two that Strabo refers to (6. 2. 9), when he mentions the fable, that if two votive crowns were thrown into the water which, after an underground course, reappears at Asea, they would be found in the stream of the Eurotas or the Alpheius, according as they were dedicated to the one or the other. See Leake, *Travels in the Morea*, 3. pp. 36-43; E. Curtius, *Peloponnesos*, 1. pp. 264-266. Quite recently, however, it has been discovered by M. Martel, by means of a comparison of the relative altitudes of the two places, that the *catavothra* of Taka cannot possibly supply the water which issues at Francovrysis: see the *Revue de Géographie* for 1892, p. 341.

4. Ἔστι δὲ τις ἄκρα τῆς Ἰλίας πρόσβορος ἀπὸ ἐξήκοντα Δύμης Ἀχαϊκῆς πόλεως Ἄραξος. ταύτην μὲν οὖν ἀρχὴν τίθεμεν τῆς τῶν Ἠλείων παραλίας· μετὰ δὲ ταύτην ἐστὶν ἐπὶ τὴν ἐσπέραν προιοῦσι τὸ τῶν Ἠλείων ἐπίγειον ἢ Κυλλήνη, ἀνάβασιν ἔχουσα ἐπὶ τὴν νῦν πόλιν ἑκατὸν καὶ εἴκοσι σταδίων. μέμνηται δὲ τῆς Κυλλήνης ταύτης καὶ Ὀμηρος λέγων Ὡτον Κυλλήνιον ἀρχὸν Ἐπειῶν. οὐ γὰρ ἀπὸ τοῦ Ἀρκαδικοῦ ὄρους ὄντα ἔμελλεν ἡγεμόνα τῶν Ἐπειῶν ἀποφῆναι· ἔστι δὲ κόμη μετρία, τὸν Ἀσκληπιὸν ἔχουσα τὸν Κολώτου, θαυμαστὸν ἰδεῖν ἑξοἶον ἐλεφάντινον. μετὰ δὲ Κυλλήνην ἀκρωτήριόν ἐστὶν ὁ Χελωνάτας, δυσμικώτατον τῆς Πελοποννήσου σημεῖον.

12. Εἶθ' ὁ Ἄλφειὸς ἐκδίδωσι, διέχων τοῦ Χελωνάτα σταδίου διακοσίου ὀγδοήκοντα, Ἀράξου δὲ πεντακοσίου τετταράκοντα πέντε. ρεῖ δ' ἐκ τῶν αὐτῶν τόπων ἐξ ὧν καὶ ὁ Εὐρώτας· καλεῖται δὲ Ἀσία, κόμη τῆς Μεγαλοπολίτιδος, πλησίον ἀλλήλων ἔχουσα δύο πηγάς, ἐξ ὧν ρέουσιν οἱ λεχθέντες ποταμοὶ δύντες δ' ὑπὸ γῆς ἐπὶ συχνούς σταδίου ἀνατέλλουσι πάλιν, εἶθ' ὁ μὲν εἰς τὴν Λακωνικὴν ὁ δ' εἰς τὴν Πισάτιν καταγεται. ὁ μὲν οὖν Εὐρώτας κατὰ τὴν ἀρχὴν τῆς Βλεμινάτιδος ἀναδείξας

2. Ἄραξος: the 'Wave-breaker'; this promontory formed the limit between the coast-line of Achaia and that of Elis. The other headland here mentioned, Chelonatas, was named from the resemblance of its long flat ridge to the back of a tortoise. On this now stand the ruins of the mediaeval fortress of Castel Tornese.

4. Κυλλήνη: the port of the Eleans, which formerly used to be placed at the modern Clarenza, at the northern extremity of Chelonatas, is now believed to have been situated on the shore about halfway between that promontory and Araxus: Curtius, *Peloponnesos*, 2. p. 33.

8. τῶν Ἐπειῶν: in Homer Elis is described as being inhabited by

two tribes, the Epeians and the Pylians, the former occupying the northern, the latter the southern, part of the country.

9. Κολώτου: Colotes was a sculptor, who assisted Pheidias in executing his statue of Zeus at Olympia; Plin. 34. 87.

11. σημεῖον: 'boundary,' 'limit.'

17. ἐπὶ συχνούς σταδίου: Polybius (16. 17. 6) estimates the subterranean passage of the Alpheius at 10 stades. It was in consequence of this, apparently, that it received the name of Nyctimus, or the river of night.

19. Βλεμινάτιδος: the city of Blemina or Belbina was situated in the extreme north-west of Laconia, near the northern extremity of Taygetus.

τὸ ρεῖθρον, παρ' αὐτὴν τὴν Σπάρτην ῥυεῖς καὶ διεξιῶν ἀλῶνά τινα μακρὸν κατὰ τὸ Ἔλος, οὗ μέμνηται καὶ ὁ ποιητής, ἐκδιδῶσι μεταξύ Γυθείου τοῦ τῆς Σπάρτης ἐπιπέδου καὶ Ἀκραιῶν. ὁ δ' Ἀλφειὸς παραλαβὼν τὸν τε Λάδωνα καὶ τὸν Ἐρμυμανθὸν καὶ ἄλλους ἀσημοτέρους διὰ τῆς Φρίξης καὶ τῆς 5 Πισάτιδος καὶ Τριφυλίας ἐνεχθεὶς παρ' αὐτὴν τὴν Ὀλυμπίαν ἐπὶ θάλατταν τὴν Σικελικὴν ἐκπίπτει μεταξύ Φειᾶς τε καὶ Ἐπιταλίου.

Position of Olympia.

30. Ἔστι δ' ἐν τῇ Πισάτιδι τὸ ἱερὸν σταδίου τῆς Ἥλιδος ἐλάττους ἢ τριακοσίους διέχον· πρόκειται δ' ἄλσος ἀγριελαίων 10 ἐν ᾧ τὸ στάδιον· παραρρεῖ δ' ὁ Ἀλφειὸς ἐκ τῆς Ἀρκαδίας ῥέων εἰς τὴν Τριφυλιακὴν θάλατταν μεταξύ δύσεως καὶ μεσημβρίας. τὴν δ' ἐπιφάνειαν ἔσχεν ἐξ ἀρχῆς μὲν διὰ τὸ μαντεῖον τοῦ Ὀλυμπίου Διός· ἐκείνου δ' ἐκλειφθέντος οὐδὲν ἦττον συνέμεινεν ἡ δόξα τοῦ ἱεροῦ, καὶ τὴν αὔξησιν ὅσην ἴσμεν ἔλαβε διὰ τε 15 τὴν πανήγυριν καὶ τὸν ἀγῶνα τὸν Ὀλυμπιακόν, στεφανίτην τε καὶ ἱερὸν νομισθέντα, μέγιστον τῶν πάντων. ἐκοσμήθη δ' ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀνετίθετο τῆς Ἑλλάδος· ὧν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεὺς, ἀνάθημα Κυνυέλου τοῦ Κορινθίων τυράννου. μέγιστον δὲ τούτων ὑπήρξε 20 τὸ τοῦ Διὸς ξόανον, ὃ ἐποίησε Φειδίας Χαρμίδου Ἀθηναῖος ἐλεφάντινον, τηλικούτον τὸ μέγεθος ὡς καίπερ μεγίστου ὄντος τοῦ νεῶ δοκεῖν ἀστοχῆσαι τῆς συμμετρίας τὸν τεχνίτην, καθήμενον ποιήσαντα, ἀπτόμενον δὲ σχεδόν τι τῇ κορυφῇ τῆς ὀροφῆς ὥστ'

The Zeus of Pheidias.

1. ἀλῶνα: this is where the mountain spurs close in to the southward of the valley-plain of Sparta.

2. ὁ ποιητής: Hom. *Il.* 2. 584 οἱ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον.

5. Φρίξης: a town of Triphylia, four miles higher up the Alpheius than Olympia.

11. τὸ στάδιον: the stadium lay on the north-east side of the sacred enclosure at Olympia, and ran from W.S.W. to E.N.E.

12. μεταξύ δύσεως καὶ μεσημβρίας: the general course of the river through Elis is from east to west, but it makes a sharp bend southward just before it reaches the sea.

16. στεφανίτην: this term was especially applied to the four great games.

19. ὁ χρυσοῦς σφυρήλατος Ζεὺς: this statue is mentioned again by Strabo in 8. 6. 20, No. 42.



ἔμφασιν ποιεῖν, ἔαν ὀρθὸς γένηται διαιαστᾶς, ἀποστεγάσειν τὸν νεών. ἀνέγραψαν δὲ τινες τὰ μέτρα τοῦ ξοάνου, καὶ Καλλίμαχος ἐν ἰάμβῳ τινὶ ἐξείπε. πολλὰ δὲ συνέπραξε τῷ Φειδίᾳ Πάναϊος ὁ ζωγράφος, ἀδελφιδοῦς ᾧν αὐτοῦ καὶ συνεργ-  
 5 γολάβος, πρὸς τὴν τοῦ ξοάνου διὰ τῶν χρωμάτων κόσμησιν καὶ μάλιστα τῆς ἐσθῆτος. δείκνυται δὲ καὶ γραφαὶ πολλαί τε καὶ θαυμασταὶ περὶ τὸ ἱερὸν ἐκείνου ἔργα. ἀπομημονεύουσι δὲ τοῦ Φειδίου, διότι πρὸς τὸν Πάναϊον εἶπε πυνθανόμενον πρὸς  
 10 τὴν Ὀμήρου δι' ἐπῶν ἐκτεθεῖσαν τούτων

ἧ καὶ κυανέησιν ἐπ' ὄφρῦσι νεῦσε Κρονίων·  
 ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
 κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλυμπον.

Il. i. 525.

NO. 41.—MESSENIA AND LACONIA.

(VIII. 4. 8; 5. 1, 6, 7.)

The determining feature of southern Greece from the point of view of political geography is Mount Taygetus, which runs from north to south in a well-marked range 40 miles in length, and reaches the height of 7,904 ft. Owing to its remote position it is sheltered from invasion by the countries in front of it, and thus forms the acropolis of the Peloponnese, just as that country, to use Strabo's remark (8. 1. 3), is the acropolis of Greece. The state which possessed both sides of it had it in its power to become supreme in the peninsula, because it formed a natural stronghold, the inhabitants of which could issue forth at will, to conquer or take command of their neighbours. The valley-plain of Sparta, the 'hollow Lacedaemon' (κοίλη Λακεδαίμων) of Homer, which was 18 miles in length by 4 or 5 in breadth,

6. γραφαὶ πολλαί: the subjects of these pictures, which were on the barrier walls around the base of the statue, are described by Pausanias 5. 11. 5, 6. Panaenus was also famed for his painting of the battle of

Marathon in the Poecile at Athens. Though Strabo calls him the nephew of Pheidias, he would seem from the testimony of Pausanias, Pliny, and Plutarch to have been his brother: *Dict. Ant.* 2. p. 409.

and was intersected by the Eurotas, lay in a deep depression between Taygetus and Parnon (6,355 ft.). The city itself occupied a site which closely resembled that of Rome, being built on a number of low hills close to the river. The neighbouring country of Messenia was destined from the first to become subject to Sparta, because the passes that communicate between them were in the hands of the latter power; for, whereas the summits of Taygetus rise immediately above Sparta, on the western side that mountain descends in gradual slopes to the plain. The soil and climate of the two tended to produce the same result, for Messenia was endowed with extraordinary fertility and an enervating air, while Laconia was braced by fresh winds, and demanded of her sons the active life of a mountaineer. The fortunes of the former of these countries depended on the possession of Mount Ithome, which commanded both the upper and the lower Messenian plain, and in consequence of its height (2,631 ft.), its broad mass, and the steepness of its sides, was easily defensible and capable of offering a protracted resistance. As soon as it was lost, the Messenian cause was lost also.

Similar  
position of  
Messene  
and  
Corinth.

8. Ἡ δὲ Μεσσηνίων πόλις ἕοικε Κορίνθῳ· ὑπέρκειται γὰρ τῆς πόλεως ἑκατέρας ὄρος ὑψηλὸν καὶ ἀπότομον τείχει κοινῶ περιειλημμένου ὥστ' ἀκροπόλει χρῆσθαι, τὸ μὲν καλούμενον Ἰθώμη τὸ δὲ Ἀκροκόρινθος· ὥστ' οἰκείως δοκεῖ Δημήτριος ὁ Φάριος πρὸς Φίλιππον εἰπεῖν τὸν Δημητρίου, παρακελευόμενος ἐτούτων ἔχεσθαι τῶν πόλεων ἀμφοῖν ἐπιθυμούντα τῆς Πελοποννήσου· τῶν κεράτων γὰρ κρατῶν, ἔφη, καθέξεις τὴν βοῦν κέρατα μὲν λέγων τὴν Ἰθώμην καὶ τὸν Ἀκροκόρινθον, βοῦν δὲ τὴν Πελοπόννησον. καὶ δὴ διὰ τὴν εὐκαιρίαν ταύτην ἀμφήριστοι γεγόνασιν αἱ πόλεις αὗται. Κόρινθον μὲν οὖν κατέ- 10  
σκαψαν Ῥωμαῖοι καὶ ἀνέστησαν πάλιν· Μεσσήνην δὲ ἀνείλυν

4. ὁ Φάριος: the MSS. read Φαληρεύς: it was, however, Demetrius of Pharos who gave this advice to Philip V of Macedon, the son of Demetrius II; he was commissioned by him to seize Ithome, and was killed in the attempt.

7. κρατῶν: the MSS. read ἀμφοῖν: but the right reading has been restored from Polyb. 7. 11. 3, where the saying runs thus—οὕτω γάρ, ἑκατέρων τῶν κεράτων κρατῶν, μόνος ἂν ὑποχείριον ἔχοις τὸν βοῦν.

μὲν Λακεδαιμόνιοι, πάλιν δ' ἀνέλαβον Θηβαῖοι καὶ μετὰ ταῦτα Φίλιππος Ἀμύντου· αἱ δ' ἀκροπόλεις ἀοίκητοι διέμειναν.

5. 1. Ἔστι δ' οὖν μετὰ τὸν Μεσσηνιακὸν κόλπον ὁ Λακωνικὸς The  
Lacanian  
Cult  
μεταξὺ Ταινάρου καὶ Μαλεῶν. ἐκκλίνων μικρὸν ἀπὸ μεσημβρίας  
5 πρὸς ἑω· διέχουσι δὲ σταδίους ἑκατὸν τριάκοντα αἱ Θυρίδες  
τοῦ Ταινάρου ἐν τῷ Μεσσηνιακῷ οὖσαι κόλπω, ῥοώδης κρημνός.  
τούτων δ' ὑπέρεκειται τὸ Ταῦγετον· ἔστι δ' ὄρος μικρὸν ὑπὲρ Mount  
Taygetus.  
τῆς θαλάττης ὑψηλόν τε καὶ ὄρθιον, συνάπτον κατὰ τὰ προσ-  
ἀρκτια μέρη ταῖς Ἀρκαδικαῖς ὑπωρείαις, ὥστε καταλείπεσθαι  
10 μεταξὺ αὐλῶνα, καθ' ὃν ἡ Μεσσηνία συνεχῆς ἔστι τῇ Λακωνικῇ.  
ὑποπέπτωκε δὲ τῷ Ταῦγέτῳ ἡ Σπάρτη ἐν μεσογαίᾳ καὶ Ἀμύκλαι, Sparta.  
οὗ τὸ τοῦ Ἀπόλλωνος ἱερόν, καὶ ἡ Φᾶρις. ἔστι μὲν οὖν ἐν

1. Λακεδαιμόνιοι: the Lacedaemonians destroyed the Messenian nationality, but no city of Messene existed before that which was built by Epaminondas. This city, of which extensive remains are visible, was situated on the western side of Ithome, with the summit of that mountain for its acropolis.

2. Φίλιππος Ἀμύντου: Philip of Macedon forced the Spartans to cede certain territories to the Messenians as a reward for their taking no part against him at Chaeroneia.

5. Θυρίδες: this remarkable promontory, now called Capo Grosso, which is formed by a broad precipitous face of rock, received its ancient name of 'the Windows' from its caverns, which are the resort of innumerable doves: Curtius, *Peloponnesos*, 2. p. 281.

6. ῥοώδης: 'exposed to the currents.'

7. μικρὸν ὑπὲρ: 'rising at no great distance from.'

10. αὐλῶνα: Strabo here correctly describes the depression between the chain of Taygetus and the mountains of Arcadia in the neighbourhood of the modern Leondari, where there runs a narrow pass, through which

there is communication between Laconia and Messenia.

12. τὸ τοῦ Ἀπόλλωνος ἱερόν: this was especially famous on account of the colossal throne for the statue of Apollo, the bas-reliefs on which were executed by Bathycles, the celebrated sculptor: Pausan. 3. 18. 9 foll. In the course of excavations recently made by M. Tsountas on the hill of Hagia Kyriake, three miles to the S. of Sparta, this temple was identified by the discovery of a number of fragments of tiles, by comparing which we learn that they were inscribed with the words Ἀπόλλωνος ἐν Ἀμυκλαίῳ (cp. Thuc. 5. 23 παρ' Ἀπόλλωνι ἐν Ἀμυκλαίῳ). M. Tsountas also discovered what he thinks probably to be the foundations of the throne. *Ἐφημερίς Ἀρχαιολογική* for 1892, pp. 3, 15.

Φᾶρις: this ancient city, which like Amyclae is mentioned in the *Homeric Catalogue* (II. 2. 582), was situated to the southward of that place in the plain of Sparta. In its neighbourhood, at the modern Baphio, a *tholos* or domed chamber, like the 'Treasures' at Mycenae, was excavated in 1889, and yielded a rich find of prehistoric works of art.

κοιλοτέρῳ χωρίῳ τὸ τῆς πόλεως ἔδαφος καίπερ ἀπολαμβάνον ὄρη μεταξύ· ἀλλ' οὐδὲν γε μέρος αὐτοῦ λιμνάζει, τὸ δὲ παλαιὸν ἐλίμναζε τὸ προάστειον, καὶ ἐκάλουν αὐτὸ Λίμνας· καὶ τὸ τοῦ Διούσου ἱερὸν ἐν Λίμναις ἐφ' ὑγροῦ βεβηκὸς ἐτύγχανε, νῦν δ' ἐπὶ ξηροῦ τὴν ἰδρυσιν ἔχει. ἐν δὲ τῷ κόλπῳ τῆς παραλίας τὸ 5

Taenarum.

μὲν Ταίναρον ἀκτὴ ἔστιν ἐκκειμένη τὸ ἱερὸν ἔχουσα τοῦ Ποσειδῶνος ἐν ἄλλει ἰδρυμένον· πλησίον δ' ἔστιν ἄντρον, δι' οὗ τὸν Κέρβερον ἀναχθῆναι μυθεύουσιν ὑφ' Ἡρακλέους ἐξ ἄδου.

6. Περὶ δὲ τῆς φύσεως τῶν τόπων καὶ τούτων καὶ τῶν Μεσσηνιακῶν ταῦτα μὲν ἀποδεκτέον λέγοντος Εὐριπίδου· τὴν 10 γὰρ Λακωνικὴν φησιν ἔχειν

Contrast of  
Laconia  
and  
Messenia.

πολὺν μὲν ἄροτον, ἐκπονεῖν δ' οὐ ῥάδιον·

1. καίπερ ἀπολαμβάνον: the meaning is, that Sparta, though it embraced a number of hills in its circuit, was itself in a depression, but in its existing state no part of it was built on marshy ground, as the name Limnae seemed to suggest. These hills lay in the neighbourhood of the right bank of the Eurotas, and the city was at first confined to them, but afterwards it spread out over the plain towards the south; and the suburb of Limnae occupied the part of this plain which borders on the river, where the ground in places is swampy at the present day.

3. τὸ τοῦ Διούσου ἱερὸν: the Lenaeum at Athens. Hence the Lenaeon festival, the second in order of the Dionysia, was known as the 'festival in Limnae.' Similarly the name Lacus at Rome continued to be applied to places originally marshy, long after all traces of water had disappeared.

4. βεβηκὸς: 'standing'; the word is used in this sense elsewhere of persons, but rarely of a material object, as here.

6. ἀκτὴ ἔστιν ἐκκειμένη: Leake has pointed out that what is meant by this is the small peninsula, about

7 miles in circumference, at the end of the great promontory of Taygetus, which is joined to it by an isthmus only half-a-mile wide. The 'bend of the sea-shore' (κόλπος τῆς παραλίας) in which Strabo describes it as lying is the bay to the south-east of the headland of Thyrides. Leake, *Morea*, i. pp. 300, 301.

7. πλησίον: Leake remarks that Strabo's account is here more accurate than that of Pausanias, who identifies the temple with the cavern (3. 25. 4 ἐπὶ δὲ τῇ ἀκρᾷ ναὸς εἰκασμένος σπηλαίῳ, καὶ πρὸ αὐτοῦ Ποσειδῶνος ἀγαλμα). He discovered on the eastern side of the extremity of Cape Matapan (Taenarum) part of the wall of the temple, and a little further inland a large grotto in the rock corresponding to the cavern; pp. 296-300. This cavern, though, as Pausanias remarked, it has no signs of subterraneous descent, was the 'Taenariae fauces' of Virg. *Georg.* 4. 467, and of other writers.

12. πολὺν μὲν: this and the following quotations are from the *Cresphontes*, Fragm. 452 in Din-dorf.

κοίλη γάρ, ὄρεσι περίδρομος, τραχεῖά τε  
 δυσείσβολός τε πολεμίοις·

τὴν δὲ Μεσσηνιακὴν καλλίκαρπον

κατάρρυτόν τε μυρίοισι νάμασι,

5 καὶ βουσί καὶ ποιμναισιν εὐβοτωτάτην,

οὐτ' ἐν πνοαῖσι χείματος δυσχείμερον,

οὐτ' αὖ τεθρίπποις ἡλίου θερμὴν ἄγαν.

καὶ ὑποβὰς τῶν πάλων φησὶν ὧν οἱ Ἡρακλεῖδαι περὶ τῆς  
 χώρας ἐποίησαντο τὸν μὲν πρότερον γενέσθαι

10 γαίας Λακαίνης κύριον, φαύλου χθονός,

τὸν δὲ δεύτερον τῆς Μεσσήνης

ἀρετὴν ἐχούσης μείζον' ἢ λόγῳ φράσαι.

The  
 epithet  
 κητώεσσα.

7. Γραφόντων δὲ τῶν μὲν Λακεδαίμονα κητώεσσαν τῶν δὲ  
 καιετάεσσαν, ζητοῦσι τὴν κητώεσσαν τίνα δέχεσθαι χρή. εἶτε ἀπὸ

15 τῶν κητῶν εἶτε μεγάλην, ὅπερ δοκεῖ πιθανώτερον εἶναι· τὴν δὲ  
 καιετάεσσαν οἱ μὲν καλαμινθώδη δέχονται, οἱ δὲ ὅτι οἱ ἀπὸ τῶν

σεισμῶν ῥωχμοὶ καιετοὶ λέγονται· καὶ ὁ καιέτας τὸ δεσμοπήριον  
 ἐντεῦθεν τὸ παρὰ Λακεδαιμονίοις, σπήλαιόν τι· ἔνιοι δὲ κώους

μᾶλλον τὰ τοιαῦτα κοιλώματα λέγεσθαι φασιν, ἀφ' οὗ καὶ τὸ

20 φηρσὶν ὄρεσκόοισιν.

εὔσειστος δ' ἢ Λακωνική· καὶ δὴ τοῦ Ταῦγέτου κορυφὰς τινὰς

Laconia  
 exposed to  
 earth-  
 quakes.

8. ὑποβὰς: 'a little below'; cp.  
 6. 2. 4, No. 31.

τῶν πάλων: 'he says that of  
 the lots . . . the first gained posses-  
 sion of &c.' The story referred to is  
 that of the Dorian partition of the  
 Peloponnese.

10. φαύλου χθονός: φαῦλος is  
 used of two terminations even in  
 prose; Thuc. 6. 21 φαύλου στρατιᾶς.

13. Γραφόντων: this passage  
 affords a good instance of the way  
 in which a Homeric γλῶσσα was  
 treated by grammarians. Buttmann  
 (*Lexil.* pp. 378-383) doubts whether  
 καιετάεσσα was ever a real reading,  
 but attributes to κητώεσσα one of  
 the meanings which Strabo here

mentions as being assigned to that  
 word, viz. that of 'having many  
 chasms or hollows.' This certainly  
 agrees with the appearance of the  
 country in the neighbourhood of  
 Sparta, the most striking feature in  
 which, especially when seen from  
 above, is formed by the numerous rifts  
 and fissures with which it is seamed.

17. καιετοί: cp. 5. 3. 6, No. 23  
 τὰ γὰρ κοῖλα πάντα καιέτας οἱ Λάκωνες  
 προσαγορεύουσιν. The Caeadas at  
 Sparta is mentioned by Thucydides,  
 1. 134.

21. εὔσειστος: on this, as a charac-  
 teristic of Greece generally, see Tozer,  
*Geography of Greece*, pp. 130-134.

Ταῦγέτου κορυφὰς: this was in



ἀπορραγῆναι τινὲς μνημονεύουσιν. εἰσὶ δὲ λατομῖαι λίθου πολυτελοῦς τοῦ μὲν Ταυναρίου ἐν Ταυνάρῳ παλαιαί, νεωστὶ δὲ καὶ ἐν τῷ Ταῦγέτῳ μέταλλον ἀνέφξάν τινες εὐμέγεθες, χορηγὸν ἔχοντες τὴν τῶν Ῥωμαίων πολυτέλειαν.

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NO. 42.—CORINTH.

(VIII. 6. 20-23.)

Strabo visited Corinth himself, and his description, which is clear and good, enables us to realize the excellence of its position. It possessed in perfection the three qualifications which Aristotle (*Pol.* 7. 11. 1-3) regards as most important for a city—a salubrious aspect, a good water-supply, and a site which, while it admitted facility of egress, was difficult to attack and to beleaguer. It faces the north and east, which direction according to that writer is in Greece the most favourable for health, and thus at all times of the year it is fanned with fresh breezes. It is abundantly furnished with good water by the fountain of Peirene. It commands the Isthmus, the Corinthian and Saronic gulfs, and the entrance to the Peloponnese; and its massive acropolis, which reaches the height of 1,887 ft., is an almost impregnable stronghold. Its two ports of Lechaëum and Cenchreae, which communicated, the one with the far west, and the other with the far east, rendered its commercial situation the finest in Greece; and by land the trade between the northern and southern parts of that country necessarily passed through its territory. By these circumstances the policy of Corinth was materially affected throughout its history. Its widely extended relations with foreign countries imparted to it a cosmo-

the great earthquake of 464 B.C., which was followed by a revolt of the Helots; Thuc. 1. 101. The falling of the peaks of Taygetus is noticed also by Plutarch, *Cim.* 16.

2. ἐν Ταυνάρῳ: the Taenarian black marble is mentioned by Pliny, 36. 135, 158.

3. ἐν τῷ Ταῦγέτῳ: these quarries

were at Croceae, a village to the northward of Gytheium on the road to Sparta (Paus. 3. 21. 4); their site has been discovered near a place called Levetzova, and the marble obtained from them proves to have been green porphyry; Curtius, *Peloponnesos*, 2. p. 266.

politan character which was wanting in other Dorian states, and the dependence of its prosperity on commerce caused it more than other cities to have the interests of peace at heart.

20. Ὁ δὲ Κόρινθος ἀφνειὸς μὲν λέγεται διὰ τὸ ἐμπόριον, ἐπὶ τῷ Ἴσθμῷ κείμενος καὶ δυεῖν λιμένων ὧν κύριος, ὧν ὁ μὲν τῆς Ἀσίας ὁ δὲ τῆς Ἰταλίας ἐγγύς ἐστι· καὶ ῥαδίως ποιεῖ τὰς ἐκατέρωθεν ἀμοιβὰς τῶν φορτίων πρὸς ἀλλήλους τοῖς τοσοῦτον ἀφειστώσιν. ἦν δ' ὥσπερ ὁ πορθμὸς οὐκ εὖπλους ὁ κατὰ τὴν Σικελίαν τὸ παλαιόν, οὕτω καὶ τὰ πελάγη καὶ μάλιστα τὸ ὑπὲρ Μαλεῶν διὰ τὰς ἀντιπνοίας· ἀφ' οὗ καὶ παροιμιάζονται.

Μαλέας δὲ κάμψας ἐπιλάθου τῶν οἴκαδε.

ἀγαπητὸν οὖν ἐκατέροις ἦν τοῖς τε ἐκ τῆς Ἰταλίας καὶ ἐκ τῆς Ἀσίας ἐμπόροις, ἀφείσει τὸν περὶ Μαλέας πλοῦν, κατάγεσθαι τὸν φόρτον αὐτόθι· καὶ περὶ δὲ τῶν ἐκκομιζομένων ἐκ τῆς Πελοποννήσου καὶ τῶν εἰσαγομένων ἔπιπτε τὰ τέλη τοῖς τὰ κλειῖθρα ἔχουσι. διέμενε δὲ τοῦτο καὶ εἰς ὕστερον μέχρι παντός· τοῖς δ' ὕστερον καὶ πλείω προσεγίνετο πλεονεκτήματα· καὶ γὰρ ὁ Ἴσθμικὸς ἀγὼν ἐκεῖ συντελούμενος ὄχλους ἐπήγετο,

1. ἀφνειὸς μὲν λέγεται: by Homer, *Il.* 2. 570, which passage Strabo has just before been quoting.

2. ἐπὶ τῷ Ἴσθμῷ: Corinth was regarded as being on the Isthmus, because it commanded that strategically important point, though it lay somewhat to the south-west of it; Euripides (*Troad.* 1097) well describes Corinth as διέπορον κερυφὰν Ἴσθμιον, ἐνθα πύλας Πέλοπος ἔχουσιν ἔδραι.

δυεῖν λιμένων: hence the 'bimaris Corinthi' of Horace, *Od.* 1. 7. 2.

5. ὁ πορθμὸς ὁ κατὰ τὴν Σικελίαν: the Fretum Siculum (Straits of Messina), which was the traditional abode of Scylla and Charybdis.

8. Μαλέας δὲ κάμψας: 'Double Malea, and forget your home.' It was at this point that the currents

of the Sicilian and Aegean seas met one another, and the violent winds that prevail there at the present day will be familiar to most travellers who have rounded it. Both Agamemnon and Ulysses are represented in the *Odyssey* as being driven out of their course by storms and currents off that promontory (*Od.* 4. 514; 9. 80).

11. τῶν ἐκκομιζομένων: Thucydides (1. 120) represents the Corinthians at the commencement of the Peloponnesian war as arguing that those states which were less on the line of traffic than themselves, if they declined to assist them, would find increased difficulties in bringing their saleable articles down to the sea, and receiving in return what the sea had to supply them with.

Its powerful rulers.

καὶ οἱ Βακχιάδαι τυραννήσαντες, πλούσιοι καὶ πολλοὶ καὶ γένος λαμπροί, διακόσια ἔτη σχεδόν τι κατέσχον τὴν ἀρχὴν καὶ τὸ ἐμπόριον ἀδεῶς ἔκαρπώσαντο· τούτους δὲ Κύνφηλος καταλύσας αὐτὸς ἐτυράννησε, καὶ μέχρι τριγωνίας ὁ οἶκος αὐτοῦ συνέμεινε· τοῦ δὲ περὶ τὸν οἶκον τοῦτον πλοῦτου μαρτύριον τὸ 5 Ὀλυμπίασιν ἀνάθημα Κυψέλου, σφυρήλατος χρυσοῦς ἀνδριᾶς εὐμεγέθης Διός. Δημάρατός τε, εἰς τῶν ἐν Κορίνθῳ δυναστευσάντων, φεύγων τὰς ἐκεῖ στάσεις τοσοῦτον ἠνέγκατο πλοῦτον οἴκοθεν εἰς τὴν Τυρρηνίαν ὥστε αὐτὸς μὲν ἦρξε τῆς δεξαμένης αὐτὸν πόλεως, ὁ δ' υἱὸς αὐτοῦ καὶ Ῥωμαίων κατέστη 10 βασιλεύς. τό τε τῆς Ἀφροδίτης ἱερὸν οὕτω πλούσιον ὑπήρξεν ὥστε πλείους ἢ χιλίας ἱεροδούλους ἐκέκτητο ἑταίρας, ἃς ἀνετίθεσαν τῇ θεῇ καὶ ἄνδρες καὶ γυναῖκες. καὶ διὰ ταύτας οὖν πολυωχλεῖτο ἡ πόλις καὶ ἐπλουτίζετο· οἱ γὰρ ταύκληροι ῥαδίως ἐξανηλίσκοντο, καὶ διὰ τοῦτο ἡ παροιμία φησίν· 15

Sanctuary of Aphrodite.

οὐ παντὸς ἀνδρὸς ἐς Κόρινθόν ἐσθ' ὁ πλοῦς.

καὶ δὴ καὶ μνημονεύεται τις ἑταῖρα πρὸς τὴν ὀνειδίζουσαν, ὅτι οὐ φιλεργὸς εἶη οὐδ' ἐρίων ἄπτοιτο, εἰπέιν· ἐγὼ μέντοι ἡ τοιαύτη τρεῖς ἤδη καθεῖλον ἰστοὺς ἐν βραχεῖ χρόνῳ τούτῳ.

21. Τὴν δὲ τοποθεσίαν τῆς πόλεως, ἐξ ὧν Ἱερώνυμος τε 20 εἶρηκε καὶ Εὐδοξος καὶ ἄλλοι καὶ αὐτοὶ δὲ εἶδομεν νεωστὶ ἀνα-

2. διακόσια ἔτη: this probably includes part of the time during which the Bacchiadae possessed the royal power, previous to the establishment of their oligarchy: see *Dict. Geogr.* i. p. 676.

6. ἀνδριᾶς: this colossal statue of Zeus is mentioned in the account of Olympia, 8. 3. 30, No. 40.

9. τῆς δεξαμένης αὐτὸν πόλεως: 'Tarquinii.'

10. ὁ δ' υἱὸς αὐτοῦ: Tarquinius Priscus; see 5. 2. 2, and Livy, I. 34, where the story is told somewhat differently.

19. τρεῖς καθεῖλον ἰστοὺς: 'I have

finished three pieces of work'; *aliter*, 'I have lowered three masts,' i. e. 'I have ruined three shipmasters.' Καθαρεῖν ἰστόν, as a nautical term, was 'to lower the mast,' which was done when a vessel came into port; as applied to weaving, it meant 'to take down the web, when finished, from the upright loom': cp. Theocr. 15. 35 λέγε μοι, πόσσω κατέβα τοι ἀφ' ἰστῶ;

20. Ἱερώνυμος: of Rhodes, a writer of about 300 B. C.

21. Εὐδοξος: of Cnidos, the famous astronomer, about 366 B. C.

νεωστὶ ἀναληφθείσης: in 44

- ληφθείσης ὑπὸ τῶν Ῥωμαίων, τοιάνδε εἶναι συμβαίνει. ὄρος The Acro-  
 ὑψηλὸν ὅσον τριῶν ἡμισυ σταδίων ἔχον τὴν κάθετον, τὴν δ' Corinth.  
 ἀνάβασιν καὶ τριάκοντα σταδίων, εἰς ὄξειαν τελευτᾷ κορυφῆν·  
 καλεῖται δὲ Ἀκροκόρινθος, οὗ τὸ μὲν πρὸς ἄρκτον μέρος ἐστὶ τὸ  
 5 μάλιστα ὄρθιον, ὑφ' ᾧ κείται ἡ πόλις ἐπὶ τραπεζώδους ἐπιπέδου  
 χωρίου πρὸς αὐτῇ τῇ ρίζῃ τοῦ Ἀκροκορίνθου. αὐτῆς μὲν οὖν  
 τῆς πόλεως ὁ κύκλος καὶ τετταράκοντα σταδίων ὑπῆρχεν·  
 ἐτετείχιστο δ' ὅσον τῆς πόλεως γυμνὸν ἦν τοῦ ὄρους· συμ- The city  
 περιείληπτο δὲ τῷ περιβόλῳ τούτῳ καὶ τὸ ὄρος αὐτὸ ὁ walls.  
 10 Ἀκροκόρινθος ἢ δυνατὸν ἦν τειχισμὸν δέξασθαι, καὶ ἡμῖν  
 ἀναβαίνουσιν ἦν δῆλα τὰ ἐρείπια τῆς σχοινίας· ὥσθ' ἡ πᾶσα  
 περίμετρος ἐγένετο περὶ πέντε καὶ ὀγδοήκοντα σταδίων. ἀπὸ δὲ  
 τῶν ἄλλων μερῶν ἦπτον ὄρθιόν ἐστι τὸ ὄρος, ἀνατέταται μέντοι  
 ἐνθένδε ἰκανῶς καὶ περιόπτον ἐστιν. ἡ μὲν οὖν κορυφὴ ναΐδιον  
 15 ἔχει Ἀφροδίτης, ὑπὸ δὲ τῇ κορυφῇ τὴν Πειρήνην εἶναι συμ- Fountain  
 βαίνει κρήνην, ἔκρυσιν μὲν οὐκ ἔχουσαν μεστὴν δ' αἰὲ διαυγοῦς of Peirene.  
 καὶ ποτίμου ὕδατος. φασὶ δὲ καὶ ἐνθένδε καὶ ἐξ ἄλλων ὑπο-

B.C. Julius Caesar restored Corinth, sending a colony thither from Rome. This colony seems to have been composed partly of *libertini*, as Strabo tells us in § 23, and partly, as we learn from Plutarch (*Caes.* 57), of veterans. Pausanias (2. 1. 2) speaks of the Corinthians of his time as being descendants of these colonists.

2. τὴν κάθετον: (sub. γραμμῆν) 'perpendicular height.' The estimate of  $3\frac{1}{2}$  stades here given agrees very nearly with the real height.

5. ἐπιπέδου χωρίου: this level is 200 feet above the plain, which lies between it and the Corinthian gulf.

8. γυμνὸν τοῦ ὄρους: 'unprotected by the mountain.'

11. τῆς σχοινίας: 'of the *enceinte* of fortifications.'

13. τῶν ἄλλων μερῶν: this is

opposed to τὸ πρὸς ἄρκτον μέρος above: ἀνατέταται in the next clause has sometimes been taken to refer to extent, 'is spread out'; but it rather refers to the height. Translate:— 'yet here too it attains a considerable elevation, and is a conspicuous object.'

14. ναΐδιον: this was situated in the north-eastern part of the Acrocorinth, where some traces of its foundations remain. Strabo is right in speaking of it as a 'chapel,' notwithstanding the widely-extended cult of which it was the centre, for the small terrace of rock on which it was built does not admit of the construction of a larger edifice.

15. Πειρήνην: a representation of this fountain in its marble cistern is given in *Dict. Ant.* 2. p. 870.

τόμων τιῶν φλεβίων συνθλίβεσθαι τῆι πρὸς τῆ ῥίζῃ τοῦ ὄρους κρήνην ἐκρέουσαν εἰς τὴν πόλιν ὥσθ' ἱκανῶς ἀπ' αὐτῆς ὑδρεύεσθαι. ἔστι δὲ καὶ φρεάτων εὐπορία κατὰ τὴν πόλιν, λέγουσι δὲ καὶ κατὰ τὸν Ἀκροκόρινθον· οὐ μὴν ἡμεῖς γε εἶδομεν. τοῦ δ' οὖν Εὐριπίδου φήσαντος οὕτως,

ἦκω περὶ κλυστον προλιποῦσ' Ἀκροκόρινθον,  
ἱερὸν ὄχθον, πόλιν Ἀφροδίτας,

τὸ περὶ κλυστον ἦτοι κατὰ βάθους δεκτέον, ἐπεὶ καὶ φρέατα καὶ ὑπόνομοι λιβάδες διήκουσι δι' αὐτοῦ, ἢ τὸ παλαιὸν ὑποληπτέον τὴν Πειρήνην ἐπιπολάζειν καὶ κατάρρυστον ποιεῖν τὸ ὄρος. 10  
ἐνταῦθα δέ φασι πίνοντα τὸν Πήγασον ἀλῶναι ὑπὸ Βελλεροφόντου, πτηνὸν ἵππου ἐκ τοῦ τραχήλου τοῦ Μεδούσης ἀναπαλέντα κατὰ τὴν γοργομίαν· τὸν δ' αὐτὸν φασι καὶ τὴν Ἴππου κρήνην ἀναβαλεῖν ἐν τῷ Ἑλικῶνι πλήξαντα τῷ ὄνυχι τὴν ὑποῦσαν πέτραν. ὑπὸ δὲ τῆ Πειρήνη τὸ Σισύφειόν ἐστιν, 15

Story of Pegasus.

1. *συνθλίβεσθαι*: 'is formed'; cp. 5. 3. 13, No. 28, where also this word is used of a stream formed by the combination of many sources: *ἐκλείουσιν αἱ πηγαὶ καὶ ἅλιν συνθλίβονται*.

τὴν πρὸς τῆ ῥίζῃ τοῦ ὄρους κρήνην: this is more exactly described by Pausanias (2. 3. 1-3) as being beyond the Agora on the way to Lechaëum, for it issued from the ground close to the northern edge of the terrace on which the lower city was built, where there still are copious springs. This was the rendezvous of the inhabitants of which Euripides speaks (*Med.* 69) *σεμνὸν ἀμφὶ Πειρήνης ὕδαρ*. There is no need to suppose with Leake (*Morea*, 3. p. 242) that the fountain to which Strabo refers was a different one from that in Pausanias, and that it rose immediately below the precipices of the Acrocorinth.

4. *λέγουσι δὲ*: there are now, and were formerly, numerous cis-

terns (*φρέατα*) in the Acrocorinth; indeed, Strabo says as much four lines below. The difficulty of reconciling his two statements seems to E. Curtius so great, that he regards this passage from *λέγουσι* to *εἶδομεν* as an interpolation; *Peloponnesos*, 2. p. 593.

6. *ἦκω περὶ κλυστον*: from an uncertain play of Euripides; Dindorf, *Fragm.*, No. 921. Meineke first pointed out (*Vind. Strabon.* p. 123) that the metre here is choriambic, and that the passage should be written in two, not in three, lines. Strabo shows by his comments that he misunderstood the meaning of *περὶ κλυστος*, which is the same as the 'bimaris' of Horace, as Meineke remarks.

12. *ἀναπαλέντα*: 'which sprang up'; cp. Hom. *Il.* 23. 692, 694: *ἀναπάλλεται ἰχθύς* and *ὡς πηληγείς ἀνέπαλτο*.

15. *ὑπὸ δὲ τῆ Πειρήνη*: the upper fountain is meant.



ἱεροῦ τινος ἢ βασιλείου λευκῶν λίθων πεποιημένου διασῶζον  
 ἐρείπια οὐκ ὀλίγα. ἀπὸ δὲ τῆς κορυφῆς πρὸς ἄρκτον μὲν  
 ἀφοράται ὃ τε Παρνασσὸς καὶ ὁ Ἑλλικῶν, ὄρη ὑψηλὰ καὶ ριψύ-  
 βολα, καὶ ὁ Κρισαῖος κόλπος ὑποπεπτωκὸς ἀμφοτέροις, περι-  
 5 ἐχόμενος ὑπὸ τῆς Φωκίδος καὶ τῆς Βοιωτίας καὶ τῆς Μεγαρίδος  
 καὶ τῆς ἀντιπόρθμου τῆ Φωκίδι Κορινθίας καὶ Σικυωνίας· πρὸς  
 ἐσπέραν δὲ . . . ὑπέρκειται δὲ τούτων ἀπάντων τὰ καλούμενα  
 Ὀνεῖα ὄρη διατείνοντα μέχρι Βοιωτίας καὶ Κιθαιρώνος ἀπὸ τῶν  
 Σκειρωνίδων πετρῶν, ἀπὸ τῆς παρὰ ταύτας ὁδοῦ πρὸς τὴν  
 10 Ἀττικὴν.

22. Ἀρχὴ δὲ τῆς παραλίας ἐκατέρας τῆς μὲν τὸ Λέχαιον τῆς  
 δὲ Κεγχρεαὶ κόμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδομη-  
 κοντα σταδίου· τούτῳ μὲν οὖν χρῶνται πρὸς τοὺς ἐκ τῆς  
 Ἀσίας πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. τὸ δὲ Λέχαιον  
 15 ὑποπέπτωκε τῇ πόλει κατοικίαν ἔχον οὐ πολλήν· σκέλη δὲ  
 καθεῖλκυσται σταδίων περὶ δώδεκα ἐκατέρωθεν τῆς ὁδοῦ τῆς  
 ἐπὶ τὸ Λέχαιον. ἐντεῦθεν δὲ παρεκτείνουσα ἢ ἡῶν μέχρι  
 Παγῶν τῆς Μεγαρίδος κλύζεται μὲν ὑπὸ τοῦ Κορινθιακοῦ  
 κόλπου, κοίλη δ' ἐστὶ καὶ ποιεῖ τὸν δίοικον πρὸς τὴν ἑτέραν  
 20 ἡῶνα τὴν κατὰ Σχοινοῦντα πλησίον οὖντα τῶν Κεγχρεῶν. ἐν δὲ  
 τῷ μεταξὺ τοῦ Λεχαίου καὶ Παγῶν τὸ τῆς Ἀκραίας μαντεῖον  
 Ἦρας ὑπῆρχε τὸ παλαιόν, καὶ αἱ Ὀλμιαὶ τὸ ποιοῦν ἀκρωτήριον  
 τὸν κόλπον ἐν ᾧ ἢ τε Οἰνὴ καὶ Παγαί, τὸ μὲν τῶν Μεγαρέων

View from  
the summit.The two  
harbours.The  
Diolcos.

2. ἀπὸ δὲ τῆς κορυφῆς: the view from the Acrocorinth is undoubtedly one of the finest and most interesting in Greece. A description of a panorama, such as is here given, is of rare occurrence in ancient literature, and shows that Strabo had a real interest in geography.

8. Ὀνεῖα ὄρη: Strabo has here confused the Oneian mountains, which barred the entrance to the Peloponnese to the south-eastward of Corinth, with Geraneia, which lay on the northern side of the

Isthmus.

9. ἀπὸ τῆς: probably καὶ ἀπὸ τῆς should be read; 'and from the road which passes along them in the direction of Attica.'

19. τὸν δίοικον: this was a sort of roadway, by which vessels were drawn across from one sea to the other; cp. 8. 2. 1 τὸν δίοικον, δι' οὗ τὰ πορθμεῖα ὑπερνωλοῦσιν ἀπὸ τῆς ἑτέρας εἰς τὴν ἑτέραν θάλασσαν. To this process Thucydides (8. 7, 8) applies the expression ὑπερφέρειν or διαφέρειν τὸν Ἴσθμόν.

φρούριον ἢ δὲ Οἰνὴ τῶν Κορινθίων. ἀπὸ δὲ τῶν Κεγχρεῶν ὁ Σχοινοῦς, καθ' ὃν τὸ στενὸν τοῦ διόλου· ἔπειθ' ἡ Κρομμωνία. πρόκειται δὲ τῆς ἡῶνος ταύτης ὁ τε Σαρωνικὸς κόλπος καὶ ὁ Ἑλευσινιακός, τρόπον τινα ὁ αὐτὸς ὢν, συνεχῆς τῷ Ἑρμιονικῷ. ἐπὶ δὲ τῷ Ἴσθμῳ καὶ τὸ τοῦ Ἴσθμίου Ποσειδῶνος ἱερὸν ἄλσει πιτυῶδει συνηρεφές, ὅπου τὸν ἀγῶνα τῶν Ἴσθμίων Κορίνθιοι συνετέλουν.

Sanctuary of Poseidon.

Capture of Corinth by Mummius, B. C. 146.

23. Κορίνθιοι δ' ὑπὸ Φιλίππῳ ὄντες ἐκείνῳ τε συνεφιλονέκησαν καὶ ἰδίᾳ πρὸς Ῥωμαίους ὑπεροπτικῶς εἶχον, ὥστε τινὲς καὶ τῶν πρέσβων παριόντων τὴν οἰκίαν αὐτῶν ἐθάρρησαν<sup>10</sup> καταυτλήσαι βόρβορον. ἀντὶ τούτων μὲν οὖν καὶ ἄλλων ὦν ἐξήμαρτον ἔτισαν δίκας αὐτίκα· πεμφθείσης γὰρ ἀξιολόγου στρατιᾶς, αὐτὴ τε κατέσκαπτο ὑπὸ Λευκίου Μομμίου καὶ τᾶλλα μέχρι Μακεδονίας ὑπὸ Ῥωμαίοις ἐγένετο, ἐν ἄλλοις ἄλλων πεμπομένων στρατηγῶν τὴν δὲ χώραν ἔσχον Σικυῶνιοι τὴν<sup>15</sup> πλείστην τῆς Κορινθίας. Πολύβιος δὲ τὰ συμβάντα περὶ τὴν ἄλωσιν ἐν οἴκτου μέρει λέγων προστίθησι καὶ τὴν στρατιωτικὴν ὀλιγορίαν τὴν περὶ τὰ τῶν τεχνῶν ἔργα καὶ τὰ ἀναθήματα. φησὶ γὰρ ἰδεῖν παρῶν ἐρριμμένους πίνακας ἐπ' ἐδάφους, πεττεύοντας δὲ τοὺς στρατιώτας ἐπὶ τούτων. ὀνομάζει δ' αὐτῶν<sup>20</sup> Ἀριστείδου γραφὴν τοῦ Διονύσου, ἐφ' οὗ τινες εἰρήσθαί φασι τὸ οὐδὲν πρὸς τὸν Διόνυσον, καὶ τὸν Ἡρακλέα τὸν κατα-

Works of art destroyed or removed to Rome.

2. τὸ στενὸν: Strabo (*loc. cit.*) and other ancient writers estimate the width at 40 stades; it is in reality considerably less, being 3½ miles, or 32 stades.

5. Ποσειδῶνος ἱερὸν: this sanctuary, the site of which was excavated in 1883 by the French School, lay on the eastern side of the Isthmus, not far from the point where the new Canal enters the sea. A plan of it is given in the *Guide-Joanne*, 2. p. 199.

16. Πολύβιος δέ: this passage is quoted from Strabo in Polybius' works as Bk. 40, Fragm. 7.

19. ἐπ' ἐδάφους: 'to the ground.'

21. Ἀριστείδου: Aristides of Thebes was a somewhat older contemporary of Apelles, in the second half of the fourth century B.C.: Pliny (35. 98) tells us that he especially excelled in representing character and passion, but he does not seem accurately to distinguish between him and his grandson of the same name; *Dict. Ant.* 2. p. 414.

22. οὐδὲν πρὸς τὸν Διόνυσον: this saying meant 'That has nothing to do with Dionysus,' and was originally a protest on the part of the spectators of Greek dramas,

πονούμενον τῷ τῆς Διαναίρας χιτῶνι. τοῦτον μὲν οὖν οὐχ  
 ἐωράκαμεν ἡμεῖς, τὸν δὲ Διόνυσον ἀνακείμενον ἐν τῷ Δημητρείῳ  
 τῷ ἐν Ῥώμῃ κάλλιστον ἔργον ἐωρῶμεν· ἐμπρησθέντος δὲ τοῦ  
 νεῶ συνηφανίσθη καὶ ἡ γραφὴ νεωστί. σχεδὸν δὲ τι καὶ τῶν  
 5 ἄλλων ἀναθημάτων τῶν ἐν Ῥώμῃ τὰ πλεῖστα καὶ ἄριστα ἐν-  
 τεῦθεν ἀφίκται· τινὰ δὲ καὶ αἱ κύκλω τῆς Ῥώμης πόλεις ἔσχον.  
 μεγαλόφρων γὰρ ὦν μάλλον ἢ φιλότεχνος ὁ Μόμμιος, ὡς φασί,  
 μετεδίδου ῥαδίως τοῖς δεηθείσι. Λεύκολλος δὲ κατασκευάσας  
 τὸ τῆς Εὐτυχίας ἱερὸν καὶ στοάν τινα χρήσιν ἠτήσατο ὧν εἶχεν  
 10 ἀνδριάντων ὁ Μόμμιος, ὡς κοσμήσων τὸ ἱερὸν· μέχρι ἀναδείξεως,  
 εἴτ' ἀποδώσων· οὐκ ἀπέδωκε δέ, ἀλλ' ἀνέθηκε κελεύσας αἶρειν  
 εἰ βούλεται· πράως δ' ἤνεγκεν ἐκεῖνος οὐ φροντίσας οὐδέν, ὥστ'  
 ἠυδοκίμει τοῦ ἀναθέντος μᾶλλον. πολλὸν δὲ χρόνον ἐρήμη  
 μέλαινα ἡ Κόρινθος ἀνελήφθη πάλιν ὑπὸ Καίσαρος τοῦ θεοῦ  
 15 διὰ τὴν εὐφύτιαν, ἐποίκουσ πέμψαντος τοῦ ἀπελευθερικῆς γένους  
 πλείστους· οἱ τὰ ἐρείπια κινῶντες καὶ τοὺς τάφους συνανασκά-  
 πτοντες εὕρισκον ὄστρακίων τορευμάτων πλήθη, πολλὰ δὲ καὶ  
 χαλκῶματα· θαυμάζοντες δὲ τὴν κατασκευὴν οὐδένα τάφον  
 ἀσκευώρητον εἶσαν, ὥστε εὐπορήσαντες τῶν τοιούτων καὶ  
 20 διατιθέμενοι πολλοῦ νεκροκορινθίων ἐπλήρωσαν τὴν Ῥώμην·  
 οὕτω γὰρ ἐκάλουν τὰ ἐκ τῶν τάφων ληφθέντα, καὶ μάλιστα

The city  
 restored by  
 Julius  
 Caesar.

when Dionysus and his satyrs, or the dithyrambs sung in his honour, were omitted from the performance. It is here represented as having been used depreciatively of pictures by other artists than Aristides, as if the meaning was, 'That is nothing in comparison of the Dionysus.'

2. Δημητρείῳ: this was the temple of Ceres, Liber and Libera, which was destroyed by fire in 31 B.C. According to Canina, the church of S. Maria in Cosmedin, at the entrance of the valley of the Circus Maximus, occupies the site of this temple as restored by Augustus and Tiberius, and is in part the same building; Burn, *Rome and the*

*Campagna*, pp. 292-294. Pliny also (35. 24) mentions the deposition of Aristides' picture in this temple.

6. ἀφίκται: Coray's emendation of ἀφίχθαι of the MSS., which Meineke retains.

13. πολλὸν δὲ χρόνον: about a century, from 146 to 44 B.C.

15. εὐφύτιαν: 'favourable situation.'

17. ὄστρακίων τορευμάτων: 'terra-cotta reliefs.'

19. ἀσκευώρητον: 'not ransacked'; cp. 16. I. II τοὺς τάφους σκευωρεῖσθαι.

20. νεκροκορινθίων: 'Corinthian funeral urns.'

τὰ ὄστράκινα. κατ' ἀρχὰς μὲν οὖν ἐτιμήθη σφόδρα ὁμοίως τοῖς χαλκώμασι τοῖς κορινθιοργέσι, εἴτ' ἐπαύσαντο τῆς σπουδῆς, ἐκλιπόντων τῶν ὄστράκων καὶ οὐδὲ κατωρθωμένων τῶν πλείστων. ἡ μὲν δὴ πόλις ἢ τῶν Κορινθίων μεγάλη τε καὶ πλουσία διὰ παντὸς ὑπῆρξεν, ἀνδρῶν τε ἠνέπλησεν ἀγαθῶν εἰς 5  
 τε τὰ πολιτικὰ καὶ εἰς τὰς τέχνας τὰς δημιουργικάς· μάλιστα γὰρ καὶ ἐνταῦθα καὶ ἐν Σικυῶνι ἠνέξθη γραφικὴ τε καὶ πλαστικὴ καὶ πᾶσα ἢ τοιαύτη δημιουργία. χώραν δ' ἔσχεν οὐκ εὐγεῶν σφόδρα, ἀλλὰ σκολιάν τε καὶ τραχείαν, ἀφ' οὗ πάντες ὄφρυνετα Κόρινθον εἰρήκασι καὶ παροιμιάζονται·

10

Κόρινθος ὄφρυνᾶ τε καὶ κοιλαίνεται.

NO. 43.—OUTLETS OF THE LAKES OF PHENEUS AND STYMPHALUS.

(VIII. 8. 4.)

The disappearance and reappearance of streams is a feature of common occurrence in the limestone soil of Greece, and has already been noticed in these extracts in connexion with the Alpheius and Eurotas (No. 40), and will occur again in the account of the Cephisus in Boeotia and the Copaic lake (No. 45). In the latter of these two passages Strabo has clearly explained the causes, owing to which lakes are at one time formed and at another drained, when changes in the subterranean channels take place; and, as he points out, it is possible in some cases to demonstrate the connexion between the lake and the stream which issues from it at some distance off, because the subsidence of the one corresponds to the flooding of the other. A Greek engineer, M. Siderides, is now engaged in exploring some of these subterranean outlets, and into one of them, the *catavothra* of Versova, which partially drains the plain of Tegea, he succeeded in penetrating to a depth of 262 feet below the level of the plain, and 394

3. κατωρθωμένων: 'well executed.'

11. Κόρινθος ὄφρυνᾶ τε: 'Corinth is beetle-browed and full of hollows'; the precipitous and rifted appearance

which is here attributed to the site of Corinth is characteristic of the mountains of Greece, which are everywhere ὄφρυνόντες and πολύπτυχοι.

feet from the entrance horizontally. The passages in some instances were extremely narrow, and the chief objects by which they had been choked were wood, pebbles, and maize-stalks, carried along by the flood-waters. There is good hope that when the *catavothrae* have been enlarged by the help of dynamite, which has already been done in the case of that of Versova, a considerable amount of marshy ground may be rendered fertile and healthy. *Revue de Géographie* for 1892, pp. 343-345.

The βέρεθρον or 'swallow' of the lake of Pheneus in northern Arcadia, which communicated with the Ladon, was especially famous in antiquity, so that Catullus (68. 109-112) compares to it the absorbing character of Laodamia's love:—

‘—tanto te absorbens vertice amoris  
Aestus in abruptum detulerat barathrum ;  
Quale ferunt Graii Pheneum prope Cylleum  
Siccare emulsa pingue palude solum.’

During the present century this lake has passed through more than one phase of change. In 1806, when Leake visited it, the marshiness of the soil of the plain of Fonia (Pheneus) was the only sign of the presence of water. Fifteen years later the *catavothra* was blocked and the waters gradually rose until they reached the depth of 150 ft. in places ; but in 1832, about the time of the arrival of the young king Otho in Greece—and the coincidence of the two events was regarded as a favourable omen—the lake disappeared and the land which it covered was restored to cultivation, while at the same time the Ladon and the Alpheius rose, and the country about Olympia was inundated. When I saw it, however, in 1853, the whole valley was once more filled with a very extensive sheet of water. Leake, *Morea*, 3. p. 151 ; Curtius, *Peloponnesos*, 1. p. 189.

4. Περὶ δὲ τοῦ Ἀλφειοῦ καὶ τοῦ Εὐρώτα τὸ συμβεβηκὸς Catavothrae of the Arcadian lakes.  
παράδοξον εἶρηται καὶ τὸ περὶ Ἐρασίου τὸν ἐκδιδόντα ἐκ τῆς  
Στυμφαλίδος λίμνης εἰς τὴν Ἀργεῖαν νυνί, πρότερον δ' οὐκ  
ἔχοντα ἔκρυσιν, τῶν βερέθρων, ἃ καλοῦσιν οἱ Ἀρκάδες ζέρεθρα,

1. τοῦ Ἀλφειοῦ: cp. 8. 3. 12, No. 40.

2. Ἐρασίου: cp. 8. 6. 8. The river issues from a copious source at the entrance of a cavern below

Mount Chaon, at the extreme western angle of the plain of Argos.

4. βερέθρων: this is another form of βάρηθρον: the modern Greek name is *catavothra*.



τυφλῶν ὄντων καὶ μὴ δεχομένων ἀπέρασιν, ὥστε τὴν τῶν  
 Στυμφαλίων πόλιν νῦν μὲν καὶ πέντε διέχειν σταδίους ἀπὸ τῆς  
 λίμνης, τότε δ' ἐπ' αὐτῆς κείσθαι. τὰναντία δ' ὁ Λάδων ἔπαθε  
 τοῦ ρεύματος ἐπισχεθέντος ποτὲ διὰ τὴν ἔμφραξιν τῶν πηγῶν  
 συμπεσόντα γὰρ τὰ περὶ Φενεὸν βέρεθρα ὑπὸ σεισμοῦ, δι' ὧν  
 ἦν ἡ φορά, μονὴν ἐποίησε τοῦ ρεύματος μέχρι τῶν κατὰ βάθους  
 φλεβῶν τῆς πηγῆς. καὶ οἱ μὲν οὕτω λέγουσιν· Ἐρατοσθένης  
 δέ φησι περὶ Φενεὸν μὲν τὸν Ἄνιαν καλούμενον ποταμὸν  
 λιμνάζειν τὰ πρὸ τῆς πόλεως, καταδύεσθαι δ' εἰς τινὰς ἡθμούς  
 οὓς καλεῖσθαι ζέρεθρα· τούτων δ' ἔμφραχθέντων ἔσθ' ὅτε  
 ὑπερχεῖσθαι τὸ ὕδωρ εἰς τὰ πεδία, πάλιν δ' ἀναστομουμένων  
 ἄθρου ἐκ τῶν πεδίων ἐκπεσὸν εἰς τὸν Λάδωνα καὶ τὸν Ἀλφειὸν  
 ἐμβάλλειν, ὥστε καὶ τῆς Ὀλυμπίας κλυσθῆναι ποτε τὴν περὶ  
 τὸ ἱερὸν γῆν, τὴν δὲ λίμνην συσταλῆναι· τὸν Ἐρασίον δὲ  
 παρὰ Στύμφαλου ρέοντα ὑποδύντα ὑπὸ τὸ ὄρος ἐν τῇ Ἀργείᾳ  
 πάλιν ἀναφανῆναι· διὸ δὴ καὶ Ἰφικράτη πολιορκοῦντα τὸν  
 Στύμφαλον καὶ μηδὲν περαίνοντα ἐπιχειρήσαι τὴν κατάδυσιν  
 ἀποφράξει σπόγγους πορισάμενοι πολλούς, παύσασθαι δὲ ἑιο-  
 σημαίας γενομένης.

Pheneus  
and the  
Ladon.

Stymphalus  
and the  
Erasinus.

1. *μὴ δεχομένων ἀπέρασιν*: 'not admitting of the waters being carried off': in a similar sense the verb *ἀπεράω* is used of 'disgorging' a body of water in I. 3. 6 *ἀπεράσαι τὸ πλεονάζον*.

2. *πέντε*: the MSS. and edd. read *πεντήκοντα*, but Leake has pointed out that *πέντε* must be right, that being 'about the real number of stades between the site of Stymphalus and the margin of the lake, on an average of the seasons': *Moræa*, 3. p. 146.

8. *Ἄνιαν*: this is probably the same river which is mentioned by Pausanias (8. 14. 3) as flowing in this valley, and as being called both Olbius and Aroanius in Arcadia.

9. *ἡθμούς*: sometimes, as in the

lake of Stymphalus, the water disappears into an arched cavern at the foot of an escarpment of rock; but in other cases the term 'strainer' is quite applicable, for the appearance is that of water filtering through shingle.

13. *τῆς Ὀλυμπίας*: since the *catavolthra* of Pheneus was regarded as the work of Heracles (Paus. 8. 14. 2), the flooding of the land of Olympia by the overflow of the Alpheius was described in mythological language as an invasion of Elis by Heracles, and the tombs of the heroes who perished on that occasion were shown near Pheneus (Paus. 8. 15. 5).

16. *Ἰφικράτη*: this was during the campaign of that general in the Peloponnese in 393 B.C.

## BOOK IX.

### NORTHERN GREECE.

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#### NO. 44.—ATTICA.

(IX. 1, 3, 4, 15, 16, 19, 23, 24.)

It is difficult to believe that Strabo had not visited a place of so great interest and historical importance as Athens, and yet the probabilities seem to be against his having done so. His description of the city and of objects in its neighbourhood does not read like that of an eye-witness, and the flourish of rhetoric with which he deprecates the necessity of giving a detailed account of it points in the same direction. Too great stress should not be laid on the latter of these two arguments, because in speaking of Rome also, though he had resided in that city, Strabo only describes one building at all elaborately; still, in the case of Athens he confines himself more completely to generalities. It is noticeable, too, that in dealing with one debated point, which, if he had been on the spot, we might expect him to have investigated for himself—the quality of the water of the Eridanus, which rose close to Athens (§ 19)—he quotes the testimony of others. See General Introduction, p. 18.

3. Ἀκτὴ δ' ἐστὶν [ἢ Ἀττικῇ] ἀμφιθάλαττος, στενὴ τὸ Shape and  
boundaries  
of Attica.  
 πρῶτον, εἴτ' εἰς τὴν μεσόγαιαν πλατύνεται, μηνοειδῆ δ' οὐδὲν  
 ἦττον ἐπιστροφῆν λαμβάνει πρὸς Ὠρωπὸν τῆς Βοιωτίας τὸ  
 κυρτὸν ἔχουσαν πρὸς θαλάττῃ· τοῦτο δ' ἐστὶ τὸ δεύτερον

3. τὸ κυρτὸν: 'its convexity';  
 this is the part of the coast which  
 lies to the N. of the promontory of

Cynosura near Marathon.

4. τὸ δεύτερον πλευρὸν ἑῶν: the  
 second of the three sides of Attica,

πλευρὸν ἔϕων τῆς Ἀττικῆς. τὸ δὲ λοιπὸν ἤδη τὸ προσάρκτιόν ἐστι πλευρὸν ἀπὸ τῆς Ὠρωπίας ἐπὶ δύσυν παρατείνου μέχρι τῆς Μεγαρίδος, ἢ Ἀττικῆ ὄρεινῆ, πολυώνυμός τις, διείργουσα τὴν Βοιωτίαν ἀπὸ τῆς Ἀττικῆς· ὥσθ', ὅπερ εἶπον ἐν τοῖς πρόσθεν, ἰσθμὸν γίνεσθαι τὴν Βοιωτίαν ἀμφιθάλαττον οὔσαν 5 τῆς τρίτης χερρονήσου τῆς λεχθείσης, ἀπολαμβάνοντα ἐντὸς τὰ πρὸς τῇ Πελοποννήσῳ τὴν τε Μεγαρίδα καὶ τὴν Ἀττικὴν. διὰ δὲ τοῦτο καὶ Ἀκτὴν φασὶ λεχθῆναι τὸ παλαιὸν καὶ Ἀκτικὴν τὴν νῦν Ἀττικὴν παρονομασθεῖσαν, ὅτι τοῖς ὄρεσιν ὑποπέπτωκε τὸ πλείστον μέρος αὐτῆς ἀλιτενὲς καὶ στενόν, μήκει δ' ἄξιο- 10 λόγῳ κεκρημένον, προπεπτωκὸς μέχρι Σουνίου.

Pass of the Scironian rocks.

4. Μετὰ δὲ Κρομμυῶνα ὑπέρκεινται τῆς ἀκτῆς αἱ Σκειρωνίδες πέτραι πάροδον οὐκ ἀπολείπουσαι πρὸς θαλάττῃ ὑπὲρ αὐτῶν δ' ἐστὶν ἡ ὁδὸς ἢ ἐπὶ Μεγάρων καὶ τῆς Ἀττικῆς ἀπὸ τοῦ Ἰσθμοῦ· οὕτω δὲ σφόδρα πλησιάζει ταῖς πέτραις ἢ ὁδὸς 15 ὥστε πολλαχοῦ καὶ παράκρημνός ἐστι διὰ τὸ ὑπερκείμενον ὄρος

which faces east. Strabo had already mentioned the south-western side in the preceding section.

3. *πολυώνυμός τις*: the only names of this mountain region that are known to us are Parnes and Cithaeron.

4. *ἐν τοῖς πρόσθεν*: in 8. I. 3 Strabo divides Greece (somewhat arbitrarily) into four peninsulas; these, commencing from the S., are (1) the Peloponnese, with its isthmus at Corinth; (2) the district of Geraneia, with its isthmus between the two ports of Megara, Nisaea and Pagae; (3) Attica and Boeotia, with part of Phocis and of the territory of the Epicnemidian Locrians, bounded by a line drawn across from the head of the Crisaean gulf to Thermopylae; (4) the country between this limit and the parallel of the Ambracian and Maliac gulfs. This division he recapitulates, as regards the first three of these 'peninsulas,' in the opening sentences of Book ix. The present

passage, however, seems irreconcilable with this view, for though Boeotia may, if necessary, be regarded as an isthmus from its lying between two seas, yet to do so involves a different 'peninsular' division of the country.

10. *ἀλιτενὲς*: 'bordering on the sea'; Strabo exaggerates somewhat in representing this strip of coastland between the mountains and the sea as comprising 'the greater part' of Attica.

12. *τῆς ἀκτῆς*: this emendation of *τῆς Ἀττικῆς* of the MSS. was suggested by Meineke in *Vind. Strabon.* p. 129, but he has not introduced it into his text. It appears necessary, for the Scironian rocks are in Megaris, and at some distance from Attica.

16. *παράκρημνος*: 'precipitous'; i. e. there are precipices both above and below it. The character of the pass is expressed by its modern name *Κακὴ Σκάλα*, or the Bad Staircase.

ἄσβατόν τε καὶ ὑψηλόν· ἐνταῦθα δὲ μυθεύεται τὰ περὶ τοῦ Σκείρωνος καὶ τοῦ Πιτυοκάμπτου τῶν ληξομένων τὴν λεχθεῖσαν ὄρεινῴν, οὓς καθεῖλε Θεσεύς. ἀπὸ δὲ τῶν ἄκρων τούτων καταγίζοντα σκαιὸν τὸν Ἀργέστην Σκείρωνια προσηγορεύκασιν Ἰ 5 Ἀθηναῖοι. μετὰ δὲ τὰς Σκειρωνίδας πέτρας ἄκρα πρόκειται Μινῶα ποιοῦσα τὸν ἐν τῇ Νισαίᾳ λιμένα. ἡ δὲ Νισαία ἐπι- ρειὸν ἔστιν τῶν Μεγάρων δεκαοκτῶ σταδίουσ τῆς πόλεως διέχου, σκέλεσιν ἑκατέρωθεν συναπτόμενον πρὸς αὐτήν· ἐκαλεῖτο δὲ καὶ τοῦτο Μινῶα.

2. Πιτυοκάμπτου: the story suggested by the name of Pityocamptes, or the Pine-bender, was, that he was a brigand who fastened his victims to the bent branches of two pines, by the rebound of which they were torn in sunder. But originally, in all probability, this name, like that of Sciron, was applied to a violent wind, and the story of their ravages embodied the dangers to which travellers were exposed from winds on the pass. The line of coast between the Isthmus of Corinth and Athens was the scene of most of the legendary labours of Theseus, and the stories connected with them seem to have reference to the establishment of safe communication along that route. See Tozer's *Geography of Greece*, pp. 324, 325.

4. σκαιὸν: 'on the left hand,' from the point of view of one who is going ἐπὶ Μεγάρων καὶ τῆς Ἀττικῆς ἀπὸ τοῦ Ἰσθμοῦ.

Ἀργέστην: in the account of the names of the winds which Strabo has given in 1. 2. 21 on the authority of Aristotle and others, Argestes is the north-west wind. In the bas-reliefs representing figures of the winds on the outside of the Horologium of Antonius Cyrrhestes, the so-called Temple of the Winds, at Athens, this wind is called, not Argestes, but Sciron—a fact which corroborates Strabo's statement in

this passage.

6. Μινῶα: this place, which Strabo calls a promontory, was in reality an island, as Thucydides (3. 51) and Pausanias (1. 44. 3) describe it; but these statements are hardly inconsistent, for the narrative of Thucydides shows that it was close to the shore, so that it would present the appearance of a headland. It can now be recognized in a conical hill on the sea-coast, which, though not now surrounded by water, must once have been so, before two streams, which reached the sea at this point, were diverted in another direction. The site of Nisaea is in the plain on the eastern side of this hill, where there are remains of ancient buildings; and between the two Capt. Spratt, who is the best authority on the topography of this neighbourhood, found remains of a mole in such a position that it would have formed a harbour, so that Minoa could rightly be spoken of as ποιοῦσα τὸν ἐν τῇ Νισαίᾳ λιμένα. *Dict. Geogr.* 2. pp. 314, 315.

7. δεκαοκτῶ: Thucydides (4. 66) puts the length of the walls from Megara to Nisaea at eight stades, and as this corresponds to the distance between the site of that town and the hill above mentioned, we shall certainly be right in taking his estimate in preference to Strabo's.

Munychia  
and  
Piræus.

15. Λόφος δ' ἐστὶν ἡ Μουνυχία χερρονησιάζων καὶ κοῖλος καὶ ὑπόνομος πολὺ μέρος φύσει τε καὶ ἐπίτηδες ὥστ' οἰκήσεις δέχεσθαι, στομίῳ δὲ μικρῷ τὴν εἴσοδον ἔχων. ὑποπίπτουσι δ' αὐτῷ λιμένες τρεῖς. τὸ μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνώκιστο ἡ Μουνυχία παραπλησίως ὥσπερ ἡ τῶν Ῥοδίων πόλις, 5 προσειληφύια τῷ περιβόλῳ τόν τε Πειραιᾶ καὶ τοὺς λιμένας πλήρεις νεωρίων, ἐν οἷς καὶ ἡ ὄπλοθήκη Φίλωνος ἔργον' ἀξιόν τε ἦν ναύσταθμον ταῖς τετρακοσίαις ναυσίν, ὧν οὐκ ἐλάττους

1. ἡ Μουνυχία: originally the name Munychia was restricted to the hill which lies on the north-eastern side of the Piraic peninsula, and forms its highest point; this was the acropolis of Piræus, the Μουνυχίας ἔρυμα of Strabo. But after a time the name was extended to the further part of the peninsula beyond the isthmus which separates the harbours of Zea and Piræus; and in this passage we see that it is made to include the town of Piræus also.

κοῖλος καὶ ὑπόνομος: 'hollowed out and undermined'; this was probably in part the result of quarrying, for numerous traces of quarries are visible on these hills at the present day. For ὑπόνομος in this sense, cp. 12. 8. 17, No. 61, where a district is said to be ὑπόνομος πυρὶ τε καὶ ὕδατι.

4. λιμένες τρεῖς: Piræus, Zea and Munychia; these are the same which Thucydides (1. 93) describes as λιμένας τρεῖς αὐτοφνεῖς.

5. ὥσπερ ἡ τῶν Ῥοδίων πόλις: i. e. with broad straight streets, the houses of which rose one above another like the seats of a theatre. Under the auspices of Pericles, Piræus was laid out by the famous architect, Hippodamus of Miletus, who afterwards built the city of Rhodes.

7. νεωρίων: traces of the substructions of the docks (νεώσοικοι) which belonged to these dockyards

are still visible under water both at Zea and Munychia.

ὄπλοθήκη: more properly called σκευοθήκη, a naval arsenal, where tackling and other appliances of ships, as well as munitions of war, were housed. From a passage in Pliny (7. 125) where this 'armamentarium' is mentioned, it has been wrongly concluded that it was a basin in which vessels could lie; but Strabo here clearly distinguishes it from the ναύσταθμον. See *Dict. Ant.* 1. p. 191. The fame of this building was great in antiquity; Plutarch, when he records its destruction by Sulla, speaks of it as θυμαζόμενον ἔργον: Sulla, 14. An inscription which was discovered in 1881 proves that its site was on the north-east side of the port of Zea; see Foucart, *L'Arsenal de Philon*, in vol. 6 of the *Bulletin de Correspondance hellénique*, p. 540, where the text of the inscription is given, containing the original contract for the erection of the building.

Φίλωνος: this eminent architect, who is mentioned by Cicero (*De Orat.* 1. 14. 62) as 'Philonem illum architectum, qui Atheniensibus armamentarium fecit,' was employed on this work by the orator Lycurgus, in 329 B. C.

8. τετρακοσίαις: this was the number of triremes with which Lycurgus provided the state; Boeckh, *Econ. of Athens* (2nd ed.) p. 270.



ἔστελλον Ἀθηναῖοι. τῷ δὲ τείχει τούτῳ συνήπτε τὰ καθειλ-  
 κυσμένα ἐκ τοῦ ἄστεος σκέλη· ταῦτα δ' ἦν μακρὰ τείχη  
 τετταράκοντα σταδίων τὸ μῆκος, συνάπτοντα τὸ ἄστρῳ τῷ  
 Πειραιεῖ. οἱ δὲ πολλοὶ πόλεμοι τὸ τείχος κατήρειψαν καὶ τὸ  
 5 τῆς Μουνυχίας ἔρυμα, τὸν τε Πειραιᾶ συνέστειλαν εἰς ὀλίγην  
 κατοικίαν τὴν περὶ τοὺς λιμένας καὶ τὸ ἱερόν τοῦ Διὸς τοῦ  
 σωτήρος· τοῦ δὲ ἱεροῦ τὰ μὲν στοῖδια ἔχει πίνακας θαυμαστούς,  
 ἔργα τῶν ἐπιφανῶν τεχνιτῶν, τὸ δ' ὕπαιθρον ἀνδριάντας.  
 κατέσπασται δὲ καὶ τὰ μακρὰ τείχη, Λακεδαιμονίων μὲν καθε-  
 10 λόντων πρότερον Ῥωμαίων δ' ὕστερον, ἡνῖκα Σύλλας ἐκ πολιορ-  
 κίας εἶλε καὶ τὸν Πειραιᾶ καὶ τὸ ἄστρῳ.

Ruinous  
state of the  
walls.

16. Τὸ δ' ἄστρῳ αὐτὸ πέτρα ἐστὶν ἐν πεδίῳ περιουκουμένη Athens.  
 κύκλῳ· ἐπὶ δὲ τῇ πέτρῳ τὸ τῆς Ἀθηναῶν ἱερόν, ὃ τε ἀρχαῖος  
 νεὼς ὁ τῆς Πολιάδος ἐν ᾧ ὁ ἄσβεστος λύχνος, καὶ ὁ Παρθενῶν  
 15 ὄν ἐποίησεν Ἰκτῖνος, ἐν ᾧ τὸ τοῦ Φειδίου ἔργον ἐλεφάντινον ἢ  
 Ἀθηναῖα. ἀλλὰ γὰρ εἰς πλῆθος ἐμπύπτων τῶν περὶ τῆς πόλεως  
 ταύτης ἕμνουμένων τε καὶ διαβωμένων ὄκνῳ πλεονάζειν, μὴ  
 συμβῆναι τῆς προθέσεως ἐκπεσεῖν τὴν γραφήν.

19. Ὅσῳ δὲ πλέον ἐστὶ τὸ φιλότιμον περὶ τὰ ἔνδοξα καὶ Stream of  
 20 πλείους οἱ λαλήσαντές τι περὶ αὐτῶν, τοσῶδε μείζων ὁ ἔλεγχος, the Eri-  
 εἶν μὴ κρατῆ τις τῆς ἱστορίας· οἶον ἐν τῇ Συναγωγῇ τῶν danus.

6. τοῦ Διὸς τοῦ σωτήρος: this temple is also mentioned by Pliny, 34. 74. It is probably the same which Pausanias (1. 1. 3) calls the temple of Athena and Zeus. That writer notices two bronze statues of those divinities, which are probably the ἀνδριάντας of Strabo; and a painting by Arcesilaus, which may have been one of the πίνακας.

10. Σύλλας: the capture of Athens by Sulla in 86 B.C., when that city had espoused the cause of Mithridates, was especially ruinous to the port-towns, because it destroyed all their commerce.

13. τὸ τῆς Ἀθηναῶν ἱερόν: 'the sacred enclosure of Athena, com-

prising, &c.'

14. ὁ τῆς Πολιάδος: otherwise called the Erechtheum; the term 'old temple' was applied to it to distinguish it from the Parthenon, though the actual structure of the latter was the earlier of the two.

ὁ ἄσβεστος λύχνος: Paus. 1. 26. 7 ἐμπλήσαντες δὲ ἐλαίου τὸν λύχνον τὴν αὐτὴν τοῦ μέλλοντος ἔτους ἀναμένουσιν ἡμέραν· ἐλαίου δὲ ἐκεῖνο τὸν μεταξὺ ἐπαρκεῖ χρόνον τῷ λύχνῳ, κατὰ τὰ αὐτὰ ἐν ἡμέρᾳ καὶ νυκτὶ φαίνονται.

21. εἶν μὴ κρατῆ τις τῆς ἱστορίας: 'if one does not make certain of the historic facts.'

Συναγωγῇ τῶν ποταμῶν: this

ποταμῶν ὁ Καλλιμάχος γελᾶν φησιν, εἴ τις θαρρεῖ γράφειν τὰς τῶν Ἀθηναίων παρθένους

ἀφύσσεσθαι καθαρὸν γάνος Ἡριδανοῖο, οὗ καὶ τὰ βοσκήματα ἀπόσχοιτ' ἄν. εἰσὶ μὲν νῦν αἱ πηγαὶ καθαρῷ καὶ ποτίμον ὕδατος, ὡς φασιν, ἔκτος τῶν Διοχάρους 5 καλουμένων πυλῶν πλησίον τοῦ Λυκείου· πρότερον δὲ καὶ κρήνη κατεσκεύαστό τις πλησίον πολλοῦ καὶ καλοῦ ὕδατος· εἰ δὲ μὴ νῦν, τί ἂν εἴη θαυμαστόν, εἰ πάλαι πολὺ καὶ καθαρὸν ἦν ὥστε καὶ πότιμον εἶναι, μετέβαλε δὲ ὕστερον; ἐν μὲν οὖν τοῖς καθ' ἕκαστα τοσοῦτοις οὔσιν οὐκ ἐνδέχεται διατρίβειν, οὐ 10 μὴν οὐδὲ σιγῇ παρελθεῖν ὥστε μηδ' ἐν κεφαλαίῳ μνησθῆναι τινων.

Mountains  
of Attica.

23. Τῶν δ' ὄρων τὰ μὲν ἐν ὀνόματι μάλιστά ἐστιν ὃ τε Ὑμηττός καὶ Βριλησσός καὶ Λυκαβηττός, ἐτι δὲ Πάρνης καὶ Κορυθαλλός. μαρμάρου δ' ἐστὶ τῆς τε Ὑμηττίας καὶ τῆς Πεντ- 15

treatise on the Rivers of the World is one of the lost prose works of Callimachus.

3. Ἡριδανοῖο: this passage is interesting as bearing on the question of the position and course of the Eridanus at Athens. Until lately it has been supposed that that river was the stream which rises on the side of Mount Hymettus, at the copious source known in antiquity as Κυλλοῦ Πήρα, and flows into the Ilisus on its left bank before it reaches Athens. This view is still maintained by Curtius in his latest work, *Stadtgeschichte von Athen* (1891). Dr. Dörpfeld, on the other hand, has started another and highly plausible theory about its course, which turns in no slight degree on the present remarks of Strabo. According to him the Eridanus was a considerable stream, which flowed from the south-western slopes of Lycabettus, and passed through the northern part of Athens from E. to W., emerging near the Dipylon Gate, after which

it joined the Ilisus. The objects which Strabo notices as being near the source—the gate of Diochares and the Lyceum—were on the right bank of the Ilisus southward of Lycabettus; and if we suppose that the river traversed the city—in doing which it would easily be converted into a public sewer—we have the explanation of Callimachus' statement, that in his time cattle would not drink of it. Dörpfeld, in *Mittheil. des athen. Institutes*, 13. pp. 211 foll. A summary of his views is given in Miss Harrison's *Mythology and Monuments of Ancient Athens*, pp. 222-224.

14. Βριλησσός: it is noticeable that while this mountain is not called Pentelicus by any writer before Pausanias, the marble which came from it was called Pentelic from the deme of Pentele, from which also the mountain subsequently obtained its now familiar name.

15. Ὑμηττίας: the 'trabes Hymettiae' of Hor. *Od.* 2. 18. 3 were

- ελικῆς κάλλιστα μέταλλα πλησίον τῆς πόλεως· ὁ δ' Ὑμηττὸς καὶ μέλι ἄριστον ποιεῖ. τὰ δ' ἀργυρεία τὰ ἐν τῇ Ἀττικῇ κατ' ἀρχὰς μὲν ἦν ἀξιόλογα, γυνὴ δ' ἐκλείπει· καὶ ὁῖ καὶ οἱ ἐργαζόμενοι, τῆς μεταλλείας ἀσθενῶς ὑπακουούσης, τὴν παλαιὰν ἐκβολάδα καὶ σκωρίαν ἀναχωνεύοντες εὕρισκον ἔτι ἐξ αὐτῆς ἀποκαθαίρομενοι ἀργύριοι, τῶν ἀρχαίων ἀπείρως καμινεούτων. τοῦ δὲ μέλιτος ἀρίστου τῶν πάντων ὄντος τοῦ Ἀττικοῦ πολὺ βέλτιστόν φασι τὸ ἐν τοῖς ἀργυρείοις, ὃ καὶ ἀκάπνιστον καλοῦσιν ἀπὸ τοῦ τρόπου τῆς σκευασίας.
- 10 24. Ποταμοὶ δ' εἰσὶν ὁ μὲν Κηφισσοὺς ἐκ Τρινεμέων τὰς ἀρχὰς ἔχων ῥέων δὲ διὰ τοῦ πεδίου, ἐφ' οὗ καὶ ἡ γέφυρα καὶ οἱ γεφυρισμοί, διὰ δὲ τῶν σκελῶν τῶν ἀπὸ τοῦ ἄστεος εἰς τὸν Πειραιᾶ καθηκόντων ἐκδίδωσιν εἰς τὸ Φαληρικόν, χειμαρρώδης τὸ πλεόν, θέρου δὲ μειοῦται τελέως. ἔστι δὲ τοιοῦτος μᾶλλον ὁ Ἰλισσός, ἐκ θατέρου μέρους τοῦ ἄστεος ῥέων εἰς τὴν αὐτὴν παραλίαν ἐκ τῶν ὑπὲρ τῆς Ἄγρας καὶ τοῦ Λυκείου μερῶν καὶ τῆς πηγῆς ἣν ὕμνηκεν ἐν Φαίδρῳ Πλάτων.

The silver mines.

The rivers.

slabs of the greyish marble of Hymettus. The word *μάρμαρος* is here used fem., as *λίθος* also sometimes is in the sense of 'marble.'

5. *ἐκβολάδα καὶ σκωρίαν*: the *ἐκβολάς* consisted of stones which had been thrown aside as containing too little ore to make it worth extracting; the *σκωρία* was the slag, from which the ore had been partially extracted. In the extensive mining works at Laureium at the present day ore—either silver or lead—is obtained from both these kinds of refuse; and in 1869 an important law-suit turned on a French company, which had contracted for the use of the *σκωρία*, utilising the *ἐκβολάς* also: Bae-

deker's *Greece*, p. 127.

8. *ἀκάπνιστον*: taken without smoking the bees.

10. *Τρινεμέων*: the deme of *Τρινεμεῖς* lay in the depression between Pentelicus and Parnes, and it is there that the western arm of the Cephissus still has its principal sources.

11. *ἡ γέφυρα*: the bridge over the Cephissus, where it was crossed by the road from Athens to Eleusis, by which the sacred processions went; here the *γεφυρισμοί* took place.

17. *τῆς πηγῆς*: the scene of the Phaedrus, however, was on the banks of the Ilisus, not at its source.

NO. 45.—BOEOTIA; THE EURIPUS; DRAINAGE OF THE  
COPAIC LAKE.

(IX. 2. 2, 8, 16, 17, 18.)

Boeotia was composed of two basins or valleys, the chief towns of which were Orchomenus and Thebes respectively; but whereas the basin of Orchomenus was completely surrounded by mountains, and had no natural outlet for its waters, the greater part of the district of Thebes was drained by the Asopus, which flowed into the Euboic sea, while Thebes itself lay in a plain of its own. The internal history of the country turns on these two cities, the former having been the more important during the heroic age, the latter in the subsequent period.

The remarks of Ephorus, which Strabo quotes, on the effect of want of culture in neutralizing the advantageous position of Boeotia, are an excellent specimen of criticism applied to historical geography. He might also have noticed that the boorishness of the people was in part a result of the climate. At the present day the Boeotian peasant is still distinguished from the rest of his countrymen by his heaviness of temperament and his incivility.

Boeotia  
commands  
three seas.

2. Ἐφορος δὲ καὶ ταύτῃ κρείττω τὴν Βοιωτίαν ἀποφαίνει τῶν ὁμόρων ἐθνῶν καὶ ὅτι μόνη τριθάλαττός ἐστι καὶ λιμένην εὐπορεῖ πλειόνων, ἐπὶ μὲν τῷ Κρισαίῳ κόλπῳ καὶ τῷ Κοριθιακῷ τὰ ἐκ τῆς Ἰταλίας καὶ Σικελίας καὶ Λιβύης δεχομένη, ἐπὶ δὲ τῶν πρὸς Εὐβοίαν μερῶν ἐφ' ἑκάτερα τοῦ Εὐρίπου σχιζο- 5  
μένης τῆς παραλίας τῇ μὲν ἐπὶ τὴν Αὐλίδα καὶ τὴν Ταυαγρικὴν τῇ δ' ἐπὶ τὸν Σαλαγανέα καὶ τὴν Ἀνθηδόνα, τῇ μὲν εἶναι συνεχῆ τὴν κατ' Αἴγυπτον καὶ Κύπρον καὶ τὰς νήσους θάλατταν τῇ δὲ τὴν κατὰ Μακεδόνας καὶ τὴν Προποντίδα καὶ τὸν Ἑλλησπον-  
τον. προστίθησι δὲ ὅτι καὶ τὴν Εὐβοίαν τρόπον τινα μέρος 10  
αὐτῆς πεποίηκεν ὁ Εὐριπος οὕτω στενὸς ὡν καὶ γεφύρα συνε-

Nearness  
of Euboea.

1. καὶ ταύτῃ: sc. in the richness of the soil, of which Strabo has been speaking at the end of the preceding section.

2. ἐπὶ δέ: there is an anacolu-

thon here, for while the preceding clause with ἐπὶ μὲν is followed by the participle δεχομένη, the present clause is infinitival with εἶναι συνεχῆ, as if φησὶ was understood.

ζευγμένος πρὸς αὐτὴν διπλέθρω. τὴν μὲν οὖν χώραν ἐπαινεῖ  
 διὰ ταῦτα, καὶ φησι πρὸς ἡγεμονίαν εὐφρῶς ἔχειν, ἀγωγῇ δὲ  
 καὶ παιδείᾳ μὴ χρησαμένους ἐπιμελεῖ τοὺς αἰεὶ προϊσταμένους  
 αὐτῆς, εἰ καὶ τί ποτε κατώρθωσαν, ἐπὶ μικρὸν τὸν χρόνον  
 5 συμμείναι, καθάπερ Ἐπαμεινώνδας ἔδειξε· τελευτήσαιτος γὰρ  
 ἐκείνου τὴν ἡγεμονίαν ἀποβαλεῖν εὐθὺς τοὺς Θηβαίους γευσα-  
 μένους αὐτῆς μόνον· αἴτιον δὲ εἶναι τὸ λόγων καὶ ὀμιλίας τῆς  
 πρὸς ἀνθρώπους ὀλιγορῆσαι, μόνης δ' ἐπιμεληθῆναι τῆς κατὰ  
 πόλεμον ἀρετῆς. ἔδει δὲ προσθεῖναι διότι τοῦτο πρὸς Ἐλ-  
 10 ληνας μάλιστα χρήσιμόν ἐστιν, ἐπεὶ πρὸς γε τοὺς βαρβάρους  
 βία λόγου κρείττων ἐστί. καὶ Ῥωμαῖοι δὲ τὸ παλαιὸν μὲν  
 ἀγριωτέροις ἔθνεσι πολεμοῦντες οὐδὲν ἐδέοντο τῶν τοιούτων  
 παιδευμάτων, ἀφ' οὗ δὲ ἤρξαντο πρὸς ἡμερώτερα ἔθνη καὶ φῦλα  
 τὴν πραγματείαν ἔχειν, ἐπέθεντο καὶ ταύτῃ τῇ ἀγωγῇ καὶ κατέ-  
 15 στησαν πάντων κύριοι.

8. Εἶτα λιμὴν μέγας ὃν καλοῦσι Βαθὴν λιμένα· εἶθ' ἡ Αὐλὶς Aulis.  
 πετρῶδες χωρίον καὶ κόμη Ταναγραίων· λιμὴν δ' ἐστὶ πεντή-  
 κοντα πλοίοις, ὥστ' εἰκὸς τὸν ναύσταθμον τῶν Ἑλλήνων ἐν τῷ  
 μεγάλῳ ὑπάρχει λιμένι. καὶ ὁ Εὐριπος δ' ἐστὶ πλησίον ὁ The  
 20 Χαλκίδος, εἰς ὃν ἀπὸ Σουνίου στάδιοι πεντακόσιοι ἐβδομή- Euripus.  
 κοντα· ἐστὶ δ' ἐπ' αὐτῷ γέφυρα δίπλεθρος, ὡς εἴρηκα· πύργος

3. ἐπιμελεῖ: this is Madvig's (*Advers.* *Crit.* p. 554) and Cobet's (*Miscell. Crit.* p. 180) emendation of ἐπεὶ μηδὲ of the MSS.

9. πρὸς Ἑλληνας: 'in dealing with Greeks.'

17. πετρῶδες χωρίον: the Homeric epithet of Aulis (*Il.* 2. 496) is likewise πετρήεσσα. The city occupied a steep rocky hill, rising at the back of a small peninsula which intervenes between two harbours about three miles to the southward of Chalcis on the mainland. The larger and southernmost of these harbours, which is still called Vathy (Βαθύ), is the Βαθὺς λιμὴν of this passage.

18. τὸν ναύσταθμον τῶν Ἑλλήνων: before the expedition against Troy.

20. πεντακόσιοι ἐβδομήκοντα: the MSS. read στάδιοι ἐβδομήκοντα. Some number has clearly been omitted, which Kramer conjectures to be πεντακόσιοι (Φ being easily lost before Ο).

21. γέφυρα δίπλεθρος: this bridge was first constructed in the twenty-first year of the Peloponnesian war, when Euboea revolted from Athens, and was the work of the Boeotians, who thus contrived to make that country 'an island to every one but themselves.' Diodorus, who records



- Its tides. δ' ἐκατέρωθεν ἐφέστηκεν ὁ μὲν ἐκ τῆς Χαλκίδος ὁ δ' ἐκ τῆς Βοιωτίας· διωκοδόμηται δ' εἰς αὐτοὺς σῦριγξ. περὶ δὲ τῆς παλιρροίας τοῦ Εὐρίπου τοσοῦτον μόνον εἰπεῖν ἱκανόν, ὅτι ἐπτάκις μεταβάλλειν φασὶ καθ' ἡμέραν ἐκάστην καὶ νύκτα· τὴν δ' αἰτίαν ἐν ἄλλοις σκεπτέον. 5
- Drainage of the Boeotian plains. 16. Τῶν δὲ πεδίων τούτων τὰ μὲν λιμνάζει, ποταμῶν ἀναχεομένων εἰς αὐτά, τῶν δ' ἐμπίπτοντων εἶτα ἐκρῦσεις λαμβανόντων· τὰ δ' ἀνέλθεται καὶ γεωργεῖται παντοδαπῶς διὰ τὴν εὐκαρπίαν. ὑπάντρον δὲ καὶ σηραγγώδους οὔσης κατὰ βάθους τῆς γῆς, σεισμοὶ γενόμενοι πολλάκις ἐξαιίοιοι τοὺς 10 μὲν ἔφραξαν τῶν πόρων τοὺς δὲ ἀνέωξαν, τοὺς μὲν μέχρι τῆς ἐπιφανείας τοὺς δὲ δι' ὑπονόμων· συμβαίνει δὴ καὶ τοῖς ὕδασι τοῖς μὲν δι' ὑπονόμων φέρεσθαι τῶν ρείθρων τοῖς δ' ἐπιπολῆς, τοῖς τε λιμναίοις καὶ τοῖς ποταμίοις. ἐγχωσθέντων δὲ κατὰ βάθους τῶν πόρων αὔξεσθαι τὰς λίμνας συμβαίνει μέχρι τῶν 15
- Subterranean passages.

this (13. 47. 3-6), describes how dams were carried out into the sea from either shore, and towers erected at their extremities, while the intervening channels were spanned by wooden bridges. The strait is divided in the middle by a rock, on which now stands a fort, and the two arms together measure 205 ft. across, thus approximating closely to Strabo's estimate of two plethra (202 ft.).

2. διωκοδόμηται δ' εἰς αὐτοὺς σῦριγξ: this has usually been taken to mean 'a channel for the stream has been constructed between them'; but this hardly gives the right meaning either to εἰς or to σῦριγξ. It is better, with De Bréquigny (quoted in the French Translation of Strabo, vol. 3, *Éclaircissements*, p. 39), to translate it as 'a secret passage has been constructed [on either side] so as to communicate with these towers.'

τῆς παλιρροίας: the extraordinary changes of the current in

this channel attracted much notice in antiquity: they are referred to in the παλιρροχθοὶ Αὐλίδος τόποι of Aeschylus (*Ag.* 191), the στονόεις πορθμός of Sophocles (*Ani.* 1145), and the δῖνοι of ἐλίσεων Εὐριπιδος of Euripides (*Iph. Taur.* 6, 7). They take place, not seven times in the twenty-four hours, as Strabo says, but at irregular intervals. Admiral Mansell, who lived at Chalcis, and observed these currents during sixteen years, has done much towards discovering a rule which governs their changes; but he is doubtfully right in regarding them as a true lunar tide. See his remarks in Murray's *Greece*, pp. 387, 388.

7. τῶν δ' ἐμπίπτοντων: 'though the rivers that enter them afterwards find means of escape.' The awkwardness of the passage seems hardly lessened by reading with Madvig τῶν διεμπίπτοντων.

9. ὑπάντρον: on the subterranean passages see 8. 8. 4, No. 43.

οἰκουμένων τόπων ὥστε καὶ πόλεις καταπίνεσθαι καὶ χώρας, ἀνοιχθέντων δὲ τῶν αὐτῶν ἢ ἄλλων ἀνακαλύπτεσθαι, καὶ τοὺς αὐτοὺς τόπους ποτὲ μὲν πλεῖσθαι ποτὲ δὲ πεζεύεσθαι, καὶ τὰς αὐτὰς πόλεις ποτὲ μὲν ἐπὶ τῇ λίμνῃ ποτὲ δὲ ἄπωθεν κείσθαι.

- 5 17. Διτῶς δὲ τοῦτο γίνεται· καὶ γὰρ μενουσῶν ἀκινήτων Changes in the position of the cities.  
 τῶν πόλεων, ὅταν ἢ αὔξησις τῶν ὑδάτων ἦν ἢ τῆς ὑπερ-  
 χύσεως διὰ ὕψος τῶν οἰκίσεων ἢ διὰ ἀπόστασιν, καὶ διὰ  
 ἀνοικισμὸν, ὅταν τῷ πλησιασμῷ κινδυνεύσαντες πολλάκις ἀπαλ-  
 λαγὴν πορίσωνται τοῦ φόβου τὴν μετάληψιν τῶν χωρίων τῶν  
 10 ἄπωθεν ἢ τῶν ἐν ὕψει. παρακολουθεῖ δὲ τοῖς οὕτως ἀνοικισ-  
 θεῖσι τὸ τὴν αὐτὴν προσηγορίαν φυλάττουσιν, ἐτύμως πρότερον Evidence from names.  
 λεγομένοις ἀπὸ τοῦ συμβεβηκότος τοπικῶς, νῦν μηκέτι λέγεσθαι  
 ἐτύμως· Πλαταιὰς γὰρ ἀπὸ τῆς πλάτης τῶν κωπῶν εἰρησθαι  
 πιθαῖον καὶ Πλαταιάς τοὺς ἀπὸ κωπηλασίας ζῶντας, ἀλλὰ νῦν  
 15 ἄπωθεν τῆς λίμνης οἰκοῦντες οὐκέτ' ἂν προσαγορεύοντο  
 ἐτύμως. "Ἐλος τε καὶ Ἐλεῶν καὶ Εἰλέσιον ἐκλήθη διὰ τὸ ἐπὶ  
 τοῖς ἔλεσιν ἰδρῦσθαι· νῦν δὲ οὐχ ὁμοίως ἔχει ταῦτα, ἢ ἀνοικισ-  
 θέντων ἢ τῆς λίμνης ἐπιπολὺ ταπεινωθείσης διὰ τὰς ὕστερον  
 γενομένας ἐκρῦσεις· καὶ γὰρ τοῦτο δυνατόν.
- 20 18. Δημοῖ δὲ καὶ ὁ Κηφισὸς τοῦτο μάλιστα τὴν Κωπαῖδα Subsidence of the Copaic lake.  
 λίμνην πληρῶν. αὐξομένης γὰρ αὐτῆς ὥστε κινδυνεύειν  
 καταποθῆναι τὰς Κώπας, ἃς ὅ τε ποιητὴς ὀνομάζει, καὶ ἀπ'

5. καὶ γὰρ: Lat. *scilicet*: 'it may be either when the cities do not change their site, the rise of the waters not being sufficient to submerge them owing to their elevation or distance off; or it may be from removal.'

9. τὴν μετάληψιν τῶν χωρίων: 'exchange to positions.'

12. τοῦ συμβεβηκότος τοπικῶς: 'local circumstances.'

13. Πλαταιὰς γὰρ: Strabo is unfortunate here in his etymology. In the case of Limnae at Sparta and Athens (8. 5. 1), and of Helos

and Heleon below, he has rightly applied the argument which he uses here to prove a change in the condition of the land. Dr. Lolling is probably correct in deriving the name of Plataea from the table-land (plateau) on which the town was built: *Hellenische Landeskunde*, p. 126.

16. Ἐλεῶν καὶ Εἰλέσιον: villages in the district of Tanagra.

22. ὁ τε ποιητὴς: *Il.* 2. 502; the Copaic lake is also mentioned in Homer under the name Cephisis: *Il.* 5. 709 *λίμνη κεικλιμένος Κηφισίδι*.

Subter-  
anean  
channel.

αὐτῶν ἡ λίμνη τὴν ἐπωνυμίαν εἵληφε, χάσμα γενηθὲν πρὸς τῇ  
λίμνῃ πλησίον τῶν Κοπῶν ἀνέφξεν ὑπὸ γῆς ρεῖθρον ὅσον  
5 τριάκοντα σταδίωιν καὶ ἐδέξατο τὸν ποταμόν, εἶτα ἐξέρρηξεν εἰς  
τὴν ἐπιφάνειαν κατὰ Λάρυμναν τῆς Λοκρίδος τὴν ἄνω· καὶ  
γὰρ ἑτέρα ἐστίν, ἧς ἐμνήσθημεν, ἡ Βοιωτικὴ, ἐπὶ τῇ  
θαλάττῃ, ἣ προσέθεσαν Ῥωμαῖοι τὴν ἄνω. καλεῖται δ' ὁ  
τόπος Ἀγχόη· ἔστι δὲ καὶ λίμνη ὁμώνυμος· ἐντεῦθεν δ' ἤδη  
ὁ Κηφισὸς ἐκδίδωσιν ἐπὶ τὴν θάλατταν. τότε μὲν οὖν  
10 παυσαμένης τῆς πλημμυρίδος, παῦλα καὶ τοῦ κινδύνου τοῖς  
παροικοῦσιν ὑπῆρξε, πλὴν τῶν ἤδη καταποθεισῶν πόλεων. πάλιν  
δ' ἐγχομένων τῶν πόρων, ὁ μεταλλευτὴς Κράτης ἀνὴρ Χαλ-

Partially  
cleared by  
Crates.

2. ὑπὸ γῆς ρεῖθρον: the chief emissaries which carry the waters of the Copais into the Euboic sea lie in the north-eastern arm of the lake, on which the town of Copae was situated; but another drains some portion into a smaller lake on the eastern side, called Hylice. The stream which is formed by the first-named of these, after a subterranean course of about 4 miles, emerges near the site of Upper Larymna, forming a clear deep basin, from which it flows to the sea in a considerable stream. Of late years a large portion of the Copaic lake has been drained by a French company, who have diverted its waters by means of a tunnel into the lake Hylice (*L. of Likeri*). A plan of these engineering works (which are still in progress) is given by Herr Kraus in the *Mittheilungen* of the Geogr. Soc. of Vienna, vol. 35, for 1892; see also his description on p. 390. In ancient times too drainage works were carried out on a great scale, and an account of the remains of these is given in a paper by M. Kambanis in the *Bull. de Corresp. hellénique* for 1892, pp. 121 foll., *Le Dessèchement du Lac Copais par les Anciens*. It ap-

pears that by means of dykes three great canals were formed, one on the northern and one on the southern bank of the lake, and one running through its middle, so placed as to carry off the waters of the chief streams that inundate this area into the *catavothrae* at the further extremity. The character of the masonry that has been found in these implies that the work was executed at a very early period, and it is reasonable to suppose that at that time the *catavothrae* were in better working order than they are at present. These discoveries lend credibility to the tradition mentioned by Strabo (9. 2. 40), that the site of the lake was formerly drained and cultivated, and that this was the origin of the wealth of Orchomenus.

3. ἐξέρρηξεν: 'the river bursts forth.'

5. ἧς ἐμνήσθημεν: in 9. 2. 13 Λάρυμνά τε, παρ' ἣν ὁ Κηφισὸς ἐκδίδωσι. The lower Larymna retains the ancient name in the form Larmaes.

7. Ἀγχόη: i. e. Ἀναχοή, 'out-flow.'

11. μεταλλευτῆς: 'mining engineer'; cp. 15. 1. 30 Γύργος ὁ μεταλλευτῆς. Bursian (*Geogr. von*

κιδεὺς ἀνακαθαίρειν τὰ ἐμφράγματα ἐπαύσατο στασιασάντων  
 τῶν Βοιωτῶν, καίπερ, ὡς αὐτὸς ἐν τῇ πρὸς Ἀλέξανδρον ἐπι-  
 στολῇ φησιν, ἀνεψυγμένων ἤδη πολλῶν, ἐν οἷς οἱ μὲν τὸν  
 Ὀρχομερὸν οἰκείσθαι τὸν ἀρχαῖον ὑπελάμβανον, οἱ δ' Ἐλευσίνα  
 5 καὶ Ἀθήνας παρὰ τὸν Τρίτωνα ποταμὸν λέγεται δ' οἰκίσαι  
 Κέκροπα, ἠνίκα τῆς Βοιωτίας ἐπῆρξε καλουμένης τότε Ὠγυγίας.  
 ἀφανισθῆναι δὲ ταύτας ἐπικλυσθείσας ὕστερον. γενέσθαι δὲ  
 φασὶ καὶ κατὰ Ὀρχομερὸν χάσμα, καὶ δέξασθαι τὸν Μέλανα River  
 ποταμὸν τὸν ρέοντα διὰ τῆς Ἀλιαρτίας καὶ ποιοῦντα ἐνταῦθα Melas.  
 10 τὸ ἔλος τὸ φύον τὸν αὐλητικὸν κάλαμον. ἀλλ' οὔτος ἠφάνισται  
 τελέως, εἴτε τοῦ χάσματος διαχέοντος αὐτὸν εἰς ἀδήλους  
 πόρους, εἴτε τῶν περὶ Ἀλιάρτον ἑλῶν καὶ λιμνῶν προανα-  
 λισκόντων αὐτόν, ἀφ' ὧν ποιήεντα καλεῖ τὸν τόπον ὁ ποιητής,  
 καὶ ποιήενθ' Ἀλιάρτον λέγων.

H. 2. 503.

*Griechenland*, I. p. 199) believes that the fourteen vertical shafts, of which traces remain in the district between the north-eastern arm of the Copaic lake and the sea, and which, though unfinished, were evidently intended to communicate with a tunnel or subterranean passage below, were the work of Crates, and not, as has generally been supposed, of the Minyae.

1. ἐπαύσατο: C. Müller in the Didot edit. p. 349 suggests ἄρξας ἐπαύσατο, which anyhow gives the required meaning, whether ἄρξας is introduced into the text or not.

3. πολλῶν, ἐν οἷς: 'many localities, in which.'

5. τὸν Τρίτωνα ποταμὸν: Pausanias (9. 33. 8) says that this stream flowed by Alalcomenae, on the southern side of Lake Copais.

8. τὸν Μέλανα ποταμὸν: this river—now called Mavropotamo, or Blackwater, from the darkness of its stream, which flows through peaty soil—rises at the foot of the hill on which the acropolis of Orchomenus stands, and after running for some distance parallel to the Cephissus, disappears into a *catavothra*.

9. διὰ τῆς Ἀλιαρτίας: this is a mistake, for Haliartus lay on the southern, the Melas on the northern, side of the lake, and the stream of the Cephissus intervened between them.

10. τὸν αὐλητικὸν κάλαμον: the reeds of this lake were regarded as the origin of the poetic art in Boeotia, in the same way as in Arcadia Pan was regarded as having made his flute from those that grew on the banks of the Ladon.

## NO. 46.—DELPHI; THE AMPHICTYONIC COUNCIL.

(IX. 3. 3, 5, 6, 7, 8.)

'The situation of Delphi is one of the most striking and sublime in all Greece. It lies in the narrow vale of the Pleistus, which is shut in on one side by Mount Parnassus, and on the other by Mount Cirphis. At the foot of Parnassus is a lofty wall of rocks, called Phaedriades in antiquity, and rising 2,000 feet above the level of the sea. This rocky barrier faces the south, and from its extremity two lower ridges descend towards the Pleistus. The rocky ground between these two ridges also slopes down towards the river, and in about the middle of the semi-circular recess thus formed lay the town of Delphi, occupying the central area of a great natural theatre, to which its site is compared by the ancient writers. The northern barrier of the Phaedriades is cleft towards the middle into two stupendous cliffs, between which issues the far-famed Castalian spring, which flows down the hill into the Pleistus. . . . Above the town was the sanctuary of the god, immediately under the Phaedriades.' Smith's *Dictionary of Geography*, vol. 1, pp. 760, 761.

3. Εἴρηται δ' ὅτι καὶ ὁ Παρνασσὸς ἐπὶ τῶν ἐσπερίων ὄρων ἴδρυνται τῆς Φωκίδος. τούτου δὴ τὸ μὲν πρὸς δύσιν πλευρὸν οἱ Λοκροὶ κατέχουσιν οἱ Ὀζόλαι, τὸ δὲ νότιον οἱ Δελφοί, πετρῶδες χωρίον θεατροειδές, κατὰ κορυφὴν ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκκαίδεκα κύκλον πληροῦσαν. ὑπέρ- 5  
κειται δ' αὐτῆς ἡ Λυκώρεια, ἐφ' οὗ τόπου πρότερον ἴδρυντο οἱ

Position of  
Delphi.

4. θεατροειδές: cp. Justin 24. 6. 8 'media saxi rupes in formam theatri recessit.'

κατὰ κορυφὴν: 'in its highest part'; this must be the sense here, for the proper meaning of κατὰ κορυφὴν, 'in a precipitous or overhanging position,' is inapplicable to the temple and city, though it would excellently suit the rocks above.

6. Λυκώρεια: this was the name both of the highest summit of Parnassus (8,068 ft.), which is still called Lykeri, and of a village in the uplands behind and above Delphi, perhaps in the neighbourhood of the Corycian cave, where there are traces of Hellenic walls; Bursian, *Geogr. von Gr.* I. 157, 180. The latter of the two is referred to here.



Δελφοὶ ὑπὲρ τοῦ ἱεροῦ· νῦν δ' ἐπ' αὐτῷ οἰκοῦσι περὶ τὴν κρήνην τὴν Κασταλίαν. πρόκειται δὲ τῆς πόλεως ἡ Κίρφισ ἐκ τοῦ τοῦ ἰωτίου μέρους, ὅρος ἀπότομοι, ῥάπην ἀπολιπὸν μεταξύ. οὐ ἦς ὁ Πλείστος διαρρεῖ ποταμός. ὑποπέπτωκε δὲ τῇ Κίρφει πόλις ἀρχαία Κίρρα, ἐπὶ τῇ θαλάττῃ ἰδρυμένη, ἀφ' ἧς ἀνάβασις εἰς Δελφοὺς ὀγδοήκοντά που σταδίων ἴδρυνται δ' ἀπαντικρὺ Σικυῶνος. πρόκειται δὲ τῆς Κίρρας τὸ Κρισαῖον πεδῖον εὐδαιμον.

5. Φασὶ δ' εἶναι τὸ μαντεῖον ἄντροι κοῖλον κατὰ βάθους οὐ μάλα εὐρίστομον, ἀναφέρεσθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν, ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψηλόν, ἐφ' ὃν τὴν Πυθίαν ἀναβαίνουσαν δεχομένην τὸ πνεῦμα ἀποθεσπίζειν ἔμμετρά τε καὶ ἄμετρα· ἐντείνειν δὲ καὶ ταῦτα εἰς μέτρον ποιητάς τινας ὑπουργοῦντας τῷ ἱερῷ. πρώτην δὲ Φημουόην γενέσθαι φασὶ Πυθίαν, κεκλήσθαι δὲ καὶ τὴν προφήτιν οὔτω καὶ τὴν πόλιν ἀπὸ τοῦ πυθέσθαι, ἐκτετάσθαι δὲ τὴν πρώτην συλλαβὴν, ὡς ἐπὶ τοῦ ἀθανάτου καὶ ἀκαμάτου καὶ διακόνου.

1. ἐπ' αὐτῷ: 'close to the temple'; but Coray was probably right in reading ὑπ' αὐτῷ, and referring it to τόπον, in which case ὑπὸ forms a suitable contrast to ἐπὶ preceding.

2. Κασταλίαν: the fountain of Castalia rises at the foot of Mount Hyampeia, which forms the eastern part of the Phaedriades. It joins its waters to those of a torrent, which in winter time descends in a cascade through the chasm which penetrates those cliffs. In the excellent description of Delphi which is prefixed to this passage, the only point to which objection can be raised is, that it seems to place the source of Castalia within the chasm.

3. ῥάπην: ῥάπη and ῥάπος were used, like Lat. 'saltus,' as well of a ravine as of a woodland glade. Pindar calls Delphi κοιλίπεδον ῥάπος (*Pyth.* 5. 36) and Ἀπολλωνία ῥάπος (*Pyth.* 6. 9).

7. ἀπαντικρὺ Σικυῶνος: a line drawn S. from Cirrha would in reality pass a good deal to the W. of Sicyon.

9. κοῖλον κατὰ βάθους: 'opening out into the bowels of the earth.'

16. ἀπὸ τοῦ πυθέσθαι: whatever may be thought of this etymology, it is happier than that given in the Homeric Hymn (*Apoll. Pyth.* 194), where the name Pytho is said to have been given to the spot on account of the rotting (πύθειν) of the serpent which Apollo slew there.

17. διακόνου: as the α of διακόνος is naturally long, the word does not illustrate the point which Strabo intends it to. Meineke, though he retains this word in his text, in his *Vind. Strabon.* (p. 145) argues in favour of its omission, because the supposed lengthening of the vowel in this instance does not take place in the first syllable.

The  
Pythian  
oracle.

Central  
situation of  
Delphi.

6. Ἡ μὲν οὖν ἐπὶ τὸ πλεῖον τιμὴ τῷ ἱερῷ τούτῳ διὰ τὸ χρηστήριον συνέβη δόξαντι ἀφενδεστάτῳ τῶν πάντων ὑπάρξαι, προσέλαβε δὲ τι καὶ ἡ θέσις τοῦ τόπου. τῆς γὰρ Ἑλλάδος ἐν μέσῳ πῶς ἔστι τῆς συμπάσης, τῆς τε ἐντὸς Ἰσθμοῦ καὶ τῆς ἔκτός, ἐνομίσθη δὲ καὶ τῆς οἰκουμένης, καὶ ἐκάλεσαν τῆς γῆς ὀμφαλόν, προσπλάσαντες καὶ μῦθον ὃν φησι Πίνδαρος, ὅτι συμπέσειεν ἐνταῦθα οἱ ἀετοὶ οἱ ἀφεθέντες ὑπὸ τοῦ Διός, ὃ μὲν ἀπὸ τῆς δύσεως ὃ δ' ἀπὸ τῆς ἀνατολῆς· οἱ δὲ κόρακας φασι. δέικνυται δὲ καὶ ὀμφαλός τις ἐν τῷ ναῷ τετανωμένος καὶ ἐπ' αὐτῷ αἱ δύο εἰκόνας τοῦ μύθου.

10.

Amphic-  
tyonic  
council.

7. Τοιαύτης δὲ τῆς εὐκαιρίας οὔσης τῆς περὶ τοὺς Δελφούς, συνήεσαν τε ραδίως ἐκεῖσε, μάλιστα δ' οἱ ἐγγύθεν, καὶ δὴ καὶ τὸ Ἀμφικτυονικὸν σύστημα ἐκ τούτων συνετάχθη περὶ τε τῶν

4. ἐν μέσῳ: Delphi was the most central place in Greece in more than one sense. Owing to the numbers of persons who resorted thither it was the greatest centre of information; and to this cause much of the political wisdom was due, which was embodied in the oracular responses. It was also the chief centre in politics, for by it, more than by any other influence, the Hellenic world was held together, and the 'centrifugal' tendencies of the Greek states were counteracted.

9. ὀμφαλὸς τετανωμένος: Pausanias (10. 16. 3) describes the ὀμφαλός as λίθου πεποιημένος λευκοῦ: Euripides (*Ion* 224) speaks of it as στέμμασι γ' ἐνδύτος. The latter of these two passages makes it probable that τετανωμένος means 'draped with ribands'; otherwise it might seem to mean 'striped,' though this would hardly agree with Pausanias' description.

13. τὸ Ἀμφικτυονικὸν σύστημα: an Amphictyony has been defined as 'a lasting association of neighbouring cities or tribes, which met at stated times to celebrate a common

festival.' Such associations existed in many parts of Greece; in addition to the more famous ones Strabo mentions Amphictyonies at Calauria in Argolis (8. 6. 14), Onchestus in Boeotia (9. 2. 33), and Samicum in Elis (8. 3. 13). As regards that which met at Delphi and Thermopylae, it would seem probable from the name of Pylaea for the meeting, and of Pylagorae for the representatives, as well as that of Pylaea for the hall of assembly at Delphi, that Thermopylae was the earlier place of congress; and the sacrifice to Demeter which is mentioned in this passage points in the same direction, since that goddess was specially worshipped by the tribes about the Maliac gulf. However, the temple at Delphi and the worship of Apollo were from an early time connected with it. It is possible that there may have been separate Amphictyonies at these two centres, which were afterwards combined into one, but for this there is no definite evidence, though it would account for the two places of meeting. See Abbott, *Hist. of Greece*, 2. p. 26.

κοινῶν βουλευσόμενον καὶ τοῦ ἱεροῦ τὴν ἐπιμέλειαν ἔξου  
 κοινοτέραν, ἅτε καὶ χρημάτων ἀποκειμένων πολλῶν καὶ ἀνα-  
 θημάτων φυλακῆς καὶ ἀγιστείας θεομένων μεγάλης. τὰ πάλοι  
 μὲν οὖν ἀγνοεῖται, Ἀκρίσιος δὲ τῶν μνημονευομένων πρώτος  
 5 διατάξει δοκεῖ τὰ περὶ τοὺς Ἀμφικτύονας καὶ πόλεις ἀφορίσαι  
 τὰς μετεχούσας τοῦ συνεδρίου καὶ ψῆφον ἐκάστη δοῦναι, τῇ  
 μὲν καθ' αὐτὴν τῇ δὲ μεθ' ἑτέρας ἢ μετὰ πλειόνων, ἀποδείξει δὲ  
 καὶ τὰς Ἀμφικτυονικὰς δίκας ὅσαι πόλεσι πρὸς πόλεις εἰσὶν  
 ὕστερον δ' ἄλλαι πλείους διατάξεις γεγόνασι, ἕως κατελύθη  
 10 καὶ τοῦτο τὸ σύνταγμα, καθάπερ τὸ τῶν Ἀχαιῶν. αἱ μὲν οὖν Its meet-  
 πρώται δυοκαίδεκα συνελθεῖν λέγονται πόλεις· ἐκάστη δ' ings.  
 ἔπεμπε πυλαγόραν, δις κατ' ἔτος οὔσης τῆς συνόδου ἕαρός τε

2. χρημάτων: the temple at Delphi, on account of its security, was extensively used as a bank of deposit by the Greeks.

4. Ἀκρίσιος: according to the Schol. on Eur. *Orest.* 1087, Acrisius was the founder of the Delphic Amphictyony: but whether he be regarded as having founded it or as having reorganized it, it is difficult to explain the introduction of the name of a king of Argos, or an Argive element at all, in this connexion.

7. τῇ δὲ μεθ' ἑτέρας: the subdivision of votes, which is here referred to the time of Acrisius, took place at a later period, when the number of votes was increased beyond twelve. The arrangement that was then adopted took three forms, according as the votes were (1) divided, (2) doubled, or (3) grouped. When a tribe was subdivided into two parts, as was the case with the Locrians, each of these parts had a vote; but those tribes that retained their primitive unity, like the Boeotians—apparently in compensation for this arrangement—were assigned two votes apiece; whereas less important peoples, such as the

Dolopes and Perrhaebi, were allowed to have one vote between them. Kiepert, *Lehrbuch*, p. 287.

8. τὰς Ἀμφικτυονικὰς δίκας: the original provisions of the compact took the form of limitations to the severity of war between the states that formed the league. They were (1) that no tribe might raze the dwellings of another; (2) that from no city was the water to be cut off during a siege: Aeschines, *Fals. Leg.* 115.

9. κατελύθη: it was suppressed by the Romans in 146 B. C.: Gilbert, *Handbuch der Gr. Staatsalterthümer*, 2. p. 412.

10. τὸ τῶν Ἀχαιῶν: the Achaean League.

11. πόλεις: the votes were given not by cities but by tribes; Aeschines (*Fals. Leg.* 116) says distinctly ἕκαστον ἔθνος.

12. πυλαγόραν: it was however the Hieromnemes, and not the Pylagorae, who were the true representatives and gave the votes: the latter, whose number was not fixed, were advocates who supported the interests of their states, and sometimes were summoned to form a larger assembly. Abbott, *op. cit.* p. 28.

καὶ μετοπώρου· ὕστερον δὲ καὶ πλείους προσήλθον πόλεις. τὴν δὲ σύνοδοι Πυλαίαν ἐκάλουι τὴν μὲν ἑαρινὴν τὴν δὲ μετοπωρινήν, ἐπειδὴ ἐν Πύλαις συνήγοντο, ἃς καὶ Θερμοπύλας καλοῦσιν· ἔθνον δὲ τῇ Δήμητρι οἱ πυλαγόροι. τὸ μὲν οὖν ἐξ ἀρχῆς τοῖς ἔγγυς μετῆν καὶ τούτων καὶ τοῦ μαντείου, ὕστερον δὲ καὶ οἱ πόρρωθεν ἀφικνοῦντο καὶ ἐχρῶντο τῷ μαντεῖϊ καὶ ἔπεμπον δῶρα καὶ θησαυροὺς κατεσκευάζουσι, καθάπερ Κροῖσος καὶ ὁ πατὴρ Ἀλυάττης καὶ Ἰταλιωτῶν τινες καὶ Σικελοί.

Poverty of  
the temple.

8. Ἐπίφθονος δ' ὢν ὁ πλοῦτος δυσφύλακτός ἐστι κὰν ἱερὸς ἦ. νυνὶ γέ τοι πενέστατόν ἐστι τὸ ἐν Δελφοῖς ἱερὸν χρημάτων 10  
γε χάριν, τῶν δ' ἀναθημάτων τὰ μὲν ἦρται τὰ δὲ πλείω μένει.  
πρότερον δὲ πολυχρήματου ἦν τὸ ἱερόν, καθάπερ Ὅμηρός τε  
εἶρηκεν,

Il. 9. 404.

οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔεργει  
Φοῖβου Ἀπόλλωνος Πυθοῖ ἐνὶ πετρῆσση, 15  
καὶ οἱ θησαυροὶ δηλοῦσι καὶ ἡ σύλησις ἡ γενηθείσα ὑπὸ τῶν  
Φωκέων, ἐξ ἧς ὁ Φωκικὸς καὶ ἱερὸς καλούμενος ἐξήφθη  
πόλεμος.

1. καὶ πλείους: the complete number of votes was twenty-four.

3. ἐπειδὴ ἐν Πύλαις συνήγοντο: this passage, which implies that the council met twice a year at Thermopylae, caused difficulty to the earlier interpreters, because it was believed that the spring session took place at Delphi, the autumn session at Thermopylae. Now, however, it is regarded as proved, that the representatives met twice a year at both places. Gilbert, *op. cit.* 2. p. 412.

4. τῇ Δήμητρι: in 9. 4. 17, speaking of Thermopylae, Strabo

mentions Δήμητρος ἱερόν, ἐν ᾧ κατὰ πᾶσαν Πυλαίαν θυσίαν ἐτέλουι οἱ Ἀμφικτύονες.

πυλαγόροι: both this form and πυλαγόραι are found.

7. θησαυροὺς κατεσκευάζουσι: 'constructed treasuries.'

Κροῖσος: on the gifts of Croesus to the temple at Delphi, see Herod. 1. 50, 51; on those of Alyattes 1. 25.

10. χρημάτων γε χάριν: 'in respect of money'; cp. 13. 2. 3, of Sappho, γυναῖκα ἐνάμμιλον ἐκείνη ποιήσεως χάριν. This usage of χάριν is post-classical.

## NO. 47.—THERMOPYLAE.

(IX. 4. 12-16.)

The pass of Thermopylae lay between the sea and the mountains, which rise, first steeply, and at last precipitously, to the lofty summits of Callidromus, or Anopaea. Owing partly to the extensive deposit from the hot springs, which has rendered the route more level, and partly to the alluvium of the Spercheius, which has caused the soil at its mouth to encroach for three or four miles on the Maliac gulf, the character of the pass has now entirely changed, for instead of the sea a plain extends at its foot, and the rivers Dyras, Melas, and Asopus, which formerly flowed into the head of the bay, now discharge their waters into the Spercheius. Strabo's account of this neighbourhood is taken almost entirely from Herodotus, as a comparison of the distances which they respectively give will show.

12. Τὸ δ' ὄρος διατείνει ἀπὸ Θερμοπυλῶν καὶ τῆς ἀνατολῆς Chain of  
 μέχρι πρὸς τὸν κόλπον τὸν Ἀμβρακικὸν καὶ τὴν ἑσπέραν Mount  
 τρόπον δέ τινα καὶ πρὸς ὄρθας τέμνει τὴν ἀπὸ τοῦ Παριασσοῦ Octa.  
 μέχρι Πίνδου καὶ τῶν ὑπερκειμένων βαρβάρων ὄρεινῃ τὸ ὄρος  
 5 τοῦτο. τούτου δὴ τὸ μὲν πρὸς Θερμοπύλας νενευκὸς μέρος  
 Οἴτη καλεῖται σταδίων διακοσίων τὸ μῆκος, τραχὺ καὶ ὑψηλόν.  
 ὑψηλότερον δὲ κατὰ τὰς Θερμοπύλας κορυφοῦται γὰρ ἐνταῦθα  
 καὶ τελευτᾷ πρὸς ὀξείας καὶ ἀποτόμους μέχρι τῆς θαλάττης  
 κρημνούς, ὀλίγην δ' ἀπολείπει πάροδον τοῖς ἀπὸ τῆς παραλίας  
 10 ἐμβάλλουσιν εἰς τοὺς Λοκροὺς ἐκ τῆς Θετταλίας.

13. Τὴν μὲν οὖν πάροδον Πύλας καλοῦσι καὶ στενὰ καὶ Thermo  
 Θερμοπύλας· ἔστι γὰρ καὶ θερμὰ πλησίον ὕδατα τιμώμενα ὡς pylae  
 Ἡρακλέους ἱερά· τὸ δ' ὑπερκείμενον ὄρος Καλλίδρομον· τινὲς

13. Ἡρακλέους ἱερά: hot springs were usually regarded as sacred to Heracles; cp. *Ag. Nub.* 1051 πού ψυχρὰ δῆτα πόποι· εἶδες Ἡράκλεια λουτρά; At the present day the water of the springs at Thermopylae is hot, salt, and sulphureous to the

taste, and the water, to which Pausanias applies the epithet *γλαυκότερον*, has a greyish-green colour owing to the sediment at the bottom, which may be taken up in handfuls.

Καλλίδρομον: Livy (36. 15) also uses this name for the mountains



δὲ καὶ τὸ λοιπὸν τὸ δι' Αἰτωλίας καὶ τῆς Ἀκαρνανίας διήκον  
 μέχρι τοῦ Ἀμβρακικοῦ κόλπου Καλλίδρομον προσαγορεύουσι.  
 πρὸς δὲ ταῖς Θερμοπύλαις ἐστὶ φρούρια ἐντὸς τῶν στενῶν,  
 Νίκαια μὲν ἐπὶ θάλατταν Λοκρῶν, Τειχιοῦς δὲ καὶ Ἡράκλεια  
 ὑπὲρ αὐτῆς, ἣ Τραχὶν καλουμένη πρότερον, Λακεδαιμονίων  
 κτίσμα· διέχει δὲ τῆς ἀρχαίας Τραχίνος περὶ ἕξ σταδίου  
 ἢ Ἡράκλεια· ἐξῆς δὲ ἡ Ῥοδουντία, χωρίον ἐρμυρόν.

Difficulty  
 of the pass.

14. Ποιεῖ δὲ δυσείσβολα τὰ χωρία ταῦτα ἢ τε τραχύτης καὶ  
 τὸ πλῆθος τῶν ὑδάτων φάραγγας ποιούντων, ἃς διέξεισι. πρὸς  
 γὰρ τῷ Σπερχειῷ τῷ παραρρέουσι τὴν Ἀντικύραν καὶ ὁ Δύρας  
 ἐστίν, ὃν φασι ἐπιχειρήσαι τὴν Ἡρακλέους σβέσαι πυρὰν  
 καὶ ἄλλος Μέλας διέχων Τραχίνος εἰς πέντε σταδίου. πρὸς  
 δὲ μεσημβρίαν τῆς Τραχίνος φησὶν Ἡρόδοτος εἶναι βαθεῖαν

behind Thermopylae, while Herodotus (7. 216) calls them Anopaea.

4. **Ἡράκλεια**: the Spartans sent a colony to the town of Trachis (or Trachin) in the sixth year of the Peloponnesian war, in order to convert it into a garrison (Thuc. 3. 92); it was thenceforth called Heracleia. In explanation of Strabo's statement that Heracleia was six stades distant from the 'old city' of Trachis, Leake suggests that in Strabo's time the city may have been deserted, and the citadel, which occupied the heights above, and is spoken of by Livy (36. 22) as 'extra muros,' and as containing the larger population of the two, may have been the only part inhabited. When the name of Heracleia was transferred thither, the city might have been spoken of as *ἡ ἀρχαία Τραχίς*. *Northern Greece*, 2. p. 29.

8. **Ποιεῖ δὲ δυσείσβολα**: the following description by a modern traveller may serve to illustrate the places mentioned in this chapter. 'In approaching Thermopylae from the plain of the Spercheus the narrow channels of the Dyras and Melas

are first crossed, and then the Asopus is reached, just below where it issues from a deep gorge; at the foot of the heights to the west of this stream stood the city of Trachis. On the further bank of the Asopus a considerable spur is pushed forward from the mountains above, just where a rivulet of red and lukewarm water, strongly tintured with iron—which for this reason was called the Phoenix—enters the plain. At this point the pass commenced, for the sea then flowed where there are reedy marshes now; but though, as Herodotus (7. 200) remarks, it was narrowest here, yet it could easily be turned by crossing the low heights behind. Further on is a sloping level of considerable extent, the plain of Anthele, and at the western end of this was the true pass of Thermopylae, the scene of Leonidas' death. Here the hot springs gush out from the foot of the mountain.'

11. **ὃν φασι**: the association of the death of Heracles with the neighbourhood of Trachis is familiar to us through the *Trachiniae*.

13. **Ἡρόδοτος**: 7. 199.

διασφάγα, δι' ἧς Ἀσωπός, ὁμώνυμος τοῖς εἰρημέτοις Ἀσωποῖς, εἰς τὴν θάλατταν ἐκπίπτει τὴν ἐκτὸς Πυλῶν, παραλαβὼν καὶ τὸν Φοῖνικα ἐκ τῆς μεσημβρίας συμβάλλοντα αὐτῷ, ὁμώνυμον τῷ ἥρωι, οὗ καὶ τάφος πλησίον δείκνυται· στάδιοι δ' εἰσὶν ἐπὶ  
5 Θερμοπύλας ἀπὸ τοῦ Ἀσωποῦ πεντεκαίδεκα.

15. Τότε μὲν οὖν ἦν ἐνδοξότατα τὰ χωρία ταῦτα, ἡνίκα τῶν Its former  
κλείθρων ἐκυρίευσεν τῶν περὶ τὰ στενά, καὶ τοῖς ἔξω τῶν στενῶν import-  
πρὸς τοὺς ἐντὸς ἦσαν ἀγῶνες πρωτείων· καθάπερ καὶ πέδας ance.  
ἐκάλει Φίλιππος τῆς Ἑλλάδος τὴν Χαλκίδα καὶ τὴν Κόρινθον,  
10 πρὸς τὰς ἐκ τῆς Μακεδονίας ἀφορμὰς βλέπων· ἐπιδέσμους δ'  
οἱ ὕστερον προσηγόρευον ταύτας τε καὶ ἔτι τὴν Δημητριάδα·  
καὶ γὰρ αὕτη παρόδων ἦν κυρία τῶν περὶ τὰ Τέμπη, τό τε  
Πήλιον ἔχουσα καὶ τὴν Ὀσσαν. ὕστερον δὲ πάντων ὑπὸ μίαν  
ἐξουσίαν ὑπηγμένων, ἅπαντ' ἀτελεῦεται πᾶσι καὶ ἀνέφגע.  
15 16. Περὶ δὲ τὰ στενὰ ταῦτα οἱ περὶ Λεωνίδα μετὰ ὀλίγων

The  
conflict  
with the  
Persians.

1. ὁμώνυμος: there were rivers of that name in Sicyonia and in the island of Paros, besides the more famous one in Boeotia: Strabo enumerates them in 8. 2. 24.

8. ἀγῶνες πρωτείων: Cobet would insert *περὶ* here, but Bernardakis (*Symbolae Criticae in Strab.* p. 47) shows that in similar constructions Strabo does not use this preposition; e. g. 4. 3. 2 ἡ τοῦ ποταμοῦ ἔρις, 'contention for the river'; cp. Soph. *Aj.* 1240 τῶν Ἀχιλλείων ὀπλων ἀγῶνας.

καθάπερ καὶ: the word in the preceding sentence which is commented on here is ἐνδοξότατα, and the point illustrated is the importance attributed to passes, like Thermopylae, and other commanding points, such as Chalcis, Corinth, and Demetrias.

9. Φίλιππος: Philip V of Macedonia: it was he, and not οἱ ὕστερον, as Strabo says, who associated the name of Demetrias with those of Chalcis and Corinth; Livy 32. 37;

Plutarch, *Flaminin.* 10.

10. πρὸς τὰς ἐκ τῆς Μακεδονίας: 'looking to Macedonia as his base of operations'; i. e. Macedonia being far from the scene of action, Chalcis and Corinth formed his *points d'appui* in Greece. Philip, however, meant that by means of those places Greece could be kept in check. Some of the translators take ἀφορμὰς in the sense of 'expeditions,' but the word does not seem to bear that meaning.

13. ἔχουσα: 'commanding'; this was because Demetrias occupied a strong position toward the head of the Pagasaeon gulf, and thus secured the entrance to Thessaly from that side.

14. ἀτελεῦεται: 'are free from toll'; this is Meineke's somewhat bold emendation of the corrupt *τελευτᾶ* of the MSS. The word is formed on the analogy of *πολυτελεῖσθαι*. See *Vind. Strabon.* p. 151. Vogel (*Philologus*, vol. 39, p. 339) suggests *ὀδεύεται*.

τῶν ὁμόρων τοῖς τόποις ἀντέσχον πρὸς τὰς τοσαύτας τῶν  
 Περσῶν δυνάμεις, μέχρι περιελθόντες δι' ἀτραπῶν τὰ ὄρη  
 κατέκοψαν αὐτοὺς οἱ βάρβαροι. καὶ νῦν τὸ πολυάνδριον  
 ἐκείνων ἐστὶ καὶ στήλαι καὶ ἡ θρυλουμένη ἐπιγραφή τῇ  
 Λακεδαιμονίων στήλῃ οὕτως ἔχουσα·

ὦ ξέν', ἀπάγγειλον Λακεδαιμονίοις ὅτι τῇδε  
 κείμεθα τοῖς κείνων πειθόμενοι νομίμοις.

6. ὦ ξέν': the inscription, as here  
 given, differs slightly from the version  
 in Herod. 7. 228, where ὦ ξέν',

ἀγγέλλειν is read, and at the end  
 ῥήμασι πειθόμενοι.

## BOOK X.

### *THE GREEK ISLANDS.*

NO. 48.—LEUCADIA ; THE CANAL ; THE LOVERS' LEAP.

(X. 2. 8, 9.)

THERE can be little doubt that Strabo is right in connecting the name of the island Leucas or Leucadia in respect of its etymology with that of its southern headland, Leucate or Leucatas, the precipitous white cliffs of which, rising above the water to a height of 2,000 feet, are a conspicuous object when seen from the sea. The ruins of the city of Leucas are found on the coast near the north-east angle of the island, and close to it is the strait, which from time to time has been either a canal, or an isthmus joining the island to the continent. The channel, called Dioryctus, which passed through it, was dug, as we are here told, by the original settlers, but at the time of the Peloponnesian war it had been silted up, and ships required to be dragged across it (Thuc. 3. 81 ; 4. 8) ; at a later period, however, it was cleared and reopened by the Romans. At the present day the strait is about 100 yards in width, but very shallow, and passable only for boats. To the northward of it lies an extensive lagoon, which is enclosed by a long spit of sand, reaching across from the northern extremity of the island to the Acarnanian coast, but this does not appear to have existed in antiquity.

The strange observance, which Strabo describes as taking place at the promontory of Leucate, and which seems to have been the origin of the story of the Lovers' Leap, was connected with earlier and widely diffused rites, apparently of an expiatory character,

which took the form of casting criminals, either alive or after their death, over precipices. Thus, in Cyprus, Strabo (14. 6. 3) mentions a headland 'from which they cast those who have touched the altar of Apollo'; and in speaking of the mountain tribes in North Spain (3. 3. 7) he says 'they cast from rocks those who are to be put to death.' Of the same nature was the punishment by casting from the Tarpeian rock at Rome, which Byron, with an allusion to the Lovers' Leap, calls 'The promontory whence the Traitor's Leap | Cured all ambition' (*Childe Harold*, 4. 1003). Again, Pausanias (5. 6. 7) notices a mountain in Elis, called Typaeum, with a precipice, over which women were to be thrown, who ventured to approach Olympia at the time of the festival. Finally, in Herodotus (4. 103) we read of a tribe of Scythians, who were accustomed to cast from a precipice the headless trunk of a human victim. The performance, which Strabo in this passage so circumstantially narrates, is incredible, and it is noteworthy that he uses the past tense in speaking of it. At the same time it is difficult to doubt that some such local custom existed, from which the story took its origin.

Leucadia  
originally a  
peninsula.

8. Αὕτη δ' ἦν τὸ παλαιὸν μὲν χερρόνησος τῆς Ἀκαρνάνων γῆς, καλεῖ δ' ὁ ποιητῆς αὐτὴν ἀκτὴν ἠπείροιο, τὴν περὶ αὐτὴν τῆς Ἰθάκης καὶ τῆς Κεφαλληνίας ἠπειρον καλῶν· αὕτη δ' ἐστὶν ἡ Ἀκαρνανία· ὥστε, ὅταν φῆ ἀκτὴν ἠπείροιο, τῆς Ἀκαρνανίας ἀκτὴν δέχεσθαι δεῖ. τῆς δὲ Λευκάδος ἢ τε Νήρικος, ἦν φησὶν ἢ ἐλεῖν ὁ Λαέρτης·

Od. 24. 377.

ἢ μὲν Νήρικον εἶλον ἐκτίμενον πολλίεθρον,  
ἀκτὴν ἠπείροιο, Κεφαλλήνεσσιν ἀνάσσων,

καὶ ἄς ἐν καταλόγῳ φησί·

Il. 2. 633.

καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν.

10

2. ἀκτὴν ἠπείροιο: 'the foreland of the continent.'

5. Νήρικος: this is the form of the name which is found in the text of Homer, and in some MSS. of Strabo, while others read Νήριτος. The latter form has been adopted by

Kramer and Meineke, but hardly with sufficient reason.

10. Κροκύλει': this place and Aegilips, as they are introduced in Homer, seem rather to belong to Ithaca.



- Κορίνθιοι δὲ πεμφθέντες ὑπὸ Κυψέλου καὶ Γόργου ταύτην τε κατέσχον τὴν ἀκτὴν καὶ μέχρι τοῦ Ἀμβρακικοῦ κόλπου προ- ἦλθον καὶ ἢ τε Ἀμβρακία συνφίσηται καὶ Ἀνακτόριον, καὶ τῆς χερρονήσου διορύξαντες τὸν ἰσθμὸν ἐποίησαν νῆσον τὴν The canal.
- 5 Λευκάδα, καὶ μετενέγκαντες τὴν Νήρικον ἐπὶ τὸν τόπον, ὃς ἦν ποτὲ μὲν ἰσθμὸς τῶν δὲ πορθμὸς γεφύρα ζευκτός, μετωνόμασαν Λευκάδα, ἐπώνυμον δοκῶ μοι τοῦ Λευκάτα· πέτρα γάρ ἐστι Leucata's promontory.
- 10 9. Ἔχει δὲ τὸ τοῦ Λευκάτα Ἀπόλλωνος ἱερὸν καὶ τὸ ἄλμα The Lovers' Leap.  
τὸ τοὺς ἔρωτας παύειν πεπιστευμένον·  
οὗ δὴ λέγεται πρώτη Σαπφώ,  
ὡς φησιν ὁ Μένανδρος,  
τὸν ὑπέροκμπον θηρῶσα Φάων',  
15 οἰστρῶντι πόθῳ ῥίψαι πέτρας  
ἀπὸ τηλεφανοῦς ἄλμα κατ' εὐχὴν  
σὴν, δέσποτ' ἀναξ.  
ὁ μὲν οὖν Μένανδρος πρώτῃν ἀλέσθαι λέγει τὴν Σαπφώ, οἱ δ' ἔτι ἀρχαιολογικώτεροι Κέφαλονί φασιν ἑρασθέντα Πτερέλα τὸν  
20 Δηιονέως. ἦν δὲ καὶ πάτριον τοῖς Λευκαδίοις κατ' ἐνιαυτὸν ἐν Expiatory rite.

1. Γόργου: the MSS. read Γαργάσου, but Gorgus is given as the name of the founder of Ambracia in 7. 7. 6, No. 39.

5. μετενέγκαντες: both in this statement and in μετωνόμασαν below, Strabo is in error. Nericus seems to have occupied the heights overlooking the isthmus that joined the island to the continent, and when the Corinthian colony founded the city of Leucas on the low ground between it and the strait, Nericus became its citadel. But the name of Nericus still continued in use, for we find it employed in Thuc. 3. 7 for the town. Leake, *Northern Greece*, 3. p. 16.

6. γεφύρα ζευκτός: remains of the causeway and bridge are still

to be seen at this point; Leake, 3. p. 17.

7. δοκῶ μοι: Meineke (*Vind. Strabon.* p. 171) gives other instances of the use of this expression.

10. Ἀπόλλωνος ἱερὸν: this was on the summit of the promontory; cp. Virg. *Aen.* 3. 274 'Mox et Leucatae nimboса cacumina montis, | Et formidatus nautis aperitur Apollo.'

16. ἄλμα: Meineke, who first introduced into the text this correction of ἀλλὰ of the MSS., remarks (*loc. cit.*) that it is 'egregia Angli nescio cuius emendatio.' 'Nescio quis' was the late Br. Wordsworth in his note to Theocr. 3. 25, who illustrates the construction with ῥίψαι by Soph. *Aj.* 1287 ἄλμα κομφιείν.

τῇ θυσίᾳ τοῦ Ἀπόλλωνος ἀπὸ τῆς σκοπῆς ῥιπτεῖσθαί τινα τῶν ἐν αἰτίαις ὄντων ἀποτροπῆς χάριν, ἐξαπτομένων ἐξ αὐτοῦ παντοδαπῶν πτερῶν καὶ ὀρνέων ἀνακουφίζειν δυναμένων τῇ πτήσει τὸ ἄλμα, ὑποδέχεσθαι δὲ κάτω μικραῖς ἀλίαισι κύκλω περιεστῶτας πολλοὺς καὶ περισώζειν εἰς δύναμιν τῶν ὄρων ἕξω τὸν ἀναληφθέντα.

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No. 49.—DELOS.

(X. 5. 2, 4, 5.)

The island of Delos is a narrow rocky ridge composed entirely of granite, between two and three miles in length, and lying in the sea with a direction due north and south. It is separated from Rheneia, which is on its western side, by a strait about half a mile in breadth, which forms an excellent harbour, with deep water, and sheltered from every wind. Just in the centre of the island rises Mount Cynthus, which is its highest point, 350 feet above the sea; and in a valley, which descends almost from its summit towards the strait in a north-westerly direction, is the bed of the river Inopus. Beyond this, on the northern side of Cynthus, in level ground by the shore of the strait, lay the temple of Apollo and the ancient city. Delos has been excavated of late years with great care by members of the French School of Athens. An excellent summary of the results of their investigations is given in the *Guide-Joanne* for Greece, 2. pp. 443-463. By means of the inscriptions thus discovered we possess a complete history of the sanctuary, and an account of the details of its administration.

Descrip-  
tion of  
Delos.

2. Ἡ μὲν οὖν Δῆλος ἐν πεδίῳ κειμένην ἔχει τὴν πόλιν καὶ τὸ ἱερόν τοῦ Ἀπόλλωνος καὶ τὸ Λητῶν· ὑπέρεκται δὲ τῆς πόλεως

4. ἀλίαισι: sub. κύμβαις, 'fishing-boats.'

5. περισώζειν τῶν ὄρων ἕξω: 'get him safe and sound out of their borders.'

8. τὸ Λητῶν: this building has been identified, though not with perfect certainty, with a temple the remains of which are on the northern side of the temple of Apollo.

ὄρος ψιλὸν ὁ Κύνθος καὶ τραχύ, ποταμὸς δὲ διαρρεῖ τὴν νῆσον  
 Ἴνωπὸς οὐ μέγας· καὶ γὰρ ἡ νῆσος μικρά. τετίμηται δὲ ἐκ  
 παλαιοῦ διὰ τοὺς θεοὺς ἀπὸ τῶν ἡρωικῶν χρόνων ἀρξαμένη·  
 μυθεύεται γὰρ ἐνταῦθα ἡ Λητώ τὰς ὠδίνιας ἀποθέσθαι τοῦ τε  
 5 Ἀπόλλωνος καὶ τῆς Ἀρτέμιδος.

Birthplace  
 of Apollo  
 and  
 Artemis.

ἦν γὰρ τοπάρριθε φορητά (φησὶν ὁ Πίνδαρος) κυμάτεσσιν  
 παντοδαπῶν τ' ἀνέμων  
 ῥιπαῖσιν· ἀλλ' ἂ Κοιογενῆς ὀπότη' ὠδίνεσσι θύοισ'  
 ἀγχιτόκοις ἐπέβα νιν, δὴ τότε τέσσαρες ὄρθαι  
 10 πρέμνων ἀπώρουσαν χθονίων,  
 ἂν δ' ἐπικράνοις σχέθον πέτραν ἀδαμαντοπέδιλοι  
 κίονες· ἔνθα τεκοῖσ' εὐδαίμων' ἐπόψατο γένναν.  
 ἔνδοξον δ' ἐποίησαν αὐτὴν αἱ περιοικίδες νῆσοι, καλούμεναι  
 Κυκλάδες, κατὰ τιμὴν πέμπουσαι δημοσίᾳ θεωροῦς τε καὶ  
 15 θυσίας καὶ χοροὺς παρθένων πανηγύρεις τε ἐν αὐτῇ συνάγουσαι  
 μεγάλας.

4. Τὴν μὲν οὖν Δῆλον ἔνδοξον γενομένην οὕτως ἔτι μᾶλλον Benefite !  
 ἠὔξησε κατασκαφείσα ὑπὸ Ῥωμαίων Κόρινθος· ἐκέισε γὰρ by the de-  
 μετεχώρησαι οἱ ἔμποροι, καὶ τῆς ἀτελείας τοῦ ἱεροῦ προκα- struction of  
 20 λουμένης αὐτοὺς καὶ τῆς εὐκαιρίας τοῦ λιμένος· ἐν καλῷ γὰρ  
 κείται τοῖς ἐκ τῆς Ἰταλίας καὶ τῆς Ἑλλάδος εἰς τὴν Ἀσίαν  
 πλέουσιν· ἢ τε πανήγυρις ἐμπορικόν τι πρᾶγμα ἔστι, καὶ  
 συνήθεις ἦσαν αὐτῇ καὶ Ῥωμαῖοι τῶν ἄλλων μάλιστα, καὶ ὅτε

1. **τραχύ**: like the rest of Delos, Cynthus is composed of granite.

6. **φησὶν ὁ Πίνδαρος**: Pind. *Fragm.* No. 58 in Boeckh.

8. ἂ **Κοιογενῆς**: Hesiod (*Theog.* 404-406) says that Leto was the daughter of Coeus by Phoebe.

11. **ἀδαμαντοπέδιλοι**: 'supported on a base of adamant.'

22. **ἐμπορικόν τι πρᾶγμα**: it can easily happen, when a great religious festival has had its commercial side, that after the religious element has disappeared the commercial may remain. At Santiago (Compostella)

in Spain St. James's day, which was formerly the great day of the pilgrimage to that shrine, is now the occasion of a horse-fair for the province of Galicia. The traffic in slaves at Delos at one time was immense, for Strabo tells us (14. 5. 2) that as many as ten thousand were sold there in a single day.

23. **Ῥωμαῖοι**: the main object which the Romans had in view in making Delos the free port of the Aegean, was to raise up a commercial rival to Rhodes in the interest of the Roman traders.

Ruined by Mithridates.  
 Rhenaea.

συνεισθήκει ἡ Κόρινθος· Ἀθηναῖοί τε λαβόντες τὴν νῆσον καὶ τῶν ἱερῶν ἅμα καὶ τῶν ἐμπορῶν ἐπεμελοῦντο ἰκανῶς· ἐπελθόντες δ' οἱ τοῦ Μιθριδάτου στρατηγοὶ καὶ ὁ ἀποστήσας τύραννος αὐτὴν διελυμήναντο πάντα, καὶ παρέλαβον ἐρήμην οἱ Ῥωμαῖοι πάλιν τὴν νῆσον, ἀναχωρήσαντος εἰς τὴν οἰκίαν τοῦ βασιλέως, καὶ διετέλεσε μέχρι νῦν ἐνδεῶς πρᾶττουσα. ἔχουσι δ' αὐτὴν Ἀθηναῖοι. Ῥήνια δ' ἔρημον νησιδιδίον ἐστὶν ἐν τέτταρσι τῆς Δήλου σταδίοις, ὅπου τὰ μνήματα τοῖς Δηλίοις ἐστίν. οὐ γὰρ ἔξεστιν ἐν αὐτῇ τῇ Δήλῳ θάπτειν οὐδὲ καίειν νεκρόν. οὐκ ἔξεστι δὲ οὐδὲ κύνα ἐν Δήλῳ τρέφειν. ὠνομάζετο δὲ καὶ Ὀρτυγία πρότερον.

1. Ἀθηναῖοι: the island was conceded to the Athenians by the Romans in 166 B.C., but the Roman influence remained predominant. Prof. Mahaffy, who gives an account of the information on this subject obtained from inscriptions in his *Greek World under Roman Sway* (pp. 107-112), speaking of a somewhat later period, after the Romans had entered on the inheritance of Attalus, says, 'The whole island is tinged with Italian influences. The Athenians and Romans jointly built quays, marts, and temples.'

3. οἱ τοῦ Μιθριδάτου στρατηγοί: Appian in his narrative of these events (*Mithr.* 28) mentions the name of Archelaus; Pausanias (3. 23. 3) that of Menophanes.

ὁ ἀποστήσας τύραννος αὐτὴν: the revolt of the Delians from Athens at this time is mentioned by Appian (*loc. cit.*); of the τύραννος who is here said to have persuaded them to revolt we do not hear elsewhere, but we may suppose him to have been an agent of Mithridates, though in that case the proceeding was a strange one, since Mithridates was in alliance with Athens; but this part

of the history is very obscure.

6. ἐνδεῶς πρᾶττουσα: Pausanias (8. 33. 2) describes it as being in his day uninhabited except by the Athenian guards of the temple. M. Homolle, however, points out that it was a mistake on Strabo's part to suppose that Delos did not recover from this disaster, for it resumed a position of considerable importance. *Bull. Corr. hellén.*, 8. p. 140.

8. τὰ μνήματα: the remains of this necropolis are found on the slopes that rise above the strait which separates the two islands. It extends over half a mile, and having been rudely rifled is a scene of wild desolation. Usually the graves are only distinguishable by depressions in the ground, but in some places the areas and walls are traceable, and broken stones, mixed here and there with sides and lids of sarcophagi, lie strewn about in all directions.

9. οὐ γὰρ ἔξεστιν: the strict prohibition against burying in Delos dated from 426 B.C., when the tombs then existing there were removed to Rheneia; Thuc. 3. 104.

## BOOK XI.

### NORTHERN AND CENTRAL ASIA.



NO. 50.—GEOGRAPHICAL DIVISIONS OF ASIA.

(XI. 1. 1-5, 7.)

STRABO, who here closely follows Eratosthenes, regards Asia as divided in two parts by the Taurus, by which name is designated the whole of the central range of mountains, extending as far as the eastern sea. The region to the N. of this is called τὸ ἐντὸς τοῦ Ταύρου, that to the S. τὸ ἐκτός, and the former of these he subdivides into four districts: (1) the north-western, between the Tanais, which he takes as the boundary between Europe and Asia, and the Caspian; (2) the north-eastern, stretching away on the further side of the Caspian; (3) the central, between the Taurus, the Caspian, and the Euxine; and (4) Asia Minor.

1. Τῇ δ' Εὐρώπῃ συνεχῆς ἐστὶν ἡ Ἀσία κατὰ τὸν Τάναϊν συνάπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ῥητέον διελόντας φυσικοῖς τισιν ὄροις τοῦ σαφοῦς χάριν. ὅπερ οὖν Ἐρατοσθένης ἐφ' ὅλης τῆς οἰκουμένης ἐποίησε, τοῦθ' ἡμῖν ἐπὶ τῆς  
5 Ἀσίας ποιητέον.

2. Ὁ γὰρ Ταῦρος μέσην πῶς διέζωκε ταύτην τὴν ἡπειροῖν ἀπὸ τῆς ἐσπέρας ἐπὶ τὴν ἕω τεταμένον, τὸ μὲν αὐτῆς ἀπολείπων  
The Taurus the dividing line.

3. Ἐρατοσθένης: he regarded the τὸν Ταῦρον τὸν διέζωκτα τὴν Ἀσίαν. Similarly the διαζώματα were the Mediterranean and the Taurus as dividing the world in two parts; cp. horizontal partitions or passages which divided the tiers of seats in  
2. I. 1.

6. διέζωκε: cp. 2. 5. 14, No. 6 a Greek theatre.



πρὸς βορρᾶν τὸ δὲ μεσημβρινόν. καλοῦσι δὲ αὐτῶν οἱ Ἕλληνες τὸ μὲν ἐντὸς τοῦ Ταύρου τὸ δὲ ἔκτος. εἴρηται δὲ ταῦθ' ἡμῖν καὶ πρότερον, ἀλλ' εἰρήσθω καὶ νῦν ὑπομνήσεως χάριν.

3. Πλάτος μὲν οὖν ἔχει τὸ ὄρος πολλαχού καὶ τρισχιλίων 5 σταδίων, μῆκος δ' ὅσον καὶ τὸ τῆς Ἀσίας, τεττάρων που μυριάδων καὶ πεντακισχιλίων, ἀπὸ τῆς Ῥοδίων περαίας ἐπὶ τὰ ἄκρα τῆς Ἰνδικῆς καὶ Σκυθίας πρὸς τὰς ἀνατολάς.

Nations  
that inhabit  
it.

4. Διζήρηται δ' εἰς μέρη πολλὰ καὶ ὀνόματα περιγραφαῖς καὶ μείζουσι καὶ ἐλάττωσιν ἀφωρισμένα. ἐπεὶ δ' ἐν τῷ τοσοῦτῳ 10 πλάτει τοῦ ὄρους ἀπολαμβάνεται τινα ἔθνη, τὰ μὲν ἀσημότερα τὰ δὲ καὶ παντελῶς γνώριμα (καθάπερ ἡ Παρθυαία καὶ Μηδία καὶ Ἀρμενία καὶ Καππαδοκῶν τινες καὶ Κίλικες καὶ Πισίδαι), τὰ μὲν πλησιάζοντα τοῖς προσβόροις μέρεσιν ἐνταῦθα τακτέον, τὰ δὲ τοῖς νοτίοις εἰς τὰ νότια, καὶ τὰ 15 ἐν μέσῳ δὲ τῶν ὄρων κείμενα διὰ τὰς τῶν ἀέρων ὁμοιότητος πρὸς βορρᾶν πως θετέον· ψυχροὶ γάρ εἰσιν, οἱ δὲ νότιοι θερμοί. καὶ τῶν ποταμῶν δὲ αἱ ῥύσεις ἐνθένδε ἰοῦσαι πᾶσαι σχεδόν τι εἰς τὰναντία αἱ μὲν εἰς τὰ βόρεια αἱ δ' εἰς τὰ νότια μέρη (τὰ γε πρῶτα, κἂν ὕστερόν τινας ἐπιστρέφωσι πρὸς ἀνατολὰς ἢ δύσεις), 20 ἔχουσί τι εὐφυνὲς πρὸς τὸ τοῖς ὄρεσιν ὀρίοις χρῆσθαι κατὰ τὴν εἰς δύο μέρη διαίρεσιν τῆς Ἀσίας· καθάπερ καὶ ἡ θάλαττα ἡ

3. καὶ πρότερον: 2. I. I; 2. 5. 31.

9. περιγραφαῖς: 'limits.'

14. τὰ μὲν πλησιάζοντα: 'those tribes which lie near the northern regions must be assigned to them.' The reading of the great majority of the MSS., which Meineke retains, though admitting it to be corrupt, is τὰ μὲν πλεονάζοντα τοῖς προσβόροις μέρεσιν ἐνταῦθα τακτέον, τὰ δ' ἐν τοῖς νοτίοις εἰς τὰ νότια. Xylander first adopted *πλησιάζοντα*, which is the reading of two MSS.; but it is also necessary in that case, as Kramer

observes, to omit ἐν before τοῖς νοτίοις.

20. κἂν ὕστερον: e.g. the Ganges to the E., the Jaxartes to the W.

21. ἔχουσί τι εὐφυνὲς: i.e. the position of this mountain-chain as a dividing line between N. and S. is rendered more marked by its being a watershed, from which the rivers run in opposite directions.

22. καθάπερ: the comparison is rather to the mountains as a dividing line, than, as the words would seem to imply, to the rivers which flow from them.

ἐντὸς Στηλῶν, ἐπ' εὐθείας πως οὔσα ἢ πλείστη τοῖς ὄρεσι  
τούτοις, ἐπιτηδεῖα γεγένηται πρὸς τὸ δύο ποιεῖν ἡπείρους, τὴν  
τε Εὐρώπην καὶ τὴν Λιβύην, ὄριον ἀμφοῖν οὔσα ἀξιόλογον.

5. Τοῖς δὲ μεταβαίνουσιν ἀπὸ τῆς Εὐρώπης ἐπὶ τὴν Ἀσίαν ἐν  
5 τῇ γεωγραφίᾳ τὰ πρὸς βορρᾶν ἐστὶ πρῶτα τῆς εἰς δύο διαιρέ-  
σεως, ὥστε ἀπὸ τούτων ἀρκτέον. αὐτῶν δὲ τούτων πρῶτά ἐστι  
τὰ περὶ τὸν Τάναϊν, ὄνπερ τῆς Εὐρώπης καὶ τῆς Ἀσίας ὄριον  
ὑπεθέμεθα. ἔστι δὲ ταῦτα τρόπον τινὰ χερρονησίζοντα· περι-  
έχεται γὰρ ἐκ μὲν τῆς ἐσπέρας τῷ ποταμῷ τῷ Ταναΐδι καὶ τῇ  
10 Μαιώτιδι μέχρι τοῦ Βοσπόρου καὶ τῆς τοῦ Εὐξείνου παραλίας  
τῆς τελευτώσης εἰς τὴν Κολχίδα· ἐκ δὲ τῶν ἄρκτων τῷ Ὠκεανῷ  
μέχρι τοῦ στόματος τῆς Κασπίας θαλάττης· ἔωθεν δὲ αὐτῇ  
ταύτῃ τῇ θαλάττῃ μέχρι τῶν μεθορίων τῆς τε Ἀλβανίας καὶ  
τῆς Ἀρμενίας, καθ' ἃ ὁ Κῆρος καὶ ὁ Ἀράξης ἐκδιδοῦσι ποταμοί,  
15 ῥέοντες ὁ μὲν διὰ τῆς Ἀρμενίας Κῆρος δὲ διὰ τῆς Ἰβηρίας καὶ  
τῆς Ἀλβανίας· ἐκ νότου δὲ τῇ ἀπὸ τῆς ἐκβολῆς τοῦ Κύρου  
μέχρι τῆς Κολχίδος, ὅσον τρισχιλίων οὔση σταδίων ἀπὸ  
θαλάττης ἐπὶ θάλατταν, δι' Ἀλβανῶν καὶ Ἰβήρων, ὥστε  
ἰσθμοῦ λόγον ἔχειν.

20 7. Δεύτερον δ' ἂν εἶη μέρος τὸ ὑπὲρ τῆς Ὑρκανίας θαλάττης,  
ἣν καὶ Κασπίαν καλοῦμεν, μέχρι τῶν κατ' Ἰνδοὺς Σκυθῶν.  
τρίτον δὲ μέρος τὸ συνεχὲς τῷ λεχθέντι ἰσθμῷ καὶ τὰ ἐξῆς  
τούτῳ καὶ ταῖς Κασπίαις πύλαις τῶν ἐντὸς τοῦ Ταύρου καὶ τῆς  
Εὐρώπης ἐγγυτάτω· ταῦτα δ' ἐστὶ Μηδία καὶ Ἀρμενία καὶ  
25 Καππαδοκία καὶ τὰ μεταξύ. τέταρτον δ' ἢ ἐντὸς Ἄλλου γῆ

5. ἐστὶ πρῶτα: 'is that portion of the area thus divided which first meets them.'

10. τοῦ Βοσπόρου: the Cimmerian Bosphorus.

12. τῆς Κασπίας θαλάττης: on Strabo's erroneous view of the Caspian as an inlet from the northern ocean, see note on 2. 5. 14. No. 6.

16. τῇ ἀπὸ κ.τ.λ.: sub. γραμμῆ.

17. τρισχιλίων: this is consider-

ably under the real distance, which is about 3,800 stadia.

23. τῶν ἐντὸς: this depends on τὰ ἐξῆς τούτῳ, 'that part of the region N. of the Taurus and nearest Europe, which adjoins this isthmus and the Caspiae Pylae': the Caspiae Pylae were at the eastern extremity of the Caucasus.

25. τὰ μεταξύ: Sophene, Com-magene, &c.

καὶ τὰ ἐν αὐτῷ τῷ Ταύρω καὶ ἐκτὸς ὅσα εἰς τὴν χειρρόνησον ἐμπίπτει, ἣν ποιεῖ ὁ διείργων ἰσθμὸς τὴν τε Ποντικὴν καὶ τὴν Κιλικίαν θάλατταν. τῶν δὲ ἄλλων τῶν ἔξω τοῦ Ταύρου τὴν τε Ἰνδικὴν τίθεμεν καὶ τὴν Ἀριανὴν μέχρι τῶν ἐθνῶν τῶν καθηκόντων πρὸς τε τὴν κατὰ Πέρσας θάλατταν καὶ τὸν Ἀράβιον κόλπον καὶ τὸν Νεῖλον καὶ πρὸς τὸ Αἰγύπτιον πέλαγος καὶ τὸ Ἰσσικόν.

The southern region.

NO. 51.—THE 'CAMARAE' VESSELS ON THE EUXINE.

(XI. 2. 12.)

These vessels are mentioned also by Tacitus (*Hist.* 3. 47) in connexion with the eastern coast of the Euxine, and he gives a detailed description of them, which explains the name. 'Barbari contemptim vagabantur, fabricatis repente navibus. Camaras vocant artis lateribus latam alvum sine vinculo aeris aut ferri conexam; et tumido mari, prout fluctus attollitur, summa navium tabulis auget, donec in modum tecti claudantur. Sic inter undas volvuntur, pari utrimque prora et mutabili remigio, quando hinc vel illinc appellere indiscretum et innoxium est.' Heraeus in his note on this passage remarks that they must have resembled the popular conception of Noah's ark.

Piratical tribes on the Euxine.

12. Μετὰ δὲ τὴν Σινδικὴν καὶ τὴν Γοργυπίαν ἐπὶ τῇ θαλάττῃ ἢ τῶν Ἀχαιῶν καὶ Ζυγῶν καὶ Ἠνιόχων παραλία τὸ πλέον ἀλίμενος καὶ ὀρεινὴ, τοῦ Καυκάσου μέρος οὔσα. ζῶσι δὲ ἀπὸ τῶν κατὰ θάλατταν ληστηρίων, ἀκάτια ἔχοντες λεπτὰ στενὰ καὶ κοῦφα, ὅσον ἀνθρώπους πέντε καὶ εἴκοσι δεχόμενα, σπάνιον δὲ τριάκοντα δέξασθαι τοὺς πάντας δυνάμενα· καλοῦσι δ' αὐτὰ οἱ Ἕλληνες καμάρas. φασὶ δ' ἀπὸ τῆς Ἰάσουος στρατιᾶς τοὺς

2. ὁ διείργων ἰσθμὸς: Strabo again speaks of this as an isthmus in 12. 1. 3; Herodotus also (1. 72) calls it ἀύχην: both greatly underestimated its breadth; this accounts for Strabo's believing that from the

summit of Mount Argæus both seas were visible (12. 2. 7; No. 55).

9. ἡ τῶν Ἀχαιῶν . . . παραλία: the north-eastern coast of the Euxine, eastward of the Cimmerian Bosphorus.

14. φασὶ δὲ: the explanations

μὲν Φθιώτας Ἀχαιοὺς τὴν ἐνθάδε Ἀχαιοὶ οἰκίσται, Λάκωνας δὲ  
 τὴν Ἡνιοχίαν, ὧν ἦρχον Κρέκας καὶ Ἀμφίστρατος οἱ τῶν  
 Διοσκούρων ἠνίοχοι, καὶ τοὺς Ἡνιόχους ἀπὸ τούτων εἰκὸς  
 ὠνομάσθαι. τῶν δ' οὖν καμαρῶν στόλους κατασκευαζόμενοι  
 5 καὶ ἐπιπλέοιτες τοτὲ μὲν ταῖς ὀλκάσι τοτὲ δὲ χώρᾳ τινὶ ἢ καὶ  
 πόλει θαλαττοκρατοῦσι. προσλαμβάνουσι δ' ἔσθ' ὅτε καὶ οἱ  
 τὸν Βόσπορον ἔχοντες ὑφόρμους χορηγοῦντες καὶ ἀγορὰν καὶ  
 διάθεσιν τῶν ἀρπαζομένων ἐπανιόντες δὲ εἰς τὰ οἰκεία χωρία,  
 γαυλοχεῖν οὐκ ἔχοντες, ἀναθέμενοι τοῖς ὤμοις τὰς καμάρας  
 10 ἀναφέρουσι ἐπὶ τοὺς δρυμὸς ἐν οἷσπερ καὶ οἰκοῦσι, λυπρὰν  
 ἀροῦντες γῆν καταφέρουσι δὲ πάλιν ὅταν ἢ καιρὸς τοῦ πλεῖν.  
 τὸ δ' αὐτὸ ποιοῦσι καὶ ἐν τῇ ἀλλοτρίᾳ γνώριμα ἔχοντες ὑλώδη  
 χωρία, ἐν οἷς ἀποκρύψαντες τὰς καμάρας αὐτοὶ πλανῶνται περὶ  
 15 ἐπίλυτρα ποιοῦσι βραδίως μετὰ τοὺς ἀνάπλους μνημόνους τοῖς  
 ἀπολέσασιν. ἐν μὲν οὖν τοῖς δυναστευομένοις τόποις ἐστὶ τις  
 βοήθεια ἐκ τῶν ἡγεμόνων τοῖς ἀδικουμένοις· ἀντεπιτίθεται γὰρ  
 πολλάκις καὶ κατάγουσιν αὐτάνδρους τὰς καμάρας· ἢ δ' ὑπὸ  
 20 Ῥωμαίοις ἀβοηθητοτέρα ἐστὶ διὰ τὴν ὀλιγωρίαν τῶν πεμ-  
 πομένων.

Their mode  
of life.

here given of the origin of these tribes and their connexion with Greece are merely etymological myths, suggested by the names; the name of one of them, the Heniochi, still remains in the country, as Hainuch; see Kiepert, *Lehrbuch*, p. 84.

8. *διάθεσιν*: 'means of disposing of,' 'sale.'

14. *ἂ δ' ἂν λάβωσι ἐπίλυτρα ποιοῦσι*: sub. *ἀνδράποδα*: 'those whom they take for slaves they set at liberty for a ransom.'

16. *δυναστευομένοις*: 'under native princes.'

19. *τὴν ὀλιγωρίαν τῶν πεμπομένων*: 'the negligence of the governors who are sent there.'

## NO. 52.—THE CAUCASUS; USE OF CRAMPONS, AND TOBOGGANING.

(XI. 2. 15; 5. 6.)

Strabo's authority for the countries between the Euxine and the Caspian was Theophanes, who accompanied Pompey thither on his campaign against Mithridates in 66 B.C., and wrote a history of the war. Strabo mentions him in 11. 5. 1 and 13. 2. 3. The Caucasus is now regarded as the boundary between Europe and Asia, as the Tanais was in Strabo's time. Sir E. H. Bunbury in his article 'Caucasus' in the *Encycl. Brit.* calls attention to the resemblance of the Caucasus to the Pyrenees in respect of its general uniformity of direction, its comparatively small width, its well-defined limits towards both the S. and the N., and the high average elevation of the ridge for long distances together, unbroken by deep depressions, such as frequently occur in the Alps.

Features  
of the  
Caucasus.

15. Ἔστι δ' ὄρος τοῦτο ὑπερκείμενον τοῦ πελάγους ἑκατέρου τοῦ τε Ποντικῆ καὶ τοῦ Κασπίου, διατειχίζον τὸν ἰσθμὸν τὸν διείργοντα αὐτά. ἀφορίζει δὲ πρὸς ῥότον μὲν τὴν τε Ἀλβανίαν καὶ τὴν Ἰβηρίαν, πρὸς ἄρκτον δὲ τὰ τῶν Σαρματῶν πεδία· εὐδενδρον δ' ἐστὶν ὕλη παρτοῦσα τῇ τε ἄλλῃ καὶ τῇ ναυπηγη- 5 σίμῳ. φησὶ δ' Ἐρατοσθένους ὑπὸ τῶν ἐπιχωρίων καλεῖσθαι Κασπίον τὸν Καύκασον, ἴσως ἀπὸ τῶν Κασπίων παρονομασθέντα. ἀγκῶνες δὲ τινες αὐτοῦ προπίπτουσιν ἐπὶ τὴν μεσημβρίαν, οἱ τὴν τε Ἰβηρίαν περιλαμβάνουσι μέσην καὶ τοῖς Ἀρμενίων ὄρεσι συνάπτουσι καὶ τοῖς Μοσχικοῖς καλουμένοις, 10

5. εὐδενδρον: this epithet is especially applicable to the southwestern valleys and slopes, where a great amount of rain is combined with a warm temperature; in this district, besides the forest trees, there is a rich undergrowth of rhododendron and azalea.

7. τῶν Κασπίων: a tribe about

the lower course of the Araxes: Strabo (11. 4. 5) speaks of them as extinct.

8. ἀγκῶνες: by these is meant the Suram range, which forms the watershed between the two seas.

10. τοῖς Μοσχικοῖς καλουμένοις: the mountains E. of Trebizond.



ἔτι δὲ τῷ Σκυδίση καὶ τῷ Παρνάδρη· ταῦτα δ' ἐστὶ μέρη τοῦ Ταύρου πάντα τοῦ ποιοῦντος τὸ νότιον τῆς Ἀρμενίας πλευρόν, ἀπερρωγότα πως ἐκείθεν πρὸς ἄρκτον καὶ προσπίπτουτα μέχρι τοῦ Καυκάσου καὶ τῆς τοῦ Εὐξείνου παραλίας τῆς ἐπὶ Θεμί-  
5 σκυραν διατεινούσης ἀπὸ τῆς Κολχίδος.

5. 6. Τὰ μὲν οὖν ὑψηλότατα τοῦ ὄντως Καυκάσου τὰ νοτιώτατά ἐστι τὰ πρὸς Ἀλβανία καὶ Ἰβηρία καὶ Κόλχοις καὶ Ἰνιόχοις· οἰκοῦσι δὲ οὓς εἶπον τοὺς συνερχομένους εἰς τὴν Διοσκουριάδα συνέρχονται δὲ τὸ πλείστον ἁλῶν χάριν. τούτων δ' οἱ μὲν τὰς  
10 ἀκρωρείας κατέχουσιν, οἱ δὲ ἐν νάπαις ἀλλίζονται καὶ ζῶσιν ἀπὸ θηρείων σαρκῶν τὸ πλέον καὶ καρπῶν ἀγρίων καὶ γάλακτος. αἱ δὲ κορυφαὶ χειμῶνος μὲν ἄραται, θέρου δὲ προσβαίνουσιν Crampons.  
ὑποδοῦμενοι κεντρωτὰ ὠμοβόνια δίκην τυμπάνων πλατεία διὰ τὰς χιόνας καὶ τοὺς κρυστάλλους. καταβαίνουσι δ' ἐπὶ δορᾶς Toboggan-  
15 κείμενοι σὺν τοῖς φορτίοις καὶ κατολισθαίνοντες, ὅπερ καὶ κατὰ ing.

1. τῷ Σκυδίση καὶ τῷ Παρνάδρη: in Armenia Minor and Pontus: these would, strictly speaking, be connected with the Anti-Taurus rather than Taurus.

6. τὰ νοτιώτατα: as two of the highest summits of the Caucasus, Elbruz (18,526 ft.) and Kazbek (16,546 ft.) lie on the northern side of the main chain, this might seem at first sight to be erroneous, but Mr. Douglas Freshfield assures me that this is not the case. 'The statement that the highest parts of the true Caucasus are the southernmost,' he writes, 'seems to me quite accurate from the point of view of a traveller who lived before surveys and exact surveys. The ordinary man sees first from the south at any height, or from the sea, a line of snowy peaks unbroken for 80 miles; from the north (it is true) one super-eminent peak, Elbruz (also visible from the south), but no such line of snowy heights. When

he goes to any of the passes, he has a far greater and steeper height to go up on the south side than on the north, as on the Monte Moro, the Col du Géant, or the Great St. Bernard.'

8. οὓς εἶπον: cp. II. 2. 16, where he speaks of seventy tribes, using different dialects, as coming to trade at Dioscurias, the Greek colony to the north of Colchis (*Sukhum Kaleh*).

13. κεντρωτὰ ὠμοβόνια δίκην τυμπάνων πλατεία: 'flat plates of untanned ox-hide, like timbrels, furnished with spikes.' Mr. Freshfield brought from the Caucasus one of these crampons, which was found in an ancient grave near Vladikavkas: he describes it as being 'very similar to the crampons depicted by De Saussure as worn 100 years ago by the natives of Chamonix, when they wanted to go over the glaciers of Mont Blanc' (*R. Geogr. Society's Magazine*, vol. 12, p. 463).

τὴν Ἀτροπατίαν Μηδίαν καὶ κατὰ τὸ Μάσιον ὄρος τὸ ἐν Ἀρμενίᾳ συμβαίνει· ἐνταῦθα δὲ καὶ τροχίσκοι ξύλινοι κεντρωτοὶ τοῖς πέλμασιν ὑποτίθενται.

NO. 53.—THE ALBANI AND THEIR CUSTOMS.

(XI. 4. 1-8.)

The country to which Strabo gives the name of Albania was the district formed by the valley of the river Cyrus (*Kur*) and the ground that intervenes between it and the Caucasus in the eastern part of that range. It is now called Shirvan, and is principally composed of wide plains, extending to the shores of the Caspian. The Cyrus, rising in the highlands of Iberia, flowed towards the south-east, past the site of Tiflis, the modern capital of Georgia, and in its middle course received the waters of two other rivers that intervene between it and the Caucasus, the Cambyses and the Alazonius, from the former of which this upland region was called the Cambysene. It then descended to the lowlands of Albania, and formed a wide delta before entering the eastern sea. At the present day the Kur is joined at some little distance from its mouth by the Aras (Araxes), the mighty stream of which skirts the northern foot of Ararat; but Strabo states that in his time the two rivers had separate mouths; see note on § 2 of this extract. Subsequently to Strabo's period it was discovered that the Albani were not confined to the lowlands, but occupied also the valleys of the Caucasus, and the land to the northward of that chain; and all this area is described by Pliny (6. 39) as being inhabited by them. Even Strabo himself furnishes evidence of this wider extension of the tribe, for, as Kiepert has pointed out (*Lehrbuch*, p. 85), the twenty-six different dialects which he represents as existing among them 'owing to the difficulty of communication,' could hardly have

2. τροχίσκοι ξύλινοι κεντρωτοί: these seem to be the same as the *κυκλοπόδες*, with which Leo the Isaurian, the future emperor of Constantinople, is said to have crossed

the snows of the Caucasus in the spring time; Theophanes, p. 604, ed. Bonn.: ὁ σπαθάριος . . . ὑπερβὰς μετὰ κυκλοπόδων Μαΐου μηνὸς τὰς χιόνας τῶν Καυκασίων.

arisen in any but a mountainous country. The Albani, like the modern inhabitants of Daghestan, were probably of Lesghian, as distinguished from Georgian, race: see the ethnological map in Erckert, *Der Caucasus und seine Völker*, Leipz. 1887.

1. Ἄλβανοὶ δὲ ποιμεικώτεροι καὶ τοῦ νομαδικοῦ γένους ἐγγυτέρω, πλὴν ἄλλ' οὐκ ἄγριοι· ταύτη δὲ καὶ πολεμικοὶ μετρίως. οἰκοῦσι δὲ μεταξὺ τῶν Ἰβήρων καὶ τῆς Κασπίας θαλάττης, πρὸς ἕω μὲν ἀπτόμενοι τῆς θαλάττης, πρὸς δύσιν δὲ ὁμοροῦντες τοῖς Ἰβηρσι· τῶν δὲ λοιπῶν πλευρῶν τὸ μὲν βόρειον φρουρεῖται τοῖς Καυκασίοις ὄρεσι (ταῦτα γὰρ ὑπέρεκται τῶν πεδίων, καλεῖται δὲ τὰ πρὸς τῇ θαλάττῃ μάλιστα Κεραῦνια), τὸ δὲ νότιον ποιεῖ ἢ Ἀρμενία παρήκουσα, πολλὴ μὲν πεδιάς πολλὴ δὲ καὶ ὄρεινῆ, καθάπερ ἢ Καμβυσηνῆ, καθ' ἣν ἅμα καὶ τοῖς Ἰβηρσι καὶ τοῖς Ἄλβανοῖς οἱ Ἀρμένιοι συνάπτουσι.

Boundaries  
of Albania.

2. Ὁ δὲ Κύρος ὁ διαρρέων τὴν Ἀλβανίαν καὶ οἱ ἄλλοι ποταμοὶ οἱ πληροῦντες ἐκείνον ταῖς μὲν τῆς γῆς ἀρεταῖς προσλαμβάνουσι, τὴν δὲ θάλατταν ἀλλοτριοῦσιν. ἢ γὰρ χεῦς προσπίπτουσα πολλὴ πληροῖ τὸν πόρον, ὥστε καὶ τὰς ἐπικει- μένας νησιῶδας ἐξηπειροῦσθαι καὶ τενάγῃ ποιεῖν ἀνώμαλα καὶ δυσφύλακτα· τὴν δ' ἀνωμαλίαν ἐπιτείνουσιν αἱ ἐκ τῶν πλημ-

The Cyrus  
and Araxes.

1. ποιμεικώτεροι: sc. than the Iberians.

2. ταύτη δέ: 'and for this reason they are only moderately warlike.'

9. ἢ Καμβυσηνῆ: the district east of the modern Tiflis; see the introductory notice. Strabo describes it below as 'a rugged country, deficient in water,' and this account is confirmed by modern travellers.

13. προσλαμβάνουσι: 'contribute to.'

ἀλλοτριοῦσιν: 'alienate,' i. e. deprive the land of advantages to be derived from the sea. According to Ker Porter (*Travels in Georgia*, &c. 2. p. 113) the Kur is now navigable for vessels of some size up to the point where the Aras joins it.

14. τὸν πόρον: the passage or channel of the stream.

15. τενάγῃ . . . ἀνώμαλα καὶ δυσφύλακτα: 'uneven shoals hard to be avoided.'

16. αἱ ἐκ τῶν πλημμυρίδων ἀνακοπαί: 'the flood-water left by the inundations of the sea.' The sense of the whole clause is, that the effect of these inundations is to raise the level of the shoals in some parts, and to lower them in others. The meaning here given to ἀνακοπή is probably the right one, as in 3. 5. 9 τῆς τοῦ Βαίτιος ἀνακοπῆς, and Plutarch, *Alex.* 44 τῆς Μαιώτιδος λίμνης ἀνακοπῆν: see Liddell and Scott *sub voce*. The word is elsewhere used in the sense of 'reflux,' as in Strabo,

μυρίδων ἀνακοπαί. καὶ δὴ καὶ εἰς στόματα δώδεκά φασι μεμε-  
ρίσθαι τὰς ἐκβολάς, τὰ μὲν τυφλὰ τὰ δὲ παντελῶς ἐπιπόλαια  
ὄντα καὶ μηδὲ ὕφορμον ἀπολείποντα· ἐπὶ πλείους γοῦν ἢ  
ἑξήκοντα σταδίου ἀμφικλύστου τῆς ἡόνος οὔσης τῇ θαλάττῃ  
καὶ τοῖς ποταμοῖς, ἅπαν εἶναι μέρος αὐτῆς ἀπροσπέλαστον, τὴν 5  
δὲ χοῦν καὶ μέχρι πεντακοσίων παρήκειν σταδίων θινώδη  
ποιοῦσαν τὸν αἰγιαλόν. πλησίον δὲ καὶ ὁ Ἀράξης ἐμβάλλει

3. 2. 4. As to the *πλημμυρίδες*, it is to be remarked that there are no tides in the Caspian.

1. *στόματα δώδεκα*: this number is also given by Plutarch, *Pomp.* 34. Both he and Strabo obtained their information from Theophanes, the historian of Pompey's campaign; see introd. notice to No. 52.

2. *ἐπιπόλαια ὄντα*: this is Coray's emendation for *ἐπιγελῶντα* of the MSS. 'They say that some of these mouths are blind, while others [though they have an outlet] are quite shallow, so that they do not even leave sufficient depth of water for a vessel to anchor in.'

4. *ἀμφικλύστου*: 'whereas the shore is washed on all sides by the sea and the rivers, [and therefore ought to be easily accessible,] every part of it is inaccessible.' We are left to conjecture as to the conformation of the ground about the mouth of the Cyrus in ancient times, but what we now find there may help us to understand the statements in the text. At the present day a narrow alluvial promontory, thirty miles in length, is thrown out at the mouth of the combined stream of the Kur and the Aras, and the main channel of the river, turning at an angle, nearly separates this from the mainland. In Strabo's description, the 500 stades of alluvial deposit seem to imply a similar projection, only at that time, probably, it was little more than a mass of mud and shoal water; the 60 stades of shore-line

(*ἡών*) must mean the length of the chord across the commencement of this; and we must suppose that the chief branches of the river (*οἱ ποταμοί*) entered the sea in this neighbourhood.

7. *πλησίον*: Strabo here implies that the Cyrus and the Araxes, which now join their waters, formerly had separate mouths, and Mela (3. 40, 41), who wrote somewhat later, affirms the same thing. There can be little doubt that Strabo was here following Theophanes, who had visited this neighbourhood; and the minute description of the delta of the Cyrus in this extract implies that the authority from whom it was derived was intimately acquainted with it. On the other hand, Pliny, though with some reserve (6. 26, 'ut plures existimavere'), and Ap-  
pian (*Mithr.* 103) state that these rivers met before reaching the sea. Plutarch (*Pomp.* 34) mentions both views without pronouncing between them, while Ptolemy (5. 13. 3, 6) says that the Araxes discharged its waters, partly into the Caspian Sea, and partly into the Cyrus. From a comparison of these different statements, the traveller Karl von Baer, who is our chief authority for the geography of this region, drew the conclusion, that the change in the course of the Araxes, which caused it to communicate with the Cyrus, commenced early in the Christian era, and that for a considerable time that river continued to flow both

τραχὺς ἐκ τῆς Ἀρμενίας ἐκπίπτων ἦν δὲ ἐκεῖνος προωθεῖ χοῦν πορευτὸν ποιῶν τὸ ρεῖθρον, ταύτην ὁ Κύρος ἀναπληροῖ.

3. Τάχα μὲν οὖν τῷ τοιοῦτῳ γένοι τῶν ἀνθρώπων οὐδὲν δεῖ Fertility  
θαλάττης· οὐδὲ γὰρ τῇ γῆι χρώνται κατ' ἀξίαν, πάντα μὲν the soil.  
5 ἐκφερούση καρπὸν καὶ τὸν ἡμερώτατον, πᾶν δὲ φυτόν· καὶ γὰρ  
τὰ ἀειθαλῆ φέρει· τυγχάνει δ' ἐπιμελείας οὐδὲ μικρᾶς·

ἀλλὰ τάγ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται, Od. 9 153).  
καθάπερ οἱ στρατεύσαντές φασι, Κυκλώπειόν τινα διηγούμενοι  
βίον· πολλαχοῦ γὰρ σπαρεῖσαν ἄπαξ δις ἐκφέρειν καρπὸν ἢ  
10 καὶ τρίς, τὸν δὲ πρῶτον καὶ πεντηκοντάχουν, ἀνέαστον καὶ  
ταῦτα οὐδὲ σιδήρῳ τμηθεῖσαν ἀλλ' αὐτοξύλῳ ἀρότρῳ. ποτίζεται  
δὲ πᾶν τὸ πεδῖον τοῦ Βαβυλωνίου καὶ τοῦ Αἰγυπτίου μᾶλλον

through its old and its new channel. See his paper, entitled 'Der alte Lauf des Armenischen Araxes,' in the *Bulletin de la classe des sciences historiques &c. de l'Académie impériale de Saint Pétersbourg*, vol. 14 (1857), p. 330. He also believed that he discovered the ancient bed of the Araxes, by which it originally reached the sea; *ibid.* pp. 321 foll., with the accompanying maps.

1. ἦν δὲ ἐκεῖνος: 'the deposit which the Araxes carries before it, thus clearing a passage for its stream, is replaced by the Cyrus'; ἀναπληροῖ, lit. 'makes up for.'

4. πάντα μὲν ἐκφερούση καρπὸν: the same district is famed for its fertility at the present day. 'The principal products of Shirvan are rice, silk, wine, some cotton, and tobacco.' *Engl. Cyclop.*, Geography, s.v. Georgia. This, however, does not apply to the delta of the Kur and Aras, or to the neighbouring plain of Mogan, which is now a desert steppe; but von Baer has given proof from history of the existence of an extensive system of irrigation in that plain in former times, of which traces remain in half-ruined canals at the present day; and he thinks

that Strabo's statement below about the fruitfulness of the land being due to the rivers (τοῖς ποταμοῖς καὶ τοῖς ἄλλοις ὕδασι), and his comparison of this district to the Babylonian plain, point to the existence of canal irrigation in antiquity (pp. 323 foll.; see plan 2 *ibid.*). He is also of opinion that this plain might be once more made productive and healthy by renewing the canals and levelling the swampy ground (p. 349).

8. οἱ στρατεύσαντες: Theophanes is meant.

Κυκλώπειον: careless and easy, because well provided with the necessaries of life; like that of the Cyclopes, which is described in the passage of the *Odyssey* just quoted.

10. ἀνέαστον καὶ ταῦτα: 'and that too without being ploughed [between the crops], and, [when it is ploughed], it is not ploughed with an iron share, but with a plough all of wood.' The peculiar anastrophe of καὶ ταῦτα is found elsewhere in Strabo, e.g. 15. 1. 53, No. 73 ἀγράφοις καὶ ταῦτα νόμοις χρωμένοις: for other examples, see Meineke, *Vind. Strabon.*, pp. 185, 186.



τοῖς ποταμοῖς καὶ τοῖς ἄλλοις ὕδασιν ὥστ' αἰὲ ποώδη φυλάττειν τὴν ὄψιν· διὰ δὲ τοῦτο καὶ εὐβοτόν ἐστι· πρόσεστι δὲ καὶ τὸ εὐάερον ἐκείνων μάλλον. ἄσκαφοι δ' αἱ ἄμπελοι μένουσαι διὰ τέλους, τεμνόμεναι δὲ διὰ πενταετηρίδος, νέαι μὲν διετείς ἐκφέρουσιν ἤδη καρπὸν, τέλειαι δ' ἀποδιδῶσι τοσοῦτον ὥστ' ἄφιασιν ἐν τοῖς κλήμασι πολὺ μέρος. εὐερνή δ' ἐστὶ καὶ τὰ βοσκήματα παρ' αὐτοῖς τά τε ἡμέρα καὶ τὰ ἄγρια.

Simplicity  
of the  
inhabi-  
tants.

4. Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἀπλοὶ δὲ καὶ οὐ καπηλικοί· οὐδὲ γὰρ νομίσματι τὰ πολλὰ χρῶνται, οὐδὲ ἀριθμὸν ἴσασι μείζω τῶν ἑκατόν, ἀλλὰ φορτίους τὰς ἀμοιβὰς ποιοῦνται· καὶ πρὸς τᾶλλα δὲ τὰ τοῦ βίου ῥαθύμως ἔχουσιν. ἄπειροι δ' εἰσὶ καὶ μέτρων τῶν ἐπ' ἀκριβὲς καὶ σταθμῶν. καὶ πολέμου δὲ καὶ πολιτείας καὶ γεωργίας ἀπρονοήτως ἔχουσιν ὅμως δὲ καὶ πεζοὶ καὶ ἀφ' ἵππων ἀγωνίζονται, ψιλοὶ τε καὶ κατάφρακτοι, καθάπερ Ἀρμένιοι. 5. στέλλουσι δὲ μείζω τῆς Ἰβήρων στρατιάν. ὀπλίζουσι γὰρ καὶ ἕξ μυριάδας πεζῶν, ἵππέας δὲ μυρίους καὶ δισχιλίους, ὅσοις πρὸς Πομπήιον διεκινδύνευσαν. καὶ τούτοις δὲ συμπολεμοῦσιν οἱ νομάδες πρὸς τοὺς ἕξωθεν, ὥσπερ τοῖς Ἰβηρσι, κατὰ τὰς αὐτὰς αἰτίας. ἄλλως δ' ἐπιχειροῦσι τοῖς ἀνθρώποις πολλάκις ὥστε καὶ γεωργεῖν κωλύουσιν. ἀκοντισταὶ δὲ εἰσι καὶ τοξόται, θώρακας ἔχοντες καὶ θυρεούς, περὶκрана δὲ θήρεια παραπλησίως τοῖς Ἰβηρσιν.

Their  
military  
force.

Ἔστι δὲ τῆς Ἀλβανῶν χώρας καὶ ἡ Κασπιανή, τοῦ Κασπίου ἔθνους ἐπόνυμος, οὐπερ καὶ ἡ θάλαττα, ἀφανοῦς ὄντος νυνί. ἡ δ' ἐκ τῆς Ἰβηρίας εἰς τὴν Ἀλβανίαν εἰσβολὴ διὰ τῆς

6. ἀφιασιν: sc. the vintagers.

εὐερνή: 'well-grown.'

10. φορτίους: 'with goods,' 'in kind.'

15. κατάφρακτοι: 'armed in mail'; cp. 11. 14. 9 τὴν κατάφρακτον ἵππον, of the Armenians. Tacitus (*Hist.* 1. 79), in speaking of the use of the 'catafracta' among the Rhoxolani, describes it as 'tegimen ferreis laminis aut praeduro

corio consertum.'

17. μυρίους καὶ δισχιλίους: the MSS. give *δισμυρίους* for *μυρίους*, but Plutarch (*Romp.* 35), who no doubt was also quoting from Theophanes, states the number as *δισχιλίους ἵππεῖς ἐπὶ μυρίοις*.

22. περὶκрана δὲ θήρεια: 'caps or helmets of wild-beasts' skins.'

23. ἡ Κασπιανή: this district lay south of the Cyrus and Araxes.

Καμβυσηνῆς ἀνύδρου τε καὶ τραχείας ἐπὶ τὸν Ἀλαζόνιον ποταμόν.

Θηρευτικοὶ δὲ καὶ αὐτοὶ καὶ οἱ κύνες αὐτῶν εἰς ὑπερβολήν, οὐ τέχνη μᾶλλον ἢ σπουδῇ τῇ περὶ τοῦτο.

5 6. Διαφέρουσι δὲ καὶ οἱ βασιλεῖς· νυνὶ μὲν οὖν εἰς ἀπάντων ἄρχει, πρότερον δὲ καὶ καθ' ἑκάστην γλῶτταν ἰδίᾳ ἐβασιλεύοντο ἕκαστοι. γλῶτται δ' εἰσὶν ἕξ καὶ εἴκοσι αὐτοῖς διὰ τὸ μὴ Numerous  
dialects.

Φέρει δ' ἡ γῆ καὶ τῶν ἔρπετῶν ἔνια τῶν θανασίμων καὶ  
10 σκορπίους καὶ φαλάγγια· τῶν δὲ φαλαγγίων τὰ μὲν ποιεῖ  
γελῶντας ἀποθνήσκει, τὰ δὲ κλαίοντας πόθῳ τῶν οἰκείων.

7. Θεοὺς δὲ τιμῶσι Ἥλιον καὶ Δία καὶ Σελήνην, δια- Chief  
divinities.  
φερόντως δὲ τὴν Σελήνην. ἔστι δ' αὐτῆς τὸ ἱερόν τῆς  
Ἰβηρίας πλησίον· ἱεράται δ' ἀνὴρ ἐντιμότητος μετὰ γε τὸν  
15 βασιλέα, προεστὼς τῆς ἱερᾶς χώρας, πολλῆς καὶ ἐδάνδρου, καὶ  
αὐτῆς καὶ τῶν ἱεροδούλων, ὧν ἐνθουσιῶσι πολλοὶ καὶ προφη- Soothsay-  
ing.  
τεύουσιν· ὃς δ' ἂν αὐτῶν ἐπὶ πλεόν κατάσχετος γενόμενος  
πλανᾶται κατὰ τὰς ὕλας μόνος, τοῦτον συλλαβὼν ὁ ἱερεὺς  
ἀλύσει δῆσας ἱερᾷ τρέφει πολυτελῶς τὸν ἐνιαυτὸν ἐκείνου,  
20 ἔπειτα προαχθεὶς εἰς τὴν θυσίαν τῆς θεοῦ, σὺν ἄλλοις ἱερείοις  
θύεται μυρισθεῖς. τῆς δὲ θυσίας ὁ τρόπος οὗτος· ἔχων τις Human  
sacrifices.  
ἱερὰν λόγχην ἥπέρ ἐστι νόμος ἀνθρωποθυτεῖν, παρελθὼν ἐκ τοῦ  
πλήθους παλεὶ διὰ τῆς πλευρᾶς εἰς τὴν καρδίαν, οὐκ ἄπειρος

5. Διαφέρουσι: 'are held in honour among them.'

9. τῶν ἔρπετῶν ἔνια τῶν θανασίμων: Plutarch (*Pomp.* 36) says that Pompey, when within three days' march of the Caspian, ὑπὸ πλήθους ἔρπετῶν θανασίμων ἀπετράπη. The poisonous snakes of the plain of Mogan are noticed by von Baer, p. 347.

10. φαλάγγια: the description shows that these were tarantulas. Lünemann, in his *Descriptio Caucasi*, p. 58, says on the authority of the

eighteenth-century traveller, Guldenstaedt—'In collibus argillosis prope Alazonium multae cavernae inveniuntur, in quibus tarantulae degunt.'

13. τὴν Σελήνην: cp. 12. 3. 31, No. 57, where Strabo identifies this divinity with the goddess worshipped at Ameria in Pontus, who was the Anatolian Great Goddess. The mention of numerous ἱερόδουλοι in this connexion seems to confirm this, as they were commonly found in the sanctuaries of Asia Minor.

τοιούτου· πεσόντος δὲ σημειοῦνται μαντεῖά τινα ἐκ τοῦ πτώματος καὶ εἰς τὸ κοινὸν ἀποφαίνουσι, κομισθέντος δὲ τοῦ σώματος εἰς τι χωρίον ἐπιβαίνουσιν ἅπαντες καθαρσίφ χρώμενοι.

Old age  
held in  
honour.

8. Ὑπερβαλλόντως δὲ τὸ γῆρας τιμῶσιν Ἀλβανοὶ καὶ τὸ 5 τῶν ἄλλων, οὐ τῶν γονέων μόνον· τεθηκότων δὲ οὐχ ὅσιον φροντίζειν οὐδὲ μεμνήσθαι. συγκατορύττουσι μέντοι τὰ χρήματα αὐτοῖς, καὶ διὰ τοῦτο πένητες ζῶσιν οὐδὲν πατρῶον ἔχοντες.

NO. 54.—THE TAURUS RANGE; THE EUPHRATES AND  
TIGRIS; THE LAKE ARSENE.

(XI. 12. 2, 3; 14. 8.)

An accurate description is here given of the mountain system of Western Asia—the Taurus running through the S. of Asia Minor, and at the eastern extremity of that country throwing off the Anti-Taurus to the N., and the Amanus, the commencement of the chains of Syria and Palestine, to the S.; then, as it pursues its course towards the E., forming a marked boundary between Armenia and Mesopotamia, and increasing in elevation until it culminates in Mount Niphates near the sources of the Tigris, and ramifying both to N. and S., especially through Armenia. That country, which from its great elevation (the ordinary level is from 3,000 to 6,000 feet above the sea) forms as it were the roof of Western Asia, is the birthplace of the Euphrates and Tigris. Each of these rivers has two sources, and runs in two separate streams in the early part of its course; Strabo however only mentions one of these—for the Euphrates the western affluent, the modern Frat, for the Tigris the eastern, or river of Bitlis; but he rightly represents the former as rising in the N., the latter in the S., of the Taurus, i. e. of Armenia. In the neighbourhood of the eastern source of the Tigris is the Lake Arsene (*Lake of Van*), which is a remarkable natural phenomenon, being

1. μαντεῖά τινα: the custom of divining from human victims is mentioned also as existing among the Lusitani, 3. 3. 6, and among the

Gauls, 4. 4. 5, No. 17.

3. καθαρσίφ χρώμενοι: 'as a mode of expiation.'

a brackish piece of water, 5,000 feet above the sea, without any visible outlet, surrounded by lofty mountains, and 90 miles in its extreme length.

2. Τὸ γὰρ ὄρος τοῦτο ἀρχεται μὲν ἀπὸ τῆς Καρίας καὶ Branches of the Taurus. Λυκίας, ἀλλ' ἐνταῦθα μὲν οὔτε πλάτος οὔτε ὕψος ἀξιόλογον δείκνυσιν· ἐξαίρεται δὲ πολὺ πρῶτον κατὰ τὰς Χελιδονίας (αὗται δ' εἰσὶ νῆσοι κατὰ τὴν ἀρχὴν τῆς Παμφύλων παραλίας),  
 5 ἐπὶ δὲ τὰς ἀνατολὰς ἐκτεινόμενον αὐλῶνας μακροὺς ἀπολαμβάνει τοὺς τῶν Κιλικῶν· εἶτα τῇ μὲν τὸ Ἀμανὸν ἀπ' αὐτοῦ σχίζεται τῇ δὲ ὁ Ἀντίταυρος, ἐν ᾧ τὰ Κόμανα ἱδρύται τὰ ἐν τοῖς ἄνω λεγομένοις Καππάδοξι. οὗτος μὲν οὖν ἐν τῇ Καταορία τελευτᾷ, τὸ δὲ Ἀμανὸν ὄρος μέχρι τοῦ Εὐφράτου καὶ  
 10 τῆς Μελιτηνῆς πρόεισι, καθ' ἣν ἡ Κομμαγηνὴ τῇ Καππαδοκίᾳ παράκειται· ἐκδέχεται δὲ τὰ πέραν τοῦ Εὐφράτου ὄρη, συνεχῆ μὲν τοῖς προειρημένοις πλὴν ὅσον διακόπτει ῥέων διὰ μέσων ὁ ποταμός, πολλὴν δ' ἐπίδοσιν λαμβάνει εἰς τὸ ὕψος καὶ τὸ πλάτος καὶ τὸ πολυσχιδές. τὸ δ' οὖν νοτιώτατον μάλιστα  
 15 ἔστιν ὁ Ταῦρος ὀρίζων τὴν Ἀρμενίαν ἀπὸ τῆς Μεσοποταμίας.
3. Ἐντεῦθεν δὲ ἀμφοτέροι ῥέουσιν οἱ τὴν Μεσοποταμίαν ἐγκυκλούμενοι ποταμοὶ καὶ συνάπτοντες ἀλλήλοις ἐγγὺς κατὰ τὴν Βαβυλωνίαν, εἶτα ἐκδιδόντες εἰς τὴν κατὰ Πέρσας θάλατταν, ὃ τε Εὐφράτης καὶ Τίγρις. ἔστι δὲ καὶ μείζων ὁ Course of the Euphrates, Εὐφράτης καὶ πλείω διεξέεισι χώραν σκολιῷ τῷ ῥείθῳ, τὰς πηγὰς ἔχων ἐν τῷ προσβορείῳ μέρει τοῦ Ταύρου, ῥέων δ' ἐπὶ δύσειν διὰ τῆς Ἀρμενίας τῆς μεγάλης καλουμένης μέχρι τῆς μικρᾶς, ἐν δεξιᾷ ἔχων ταύτην ἐν ἀριστερᾷ δὲ τὴν Ἀκιλισηνήν·

5. ἀπολαμβάνει: 'encloses.'

7. τὰ Κόμανα: the Cappadocian Comana is here distinguished from the city of the same name in Pontus; see below, No. 57. It is situated in one of the αὐλῶνες just mentioned.

12. διακόπτει: the rapids and cataracts which are formed by the river in passing through the ravines

of the Taurus, have been explored, though at great risk, by one European, Count von Moltke, who passed this way in 1838; see his *Briefe über Zustände in der Türkei aus den Jahren 1835 bis 1839*, p. 221.

14. μάλιστα ἔστιν ὁ Ταῦρος: 'is the Taurus proper.'

of the  
Tigris.

εἶτ' ἐπιστρέφει πρὸς νότον, συνάπτει δὲ κατὰ τὴν ἐπιστροφὴν τοῖς Καππαδόκων ὄροις· δεξιᾷ δὲ ταῦτα ἀφείδς καὶ τὰ τῶν Κομμαγηνῶν, ἀριστερᾷ δὲ τὴν Ἀκισιτηνὴν καὶ Σωφηνὴν τῆς μεγάλης Ἀρμενίας πρόεισιν ἐπὶ τὴν Συρίαν καὶ λαμβάνει πάλιν ἄλλην ἐπιστροφὴν εἰς τὴν Βαβυλωνίαν καὶ τὸν Περσικὸν 5 κόλπον. ὁ δὲ Τίγρις ἐκ τοῦ νοτίου μέρους τοῦ αὐτοῦ ὅρου ἐνεχθεὶς ἐπὶ τὴν Σελεύκειαν συνάπτει τῷ Εὐφράτῃ πλησίον καὶ ποιεῖ τὴν Μεσοποταμίαν πρὸς αὐτόν, εἶτ' ἐκδίδωσι καὶ αὐτὸς εἰς τὸν αὐτὸν κόλπον. διέχουσι δὲ ἀλλήλων αἱ πηγαὶ τοῦ τε Εὐφράτου καὶ τοῦ Τίγριος περὶ δισχιλίους καὶ πεντα- 10 κοσίουσ σταδίουσ.

Lake  
Arsene  
(Lake of  
Van).

14. 8. Εἰσὶ δὲ καὶ λίμναι κατὰ τὴν Ἀρμενίαν μεγάλαι, μία μὲν ἡ Μαντιανή, Κνανὴ ἑρμηνευθεῖσα, μεγίστη, ὡς φασι, μετὰ τὴν Μαιῶτιν, ἄλμυροῦ ὕδατος, διήκουσα μέχρι τῆς Ἀτροπατίας, ἔχουσα καὶ ἀλοπήγια· ἡ δὲ Ἀρσηνή, ἣν καὶ Θωπίτιν καλοῦσιν· 15 ἔστι δὲ νιτρῖτις, τὰς δ' ἐσθῆτας ῥύπτει καὶ διαξάινει· διὰ δὲ

5. ἄλλην ἐπιστροφὴν: this refers to the great bend which the river makes where it approaches Amanus; were it not for that chain of mountains it would enter the Mediterranean.

7. Σελεύκειαν: this city on the Tigris had risen on the fall of Babylon, and was in turn superseded by the neighbouring Ctesiphon; near this place the two rivers were connected by means of canals.

8. πρὸς αὐτόν: 'relatively to it,' and so 'with it.'

10. δισχιλίους καὶ πεντακοσίουσ: Diodorus (2. 11) gives the same estimate, but half this distance would be nearer the mark.

13. Κνανὴ ἑρμηνευθεῖσα: this is a translation, not of Μαντιανή, but of the name for this lake which is given in 11. 13. 2, Καπαῦτα (erroneously in the MSS. Σπαῦτα), which means 'blue,' for its old name in Armenian was Kapoit-dzow, i. e.

'blue lake'; Kiepert, *Lehrbuch*, p. 71: it is the brackish lake of Urumia.

15. Ἀρσηνή: called in Ptolemy, 5. 13. 8, Arsissa, which name is thought to be recognized in that of the town of Arjish, on the northern shore of the Lake of Van; Saint-Martin, *Mémoires sur l'Arménie*, 1. p. 56: Assyriologists find a name corresponding to Arsissa in the accounts of the Assyrian invasions of Armenia; see Duncker, *History of Antiquity* (Eng. Trans.), 1. pp. 520, 521. The other name, Θωπίτις, is more accurately given by Ptolemy, 5. 13. 18, as Θωσπίτις, for this lake is called by Armenian writers Lake of Dosp, from its being situated in the province of Dosp, of which the city of Van was the capital; Saint-Martin, *op. cit.*, pp. 55, 131.

16. ἔστι δὲ νιτρῖτις: 'it contains potash.'

ῥύπτει: 'cleanses'; I have sub-



τοῦτο καὶ ἄποτόν ἐστι τὸ ὕδωρ. φέρεται δὲ δι' αὐτῆς ὁ Τίγρις ἀπὸ τῆς κατὰ τὸν Νιφάτην ὀρεινῆς ὄρηθηείς, ἄμικτον φυλάττων τὸ ρεῖμα διὰ τὴν ὀξύτητα, ἀφ' οὗ καὶ τοῦνομα, Μήδων τίγριν καλούντων τὸ τόξευμα· καὶ οὗτος μὲν ἔχει πολυειδεῖς ἰχθῦς, οἱ δὲ λιμναῖοι ἐνὸς εἵδους εἰσί· κατὰ δὲ τὸν μυχὸν τῆς λίμνης εἰς βάραθρον ἐμπεσῶν ὁ ποταμὸς καὶ πολλὸν τόπον ἐνεχθεὶς ὑπὸ γῆς ἀνατέλλει κατὰ τὴν Χαλωνίτιν.

stituted this, which Eustathius reads in his quotation of the passage (see Müller, *Index Var. Lect.*, p. 1018), for ῥήττει, the general reading of the MSS., which Meineke follows. For the meaning cp. Southgate's *Narrative of a Tour through Armenia, Kurdistan, &c.*, vol. 2, p. 306: 'I found in the bazaars at Van a singular substance, which the people informed me rose and formed on the surface of the lake, and was collected and used by them in washing clothes. It was in flat cakes, none of which were more than an inch thick. It was white, imperfectly crystallized, and extremely fragile.' An analysis of a specimen showed it to be 'alkaline salts, composed chiefly of carbonate of soda and chlorite of sodium.'

1. φέρεται δὲ δι' αὐτῆς: there is no connexion between the Lake of Van and the Tigris, but as the eastern source of that river is separated from the lake by an interval of only a few miles, and the watershed between them is low, the belief in a subterranean communication would easily arise. The stream which enters the lake at its head would then come to be regarded as the upper course of the Tigris. See Tozer's *Turkish Armenia*, pp. 292, 294.

2. ἄμικτον: cp. 6. 2. 4, of the Rhone passing through the Lake of Geneva, ᾧ συμμένει τὸ ρεῖμα διὰ λίμνης ἰόν, ὀρατὴν σῶζον τὴν ῥύσιν.

The idea is suggested by the difference of colour of the water of the two for some distance below the point where the river enters; in the case of the Rhone this is traceable for more than a mile.

3. Μήδων τίγριν καλούντων τὸ τόξευμα: this is true; but the Semitic form of the name, Diglath or Dekel (the Hiddekel of Gen. 2. 14, and Diglito of Pliny, *H. N.* 6. 127), was the earlier, and is still in use among the inhabitants of Mesopotamia in the form Dijleh. Kiepert, *Lehrbuch*, p. 79, and *Dict. of the Bible*, art. Hiddekel.

5. εἰς βάραθρον ἐμπεσῶν: this statement is repeated with some exaggeration of detail in 16. 1. 21, and is found also in several Latin authors, as Pliny, *loc. cit.*, Seneca, *Nat. Quaest.* 3. 26, and especially Lucan, *Pharsal.* 3. 261, 'At Tigrim subito tellus absorbet hiatus, | Occultosque tegit cursus, rursusque renatum | Fonte novo flumen pelagi non abnegat undis.' It would seem as if Milton had one of these passages in his mind, when he represented Satan as entering Paradise, 'Where Tigris at the foot of Paradise | Into a gulf shot underground, till part | Rose up a fountain by the tree of life'; *Par. Lost*, 9. 70.

7. κατὰ τὴν Χαλωνίτιν: this is impossible, since Chalonus is far away in the eastern part of Assyria. Sir E. H. Bunbury (*Hist. of Ancient Geography*, 2. p. 289) suggests that there is a mistake in the name.

## BOOK XII.

### ASIA MINOR: NORTHERN AND CENTRAL PORTION.

—♦—  
NO. 55.—MOUNT ARGAEUS.

(XII. 2. 7, 8.)

THIS gigantic and solitary volcanic mountain, the snowy peaks of which are visible from several sides at a distance of 50 miles, is the highest point in Asia Minor, reaching an elevation of 13,150 feet. The craters which once occupied its summit are much broken away, but all round its lower slopes there is a belt of volcanic cones. Its fires are now extinct, but in Strabo's time, although no eruptions took place, there was considerable volcanic activity about its sides and base. Strabo could hardly have failed to be well acquainted with it, since his home at Amasia was not far distant, and he speaks also (12. 2. 3) of having resided for some time in the Cappadocian Comana.

Mazaca  
(*Kaisari-*  
*yeh*).  
Mount  
Argaeus.

7. Ἐν δὲ τῇ Κιλικίᾳ καλουμένη [ἔστι] τὰ Μάζακα ἢ μητρό-  
πολις τοῦ ἔθνους· καλεῖται δ' Εὐσέβεια καὶ αὕτη ἐπέκλησιν  
ἢ πρὸς τῷ Ἀργαίῳ· κείται γὰρ ὑπὸ τῷ Ἀργαίῳ ὄρει πάντων  
ὑψηλοτάτῳ καὶ ἀνέκλειπτον χιόρι τῆν' ἀκρόρειαν ἔχοντι. ἀφ' ἧς  
φασιν οἱ ἀναβαίνοντες (οὔτοι δ' εἰσὶν ὀλίγοι) κατοπτεύεσθαι ;

1. τῇ Κιλικίᾳ καλουμένη: sub.  
στρατηγία: the (Roman) prefecture  
of Cappadocia which was called  
Cilicia.

2. καὶ αὕτη: as well as Tyana,  
which was called Ensebeia ad  
Taurum. Mazaca was subsequently

named Caesareia by Tiberius, ac-  
cording to the usual account, but  
more probably by Claudius (see  
Ramsay, *Hist. Geogr. of Asia  
Minor*, p. 393): hence the modern  
name Kaisariyeh.

ταῖς αἰθρίαις ἄμφω τὰ πελάγη τό τε Ποιτικὸν καὶ τὸ Ἴστικόν.  
 τὰ μὲν οὖν ἄλλα ἀφυῆ πρὸς συνοικισμὸν ἔχει πόλεως· ἀνυδρὸς  
 τε γάρ ἐστι καὶ ἀνώχυρος διὰ τὴν ὀλιγωρίαν τῶν ἡγεμόνων καὶ  
 ἀτειχιστος, τάχα δὲ καὶ ἐπίτηδες, ἵνα μὴ ὡς ἐρύματι πεποιθότες  
 5 τῷ τείχει σφόδρα ληστεύουεν πεδίον οἰκοῦντες λόφους ὑπερ-  
 δεξίους ἔχον καὶ οὐκ ἐμβελεῖς. καὶ τὰ κύκλω δὲ χωρῖα ἔχει  
 τελέως ἄφορα καὶ ἀγεώργητα καίπερ ὄντα πεδινά, ἀλλ' ἔστιν  
 ἀμμώδη καὶ ὑπόπετρα. μικρὸν δ' ἔτι προϊούσι καὶ πυρίληπτα <sup>Volcanic</sup>  
 πεδία καὶ μεστὰ βόθρων πυρὸς ἐπὶ σταδίου πολλοὺς ὥστε <sup>soil.</sup>  
 10 πόρρωθεν ἢ κοιμῶν τῶν ἐπιτηδείων, καὶ τὸ δοκοῦν δὲ πλεον-  
 νέκτημα παρακείμενον ἔχει κίνδυνοι· ἀξύλου γὰρ ὑπαρχούσης  
 σχεδόν τι τῆς συμπάσης Καππαδοκίας ὁ Ἀργαῖος ἔχει περι-  
 κείμενον δρυμὸν ὥστε ἐγγύθεν ὁ ξυλισμὸς πάρεστιν, ἀλλ' οἷ

1. ταῖς αἰθρίαις: 'on cloudless days'; cp. 4. 5. 2, No. 18.

ἄμφω τὰ πελάγη: this has already been noticed in connexion with Strabo's description of this part of Asia Minor as an *ισθμός* (II. 1. 7, No. 50). A glance at the map will show that the distance and the intervening mountain chains render this impossible; if further evidence is required, having been on the summit of Argæus, I can affirm that neither sea is visible.

2. τὰ μὲν οὖν ἄλλα ἀφυῆ: 'its other conditions (except its neighbourhood to Argæus, which is spoken of below as a *πλεονέκτημα* on account of the supply of timber) are unfavourable.'

6. καὶ οὐκ ἐμβελεῖς: the reading of the MSS. is *καὶ ἐμβελεῖς*, but it is generally agreed that the negative must be supplied; the meaning then is—'lest, trusting in their wall as a defence, they should take vigorously to brigandage, since the plain in which they dwell has commanding heights, which are not within range'; that is to say, the

only thing which would deter them from brigandage on a large scale is their not having a fortified place to retire to. Meineke (*Vind. Strabon.*, p. 192) suggests *ἐμβελεῖς* or *ἀνεμβελεῖς*, but these words are not found elsewhere.

8. ὑπόπετρα: 'rocky beneath the surface,' as in 16. 2. 36 (No. 77). Similarly *ὑφυδροί* below means 'with water beneath the surface,' and *ὑφάμμος* in 1. 3. 4 means 'sandy beneath the surface.' This epithet, together with *ἀμμώδη*, exactly describes the present state of the plain of Kaisariyeh, which is covered with volcanic stones and powder.

11. ἀξύλου: this arises from the elevation of Cappadocia, the level of the plains being not less than 4,000 feet above the sea. Hence, as Strabo remarks (12. 2. 10), this country, though lying further south than Pontus, is the colder of the two.

13. δρυμὸν: at the present day there are no forest trees on the sides of Argæus, and springs of water are rare.

Presence of fire. ὑποκείμενοι τῷ δρυμῷ τόποι καὶ αὐτοὶ πολλαχοῦ πυρὰ ἔχουσι, ἅμα δὲ καὶ ὑψυδροὶ εἰσι ψυχρῷ ὕδατι, οὔτε τοῦ πυρὸς οὔτε τοῦ ὕδατος εἰς τὴν ἐπιφάνειαν ἐκκύπτουτος, ὥστε καὶ ποάζειν τὴν πλείστην· ἔστι δ' ὕπου καὶ ἐλωδῆς ἔστι τὸ ἔδαφος καὶ νύκτωρ ἐξάπτονται φλόγες ἀπ' αὐτοῦ. οἱ μὲν οὖν ἔμπειροι φυλαττό- 5 μνοι τὸν ξυλισμὸν ποιοῦνται, τοῖς δὲ πολλοῖς κίνδυνός ἐστι, καὶ μάλιστα τοῖς κτήνεσιν ἐπίπτουσι εἰς ἀδήλους βόθρους πυρός.

River Melas. 8. Ἔστι δὲ καὶ ποταμὸς ἐν τῷ πεδίῳ τῷ πρὸ τῆς πόλεως Μέλας καλούμενος, ὅσον τετταράκοντα σταδίου διεχὼν τῆς 10 πόλεως, ἐν ταπειντέρῳ τῆς πόλεως χωρίῳ τὰς πηγὰς ἔχων. ταύτῃ μὲν οὖν ἄχρηστος αὐτοῖς ἔστιν οὐχ ὑπερδέξιον ἔχων τὸ ρεῦμα, εἰς ἔλη δὲ καὶ λίμνας διαχεόμενος κακοῖ τὸν ἀέρα τοῦ θέρους τὸν περὶ τὴν πόλιν, καὶ τὸ λατομεῖον δὲ ποιεῖ δύσχηρ- 15 στον καίπερ εὔχηρστος ὄν· πλαταμῶνες γὰρ εἰσίν, ἀφ' ὧν τὴν λιθείαν ἔχειν ἀφθονον συμβαίνει τοῖς Μαζακηνοῖς πρὸς τὰς οἰκοδομίας, καλυπτόμεναι δ' ὑπὸ τῶν ὑδάτων αἱ πλάκες ἀντιπράττουσι. καὶ ταῦτα δ' ἔστι τὰ ἔλη πανταχοῦ πυρίληπτα.

## NO. 56.—SINOPE, AND THE MOUTH OF THE HALYS.

(XII. 3. 11, 12.)

The greatness of Sinope as a trading station arose from the position which it occupied in respect both of sea and land. It stands near the northernmost point of Asia Minor, where the coastline of that country, halfway between its eastern and western extremities, projects into the Euxine, so that it commands the spaces

10. Μέλας: it is now called Kara-su, or Blackwater.

12. ταύτη: 'thus (from its sources being low) it is unserviceable, because its stream is not on higher ground': ὑπερδέξιος, which is used above in the sense of 'commanding' (λόφους ὑπερδέξιους), here means 'more ele-

vated,' while in 13. 1. 22 (ὑπερδέξιος τοῦ ῥοῦ) it is 'higher up the stream.'

15. πλαταμῶνες: 'rocky ledges.'

τὴν λιθείαν: 'fine stone for building'; in 15. 1. 67 this word is used for 'precious stone.'

17. ἀντιπράττουσι: 'cause difficulty in working.'

of sea on either side. From this point of view it may be compared with Carthage, which in the same manner held the key of the two basins of the Mediterranean, and of the communication between them. As regards the interior of the country also it was a place of great importance, for, until the inland route to Ephesus was organized during the last centuries before Christ, it was the outlet of the commerce of eastern Asia Minor (see Ramsay, *Hist. Geogr. of Asia Minor*, p. 28). Thus Strabo tells us (12. 2. 10) concerning the valuable red earth (*μῖλτος*, *rubrica*) which was found in Cappadocia, that it was called 'Sinopic earth,' because it was brought down to Sinope for export. The description of the city which is here given closely corresponds to that of Polybius (4. 56. 5, 6), and would apply equally well to the modern town, which occupies the same site, and retains its ancient name. The following description of the place, as seen from the sea, may serve to illustrate this: 'It occupies the narrow isthmus which joins a triangular peninsula to the mainland, and consequently has two sea-faces. It is enclosed by massive walls, with towers, which follow the shore and run across from the sea to the harbour; and on the side towards the mainland there is a large castle. The peninsula spreads, and rises steeply towards the sea, where the ground which forms the base of the triangle falls in precipices.'

11. Εἶτ' αὐτὴ Σινώπη, σταδίου περτήκοντα τῆς Ἀρμένης Sinope. διέχουσα, ἀξιολογωτάτη τῶν ταύτη πόλεων. ἔκτισαν μὲν οὖν αὐτὴν Μιλήσιοι, κατασκευασαμένη δὲ ναυτικὸν ἐπῆρχε τῆς Its history, ἐντὸς Κνανέων θαλάττης, καὶ ἔξω δὲ πολλῶν ἀγόνων μετεῖχε 5 τοῖς Ἑλλησιν· αὐτονομηθεῖσα δὲ πολλὸν χρόνον οὐδὲ διὰ τέλους ἐφύλαξε τὴν ἐλευθερίαν, ἀλλ' ἐκ πολιορκίας ἑάλω καὶ ἐδούλευσε Φαρνάκη πρῶτον, ἔπειτα τοῖς διαδεξαμένοις ἐκείνοι· μέχρι τοῦ Εὐπάτορος καὶ τῶν καταλυσάντων Ῥωμαίων ἐκείνοι. ὁ δὲ Εὐπάτωρ καὶ ἐγεννήθη ἐκεῖ καὶ ἐτράφη· διαφερόντως δὲ 10 ἐτίμησεν αὐτὴν μητρόπολιν τε τῆς βασιλείας ὑπέλαβεν. ἔστι position, δὲ καὶ φύσει καὶ προνοίᾳ κατεσκευασμένη καλῶς· ἴδονται γὰρ

7. Φαρνάκη: in 183 B.C.; from this time it became the residence of the kings of Pontus.

8. Εὐπάτορος: Mithridates the Great.



ἐπὶ αὐχένι χερρονήσου τινός, ἐκατέρωθεν δὲ τοῦ ἰσθμοῦ λιμένες  
καὶ ναύσταθμα καὶ πηλαμυδεῖα θαυμαστά, περὶ ὧν εἰρήκαμεν  
ὅτι δευτέραν θήραν οἱ Σινωπεῖς ἔχουσι, τρίτην δὲ Βυζάντιοι  
καὶ κύκλω δ' ἡ χερρόνησος προβέβληται ῥαχιώδεις ἀκτὰς  
ἔχούσας καὶ κοιλάδας τινὰς ὡσανεὶ βόθρους πετρίνους, οὓς 5  
καλοῦσι χοινικίδας· πληροῦνται δὲ οὗτοι μετεωρισθείσης τῆς  
θαλάττης, ὡς καὶ διὰ τοῦτο οὐκ εὐπρόσιτον τὸ χωρίον καὶ διὰ  
τὸ πᾶσαν τὴν τῆς πέτρας ἐπιφάνειαν ἐχινώδη καὶ ἀνεπίβατον  
εἶναι γυμνῶ ποδί· ἄνωθεν μέντοι καὶ ὑπὲρ τῆς πόλεως εὐγεῶν  
ἔστι τὸ ἔδαφος καὶ ἀγροκηπίοις κεκόσμηται πυκνοῖς, πολλὴ δὲ 10  
μᾶλλον τὰ προάστεια. αὐτὴ δ' ἡ πόλις τετελείχεται καλῶς, καὶ  
γυμνασίῳ δὲ καὶ ἀγορᾷ καὶ στοαῖς κεκόσμηται λαμπρῶς.  
τοιαύτη δὲ οὔσα δις ὅμως ἔάλω, πρότερον μὲν τοῦ Φαρνάκου  
παρὰ δόξαν αἰφνιδίως ἐπιπεσόντος, ὕστερον δὲ ὑπὸ Λευκόλλου  
καὶ τοῦ ἐγκαθημένου τυράννου καὶ ἐντὸς ἅμα καὶ ἐκτὸς πολιορ- 15  
κουμένη· ὁ γὰρ ἐγκατασταθεὶς ὑπὸ τοῦ βασιλέως φρούραρχος  
Βακχίδης ὑπονοῶν αἰεὶ τινα προδοσίαν ἐκ τῶν ἔνδοθεν καὶ  
πολλὰς αἰκίας καὶ σφαγὰς ποιῶν, ἀπαγορευθεὶς τοὺς ἀνθρώπους  
ἐποίησε πρὸς ἅμφω μὴτ' ἀμύνασθαι δυναμένους γενναίως μῆτε  
προσθέσθαι κατὰ συμβάσεις. ἔάλωσαν δ' οὖν καὶ τὸν μὲν 20  
ἄλλον κόσμον τῆς πόλεως διεφύλαξεν ὁ Λεύκολλος, τὴν δὲ τοῦ

capture by  
Lucullus.

2. περὶ ὧν εἰρήκαμεν: cp. 7. 6. 2, No. 38; the port of Pharmacia between Trapezus and Sinope, is there said to have had the first catch of the tunnies; see also 12. 3. 19.

6. χοινικίδας: this was evidently a local name, for the word is not used in this sense elsewhere; it was suggested, apparently, by a resemblance to the χοῖνιξ measure. What Strabo says about them is illustrated by the following passage from Hamilton's *Researches in Asia Minor*, 1. p. 310. 'Crossing the town to the north I passed through a sally-port, and descended to the beach, where the wall was built upon a sharp de-

composing shelly limestone, which I was surprised to find full of small circular holes, apparently resembling those described by Strabo, under the name of Choenicoides; 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.'

10. ἀγροκηπίοις: 'market-gardens.'

21. τὴν τοῦ Βιλλάρου σφαῖραν: a globe constructed by a local artist.

Βιλλάρου σφαίρην ἦρε καὶ τὸν Αὐτόλυκον, Σθείριδος ἔργον, ὃν ἐκείνοι οἰκιστὴν ἐνόμιζον καὶ ἐτίμων ὡς θεόν· ἦν δὲ καὶ μαντεῖον αὐτοῦ· δοκεῖ δὲ τῶν Ἰάσονι συμπλευσάντων εἶναι καὶ κατασχεῖν τοῦτον τὸν τόπον. εἶθ' ὕστερον Μιλήσιοι τὴν 5 εὐφύτιαν ἰδοῦντες καὶ τὴν ἀσθέρειαν τῶν ἐνοικούντων ἐξειδιάσαντο καὶ ἐποίκους ἔστειλαν· νυνὶ δὲ καὶ Ῥωμαίων ἀποικίαν δέδεκται, καὶ μέρος τῆς πόλεως καὶ τῆς χώρας ἐκείνων ἐστί.

12. Ἐντεῦθεν δ' ἐφεξῆς ἡ τοῦ Ἄλνυος ἐκβολὴ ποταμοῦ· Mouth of the Halys.  
 ὠνόμασται δ' ἀπὸ τῶν ἀλῶν ἃς παραρρεῖ· ἔχει δὲ τὰς πηγὰς ἐν 10 τῇ μεγάλῃ Καππαδοκίᾳ τῆς Ποντικῆς πλησίον κατὰ τὴν Καμισσηνὴν, ἐνεχθεὶς δ' ἐπὶ δύσῳ πολὺς, εἶτ' ἐπιστρέψας πρὸς τὴν ἄρκτον διὰ τε Γαλατῶν καὶ Παφλαγόνων ὀρίζει τούτους τε καὶ τοὺς Λευκοσύρους. ἔχει δὲ καὶ ἡ Σινωπίτις καὶ Forestland.  
 πᾶσα ἡ μέχρι Βιθυνίας ὄρεινὴ ἡ ὑπερκειμένη τῆς λεχθείσης 15 παραλίᾳς ναυπηγήσιμον ὕλην ἀγαθὴν καὶ εὐκατακόμιστον. ἡ δὲ Σινωπίτις καὶ σφένδαμνον φύει καὶ ὄροκάρνον, ἐξ ὧν τὰς τραπέζας τέμνουσιν· ἅπανα δὲ καὶ ἐλαιόφυττός ἐστιν ἡ μικρὸν ὑπὲρ τῆς θαλάττης γεωργουμένη.

1. τὸν Αὐτόλυκον: the story of the finding of this statue, and the dream of Lucullus connected with it, are given by Plutarch, *Lucull.* 23.

8. ἡ τοῦ Ἄλνυος ἐκβολή: the river, the water of which throughout its course is very turbid, here forms a large delta, and discolours the sea by the sediment carried down into it.

9. ἀπὸ τῶν ἀλῶν: the gender of the relative following shows that ἀλῶν is from ἀλαί, 'salinae.' The etymology here given seems to be correct, the root being *al*, the Armenian for 'salt'; Kiepert, *Lehrbuch*, p. 89. The modern name, Kizil-irmak, or Red River, is derived from the red sediment.

10. τῇ μεγάλῃ Καππαδοκίᾳ: Cappadocia Proper, as distinguished from Pontus; cp. 12. 1. 4.

13. Λευκοσύρους: another name for the Cappadocians; cp. 12. 3. 9; Herod. 1. 72.

16. τὰς τραπέζας: ornamental wood for tables was a considerable article of trade at this time; Strabo mentions it as being brought also from the Ligurian coast (4. 6. 2, No. 19). Other kinds of wood are spoken of by the Roman poets as coming from the northern coast of Asia Minor; Hor. *Od.* 1. 14. 11 'Pontica pinus'; Catull. 4. 13 'Cytore buxifer.' At the present day the sea-slopes in this part are clothed with dense forests.

## NO. 57.—RELIGIOUS SANCTUARIES IN CAPPADOCIA AND PONTUS.

(XII. 2. 3; 3. 31, 32, 36, 37.)

The researches of Professor Ramsay have thrown much light on the subject of the primitive religion of Asia Minor, and by so doing have explained many passages of Strabo, the bearings of which were obscure before. It appears that the worship which prevailed throughout that country was that of two divinities, male and female, who were the object of common rites (σύμβωμοι θεοί), and stood to one another in the relation of son and mother (10. 3. 15). In various parts of the country, but especially in Pontus and Cappadocia, as we see from the extracts here given, they were known by the names Men and Ma, in Phrygia as Sabazius and Agdistis (10. 3. 12, 15; 12. 5. 3), and elsewhere by other titles. The Greeks applied to them the names of their own divinities—Zeus, Apollo, Dionysus, and Asclepius to the one, Enyo, Leto, Artemis, Ge to the other—according to the attributes in respect of which they traced the most marked resemblance between them. The Anatolian goddess was also the Great Mother, Rhea, or Cybele, whose origin the Greeks themselves referred to Phrygia; and the god was Attis. The subordination of the male to the female divinity points to the existence of the social system which traced descent through the mother (Ramsay, in *Journal of Hell. Studies*, vol. 9, pp. 350-352). The idea that these two were a moon-god and moon-goddess, which has found favour both in ancient and modern times, probably originated in the similarity of Men to the Greek μήν, μήνη. The name of Anaitis, by which, as we see from inscriptions, the goddess was frequently called (Ramsay, *J. H. S.*, vol. 10, pp. 225 foll.), disposed Strabo towards tracing these rites to a Persian origin; he speaks of the gods that were worshipped at Zela as Περσικοὶ θεοί, and describes the cult as having been established there by the Persians after a defeat of the Sacae (11. 8. 4). This name may have been introduced in the eastern districts of Asia Minor from Cappadocia, where Persian influence was still powerful in Strabo's time, for he mentions (15. 3. 15) having himself visited the Magian sanctuaries in that country; while in the western districts it may

have been due to the Persian colony which was settled in the valley of the Hermus (13. 4. 13; cp. Pausan. 5. 25. 5, 6; Tac. *Ann.* 3. 62). That the rites themselves did not come from Persia seems to be proved by their having nothing akin to the ceremonies, which Pausanias (*loc. cit.*) ascribes to this Persian colony. An additional element of complication is introduced by the appearance of a Semitic characteristic in the eastern part of Anatolia in the abhorrence of the pig as an unclean animal (12. 8. 9, and Ramsay, *Hist. Geogr. of Asia Minor*, p. 32), while this feature was wholly absent from the western districts. This is best explained by supposing that, whereas the ruling tribes in the western region, Phrygians and others, were akin to the Greeks, and, entering the country as invaders from the side of Thrace, overspread that part of Asia Minor, the primitive inhabitants either were of Semitic origin, or had been exposed to Semitic influences—a view which might account also for the Oriental character of their worship, resembling, as it does, both in its beliefs and its temple organization, the Syrian cult of Astarte and Adonis (see Gardner, *New Chapters in Greek History*, p. 33). The great centres of this native religion in Cappadocia and Pontus were the two sanctuaries called Comana, and those of Ameria and Zela. As Strabo resided for some time at Comana in Cappadocia, and the other three sanctuaries were in Pontus, within easy reach of Amasia, he must have been acquainted with all of them. The rites which were observed in these and similar places of worship in Asia Minor were orgiastic, and at the great festivals processions took place in honour of the divinities; with a view to this ceremonial a large body of votaries was maintained for the temple services. But this organization had also its political side, for as long as the various districts of the country were subject to native rulers, the office of high-priest was closely connected with their families—a custom which we find to have prevailed, not only in Pontus and Cappadocia, but at Pessinus in the west of Galatia (12. 5. 3), at Olba in Cilicia (14. 5. 10; cp. Mr. Bent's remarks in *J. H. S.* vol. 12, p. 206), and elsewhere.

3. Ἐν δὲ τῷ Ἀντιπαύρῳ τούτῳ βαθεῖς καὶ στενοὶ εἰσιν Comana in  
 αὐλῶνες, ἐν οἷς ἴδρυνται τὰ Κόμανα καὶ τὸ τῆς Ἐννοῦς ἱερὸν ἦν Cappadocia  
 (Shahr).

2. τὰ Κόμανα: the first explorer Cappadocia was Tschihatscheff, in  
 who saw the ruins of Comana in 1849, who speaks of them as lying

ἐκεῖνοι Μᾶ ὀνομάζουσι· πόλις δ' ἐστὶν ἀξιόλογος, πλείστον μέντοι τὸ τῶν θεοφορήτων πλήθος καὶ τὸ τῶν ἱεροδούλων ἐν αὐτῇ. Κατάουες δὲ εἰσιν οἱ ἐνοικοῦντες, ἄλλως μὲν ὑπὸ τῷ βασιλεῖ τεταγμένοι, τοῦ δὲ ἱερέως ὑπακούοντες τὸ πλεόν· ὁ δὲ τοῦ θ' ἱεροῦ κύριός ἐστι καὶ τῶν ἱεροδούλων, οἱ κατὰ τὴν 5 ἡμετέραν ἐπιδημίαν πλείους ἦσαν τῶν ἑξακισχιλίων, ἄνδρες ὁμοῦ γυναιξί. πρόσκειται δὲ τῷ ἱερῷ καὶ χώρα πολλή, καρπούται δ' ὁ ἱερεὺς τὴν πρόσοδον, καὶ ἔστιν οὗτος δεύτερος κατὰ τιμὴν ἐν τῇ Καππαδοκίᾳ μετὰ τὸν βασιλέα· ὡς δ' ἐπὶ τὸ πολὺ τοῦ αὐτοῦ γένους ἦσαν οἱ ἱερεῖς τοῖς βασιλεῦσι. τὰ δὲ 10 ἱερὰ ταῦτα δοκεῖ Ὀρέστῃς μετὰ τῆς ἀδελφῆς Ἰφιγειείας κομίσαι δεῦρο ἀπὸ τῆς Ταυρικῆς Σκυθίας, τὰ τῆς Ταυροπόλου Ἀρτέμιδος, ἐνταῦθα δὲ καὶ τὴν πείθιμον κόμην ἀποθέσθαι, ἀφ' ἧς καὶ τοῦνομα τῇ πόλει. διὰ μὲν οὖν τῆς πόλεως ταύτης ὁ Σάρος ῥεῖ ποταμός, καὶ διὰ τῶν συναγκειῶν τοῦ Ταύρου 15 διεκπεραιούται πρὸς τὰ τῶν Κιλικῶν πεδία καὶ τὸ ὑποκείμενον πέλαγος.

3. 31. Ταύτην δὴ τὴν χώραν ἔχει πᾶσαν ἡ Πυθωδορὶς προσεχῆ οὔσαν τῇ βαρβάρῳ τῇ ὑπ' αὐτῆς κατεχομένη, καὶ τὴν Ζηλίτιν καὶ Μεγαλοπολίτιν. τὰ δὲ Κάβειρα Πομπηίου σκευάσαντος εἰς 20 πόλιν καὶ καλέσαντος Διόσπολιν, ἐκεῖνη προσκατεσκεύασε καὶ Σεβαστὴν μετωνόμασε, βασιλείῳ τε τῇ πόλει χρῆται. ἔχει δὲ καὶ τὸ ἱερὸν Μηνὸς Φαρνάκου καλούμενον, τὴν Ἀμερίαν κωμόπολιν πολλοὺς ἱεροδούλους ἔχουσιν καὶ χώραν ἱερὰν, ἣν

in a deep secluded valley full of rich vegetation near the Sarus (*Seichun-chai*); *Reisen in Kleinasien*, p. 34. The modern name is Shahr: Sterreit, *Epigraphical Journey*, p. 233.

3. ἄλλως μὲν . . . τὸ πλεόν: 'owing a general allegiance . . . but in most respects, &c.'; ἄλλως means 'in points which did not affect their service to the chief-priest.'

18. Ταύτην δὴ τὴν χώραν: Pontus, to the sovereignty of which,

together with the neighbouring country of Colchis, Pythodoris, the wife of Polemon I, succeeded on the death of her husband. The father of Pythodoris is mentioned in 14. I. 42.

23. Μηνὸς Φαρνάκου: the meaning of Φαρνάκου in this title has not been explained.

τὴν Ἀμερίαν κωμόπολιν: this is in apposition to τὸ ἱερὸν, the town and the sanctuary being practically identified.

Priestly  
organiza-  
tion.

Ameria.



ὁ ἱερώμενος ἀεὶ καρποῦται. ἐτίμησαν δ' οἱ βασιλεῖς τὸ ἱερόν τοῦτο οὕτως εἰς ὑπερβολὴν ὥστε τὸν βασιλικὸν καλούμενον ὄρκον τοῦτου ἀπέφηναν “τύχην βασιλέως” καὶ “Μῆνα Φαρνάκου.” ἔστι δὲ καὶ τοῦτο τῆς Σελήνης τὸ ἱερόν, καθάπερ 5 τὸ ἐν Ἀλβανοῖς καὶ τὰ ἐν Φρυγίᾳ, τό τε τοῦ Μηνὸς ἐν τῷ ὁμωνύμῳ τόπῳ καὶ τὸ τοῦ Ἀσκαίου τὸ πρὸς Ἀντιοχείᾳ τῇ πρὸς Πισιδίᾳ καὶ τὸ ἐν τῇ χώρᾳ τῶν Ἀντιοχέων.

32. Ὑπὲρ δὲ τῆς Φαναροίας ἐστὶ τὰ Κόμανα τὰ ἐν τῷ Comana in Pontus (Gumeneh). Πόιτφ, ὁμώνυμα τοῖς ἐν τῇ μεγάλῃ Καππαδοκίᾳ καὶ τῇ αὐτῇ 10 θεῷ καθιερωμένα, ἀφιδρυνέμενα ἐκείθεν, σχεδὸν δέ τι καὶ τῇ ἀγωγῇ παραπλησίᾳ κεχρημένα τῶν τε ἱερουργιῶν καὶ τῶν θεοφοριῶν καὶ τῆς περὶ τοὺς ἱερέας τιμῆς, καὶ μάλιστα ἐπὶ τῶν πρὸ τοῦ βασιλέων, ἡνίκα δις τοῦ ἔτους κατὰ τὰς ἐξόδους λεγομένας τῆς θεοῦ διάδημα φορῶν ἐτύγχανεν ὁ ἱερεὺς, καὶ ἦν 15 δεῦτερος κατὰ τιμὴν μετὰ τὸν βασιλέα. . . . 36. συνέρχονται Its festivals. δὲ κατὰ τὰς ἐξόδους τῆς θεοῦ πανταχόθεν ἕκ τε τῶν πόλεων καὶ τῆς χώρας ἄνδρες ὁμοῦ γυναιξὶν ἐπὶ τὴν ἑορτήν· καὶ ἄλλοι δὲ κατ' εὐχὴν ἀεὶ τινες ἐπιδημοῦσι θυσίας ἐπιτελοῦντες τῇ θεῷ, καὶ εἰσὶν ἀβροδίατοι οἱ ἐνοικοῦντες, καὶ οἰνόφυτα τὰ κτήματα 20 αὐτῶν ἐστί πάντα. καὶ πλῆθος γυναικῶν τῶν ἐργαζομένων ἀπὸ τοῦ σώματος, ὧν αἱ πλείους εἰσὶν ἱεραί. τρόπον γὰρ δὴ τινα μικρὰ Κόρινθος ἐστὶν ἡ πόλις.

37. Ἡ δὲ Ζηλιτίς ἔχει πόλιν Ζήλα ἐπὶ χώματι Σεμιράμιδος Zela (Zilleh).

5. τὸ ἐν Ἀλβανοῖς: cp. II. 4. 7, No. 53, and note there.

ἐν τῷ ὁμωνύμῳ τόπῳ: the place was called Μηνὸς Κώμη, and was the village attached to the sanctuary of Μῆν Κάρου (12. 8. 20) near Attoudda, between Laodiceia and Carura: see Ramsay, *H. G. of Asia Minor*, p. 137.

6. τὸ τοῦ Ἀσκαίου: called Ἀρκαίου in 12. 8. 14: ἱερωσύνη τις Μηνὸς Ἀρκαίου, πλῆθος ἔχουσα ἱεροδούλων καὶ χωρίων ἱερῶν. Ascaenus seems to have been the regular form;

Ramsay, pp. 396 and 121.

9. τῇ αὐτῇ θεῷ: the goddess Ma.

13. ἐξόδους: 'processions'; cp. 15. 1. 55 ἢ ἐπὶ τὰς θυσίας ἐξόδος: Herod. 3. 14 ἐπ' ἐκάστη ἐξόδῳ.

23. ἐπὶ χώματι Σεμιράμιδος: cp. Hamilton, *Researches*, I. p. 361: 'At length we came in sight of the black hill of Zilleh, the ancient Zela, rising in front of us above the level of the plain, and crowned with a Turkish or Byzantine fortress; while the rest of the town, situated lower down, only became visible

τετειχισμένην, ἔχουσαν τὸ ἱερὸν τῆς Ἀναΐτιδος, ἦν περ καὶ οἱ Ἀρμένιοι σέβονται. αἱ μὲν οὖν ἱεροποιαὶ μετὰ μελζονος ἀγιστείας ἐν ταῦθα συντελοῦνται, καὶ τοὺς ὄρκους περὶ τῶν μεγίστων ἐν ταῦθα Ποντικοὶ πάντες ποιοῦνται· τὸ δὲ πλῆθος τῶν ἱεροδούλων καὶ αἱ τῶν ἱερέων τιμαὶ παρὰ μὲν τοῖς βασιλεῦσι τὸν αὐτὸν 5 εἶχον τύπον ὄν περ προείπομεν, νυνὶ δὲ ἐπὶ τῇ Πυθοδωρίδι πάσι ἐστίν. ἐκάκωσαν δὲ πολλοὶ καὶ ἐμείωσαν τό τε πλῆθος τῶν ἱεροδούλων καὶ τὴν ἄλλην εὐπορίαν. ἐμείωθη δὲ καὶ ἡ παρακειμένη χώρα μερισθεῖσα εἰς πλείους δυναστείας, ἡ λεγομένη Ζηλίτις. τὸ παλαιὸν μὲν γὰρ οἱ βασιλεῖς οὐχ ὡς πόλιν ἀλλ' ὡς 10 ἱερὸν διώκουν τῶν Περσικῶν θεῶν τὰ Ζήλα, καὶ ἦν ὁ ἱερεὺς κύριος τῶν πάντων· ὠκείτο δ' ὑπὸ τοῦ πλήθους τῶν ἱεροδούλων καὶ τοῦ ἱερέως ὄντος ἐν περιουσίᾳ μεγάλῃ, καὶ τοῖς περὶ αὐτὸν οὐκ ὀλίγοις χώρα τε ὑπέκειτο ἱερὰ καὶ ἦν τοῦ ἱερέως.

Its priest-kings.

NO. 58.—AMASIA, STRABO'S BIRTHPLACE.

(XII. 3. 39.)

Amasia, which was the Geographer's birthplace, and at one time the royal residence of the kings of Pontus, is celebrated both for the magnificence of its position, and for its extraordinary sepulchral chambers, called the 'Tombs of the Kings.' It occupies a deep ravine, hemmed in between steep and lofty cliffs, through which the river Iris runs, forming at this point a semicircular bend, and enclosing on three sides the precipitous rock, on the two summits of which stood the acropolis. The ancient city was hemmed in between the river and the castle-rock, and within this area were

about a mile farther. Its singular and insulated appearance immediately reminded me of the description of Strabo, who says that it was built upon the mound of Semiramis.' The name of Semiramis had become representative for a constructor of mounds; cp. 16. 1. 2 τῆς Σεμι-

ράμιδος, χωρὶς τῶν ἐν Βαβυλῶνι ἔργων, πολλὰ καὶ ἄλλα κατὰ πᾶσαν γῆν σχεδὸν δείκνυται, ὅση τῆς ἡπείρου ταύτης ἐστί: and see Herod. 1. 184.

1. οἱ Ἀρμένιοι: cp. 11. 14. 16 τὰ τῆς Ἀναΐτιδος διαφερόντως [τετιμήκασιν] Ἀρμένιοι.

included the palace and the tombs; but it extended also to the further or right bank of the stream, where there was a suburb. It is on the site of the latter that the modern town is chiefly built. The Tombs of the Kings, five in number, are vaults hewn out to a considerable depth in the face of the cliff, within each of which the chamber that forms the sepulchre stands detached from the rock at its sides. It is characteristic of Strabo, that in describing a place with which he was so familiar he does not depart from his accustomed conciseness of statement.

39. Ἡ δ' ἡμετέρα πόλις κείται μὲν ἐν φάραγγι βαθείᾳ καὶ Its remarkable situa-  
 μεγάλη, δι' ἧς ὁ Ἴρις φέρεται ποταμός, κατεσκευάσται δὲ tion.  
 θαυμαστῶς προιοία τε καὶ φύσει, πόλεως τε ἅμα καὶ φρουρίου  
 παρέχεσθαι χρεία ἰσχυρὰν πέτρα γὰρ ὑψηλὴ καὶ περικρημιος  
 5 κατερρωγυῖα ἐπὶ τὸν ποταμόν, τῇ μὲν ἔχουσα τὸ τεῖχος ἐπὶ τῷ  
 χεῖλει τοῦ ποταμοῦ καθ' ὃ ἡ πόλις συνέκισται, τῇ δ' ἀνατρέχον  
 ἑκατέρωθεν ἐπὶ τὰς κορυφάς· δύο δ' εἰσὶ συμφυεῖς ἀλλήλαις  
 πεπυργωμέναι παγκάλως· ἐν δὲ τῷ περιβόλῳ τούτῳ βασιλείαι Tombs of  
 τ' ἐστὶ καὶ μνήματα βασιλέων· αἱ κορυφαὶ δ' ἔχουσιν αὐχένα the kings.  
 10 παντάσῃ στεροῖν, πέντε ἢ ἕξ σταδίων ἑκατέρωθεν τὸ ὕψος ἀπὸ  
 τῆς ποταμίας ἀναβαίνοντι καὶ τῶν προαστείων· ἀπὸ δὲ τοῦ

5. τῇ μὲν ἔχουσα: the meaning is, that the city is enclosed by one wall which runs along the river-bank, and two others which ascend the castle-rock on either side: the only remaining difficulty is that there is no verb in the sentence, and it is probable that some words may have fallen out.

7. δύο δ' εἰσὶ συμφυεῖς ἀλλήλαις: the two summits with the ridge (αὐχὴν) that joins them, at the head of a gully which runs up behind the ancient city, are clearly visible from the river. Hamilton (*Researches*, I. p. 367) identified the κορυφαὶ with two Hellenic towers which occupy one summit, but Barth (*Reise von Trapezunt nach Scutari*, pp. 33, 34), who ascended

the gully, felt no doubt that, though the second summit has hardly any traces of ancient fortification, these two are what Strabo meant. The fine masonry of the towers just mentioned justifies the expression πεπυργωμέναι παγκάλως.

8. τῷ περιβόλῳ τούτῳ: 'the space thus enclosed,' sc. between the river and the heights.

10. πέντε ἢ ἕξ σταδίων: the length of the ascent is rightly explained by Hamilton (*ubi supra*) as being due to the circuitous routes by which it was made, the starting-points being the two extremities of the castle-rock (ἑκατέρωθεν), outside the limits of the city (ἀπὸ τῆς ποταμίας καὶ τῶν προαστείων).

ἀπὸ τῆς ποταμίας: sub. ὕχθης.

Secret pas-  
sages.

αὐχένος ἐπὶ τὰς κορυφὰς ἄλλη σταδιαία λείπεται πρόσβασις ὀξεία καὶ πάσης βίας κρείττων· ἔχει δὲ καὶ ὑδρεῖα ἐντὸς ἀναφαίρετα, συρίγγων τετμημένων δυεῖν, τῆς μὲν ἐπὶ τὸν ποταμὸν τῆς δ' ἐπὶ τὸν αὐχένα· ἐπέζευκται δὲ γέφυρα τῷ ποταμῷ μία μὲν ἀπὸ τῆς πόλεως ἐπὶ τὸ προάστειον, ἄλλη δ' ἀπὸ τοῦ προαστείου πρὸς τὴν ἔξω χώραν· κατὰ γὰρ τὴν γέφυραν ταύτην ἀπολήγει τὸ ὄρος τὸ τῆς πέτρας ὑπερκείμενον. αὐλῶν δ' ἐστὶν ἀπὸ τοῦ ποταμοῦ διήκων οὐ πλατὺς τὸ πρῶτον τελέως, ἔπειτα πλατύνεται καὶ ποιεῖ τὸ Χιλιόκωμον καλούμενον πεδῖον.

## NO. 59.—THE GALATIANS.

(XII. 5. 1, 3.)

The Galatae, whose settlement in Asia Minor introduced a new element into the population, formed part of that tide of Celtic emigration which swept eastward from Gaul during the fourth century B. C. The particular wave of this tide to which they belonged partly invaded Greece, and received the famous defeat at Delphi in B. C. 279, and partly crossed over into Asia Minor by way of the Hellespont, where their warlike bands were long the terror of the country, until about 230 B. C. they were finally established in the district which is known by their name. The subsequent effect of the Roman conquest was to fuse them into one people with the

2. ἀναφαίρετα: 'which cannot be cut off.'

3. συρίγγων: both Hamilton and Barth visited these covered galleries, and found them to be of Hellenic work. The upper one, which leads from the towers on the higher summit to the ridge, is above ground, but well concealed. The lower is excavated underground in the rock, and descends steeply for about 300 feet by steps, at the bottom of which a pool of good water is found. What Strabo means by ἐπὶ τὸν ποταμὸν is not clear.

4. γέφυρα: two stone bridges

at the present day occupy the positions of those here described—one just below the Tombs of the Kings, the foundations of which appear to be Roman work; the other half a mile further down the stream, outside the modern town, by which the road which leads northward in the direction of Samsoun crosses the river.

7. τὸ ὄρος τὸ τῆς πέτρας ὑπερκείμενον: this is the height at the back of the acropolis towards the N. W., now called Kerklar-dagh.

αὐλῶν δ' ἐστίν: below Amasia the valley of the Iris gradually widens.

native Phrygians, whose religion they adopted, the ancient sanctuary of Pessinus, where a priestly dynasty had long held sway, being recognized as its headquarters. The rule of the Druids, to which they had been accustomed in their original home, would naturally dispose them to acquiesce in this system. The curious evidence of the Celtic nationality of this people which the following passage affords will be traced in the notes. Much valuable information on the subject of the Galatae has been collected by Bp. Lightfoot in the Introduction and Appendices to his *Commentary on St. Paul's Epistle to the Galatians*.

1. Πρὸς νότον τοίνυν εἰσὶ τοῖς Παφλαγόσι Γαλάται· Their three tribes.  
 τούτων δ' ἐστὶν ἔθνη τρία, δύο μὲν τῶν ἡγεμόνων ἐπώνυμα, Τροκμοὶ καὶ Τολιστοβῶγιοι, τὸ τρίτον δ' ἀπὸ τοῦ ἐν Κελτικῇ ἔθνους Τεκτόσαγες. κατέσχον δὲ τὴν χώραν ταύτην οἱ Γαλάται  
 5 πλανηθέντες πολλὸν χρόνον καὶ καταδραμόντες τὴν ὑπὸ τοῖς Ἀτταλικοῖς βασιλεῦσι χώραν καὶ τοῖς Βιθυνοῖς, ἕως παρ' ἐκόντων ἔλαβον τὴν νῦν Γαλατίαν καὶ Γαλλογραικίαν λεγομένην. ἀρχηγὸς δὲ δοκεῖ μάλιστα τῆς περαιώσεως τῆς εἰς τὴν Ἀσίαν γενέσθαι Λεοννόριος. τριῶν δὲ ὄντων ἐθνῶν ἰμο- Political organiza-  
 10 γλώττων καὶ κατ' ἄλλο οὐδὲν ἐξηλλαγμένῳι, ἕκαστον διελόντες tion.

3. **Τολιστοβῶγιοι**: both parts of this name are Celtic, the former part being the same as Tolosa, a common Gallic name for places, while the latter, which is found also in Adobogione (13. 4. 3), is the same as the name of the tribe of the Boii in Gaul: Lightfoot, p. 237.

4. **Τεκτόσαγες**: the Gallic tribe of this name, of which Strabo gives an account in his description of Gaul (4. 1. 13), inhabited the district between Toulouse, the Pyrenees, and the Mediterranean.

7. **Γαλλογραικίαν**: this appellation was due to the Greek settlers in the country, who came in with the successors of Alexander.

9. **Λεοννόριος**: the names of the two chiefs were Leonnorius and Lutarius.

10. **διελόντες**: at first sight the elaborate organization here described has a suspiciously symmetrical appearance, and seems unsuited to tribes in the condition of the Galatae. M. Perrot (*Exploration de la Galatie*, 1. pp. 181, 182) believes that Strabo's account is erroneous, and that he was led astray by the title *tetrarch*, which at that time had come to be used in a general sense for any native ruler below the position of *βασιλεύς* (e. g. Hor. *Sat.* 1. 3. 12 'modo reges atque tetrarchas, | Omnia magna, loquens'), without reference to the division into four, from which it was originally derived. To this view, however, there are two strong objections. In the first place, as Strabo was a native of Pontus, it is not likely



εἰς τέτταρας μερίδας τετραρχίαν ἐκάστην ἐκάλεσαν, τετράρχην ἔχουσιν ἴδιον καὶ δικαστὴν ἓνα καὶ στρατοφύλακα ἓνα 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 φονικὰ ἢ βουλὴ 5 ἔκρινε, τὰ δὲ ἄλλα οἱ τετράρχαι καὶ οἱ δικασταί. πάλαι μὲν οὖν ἦν τοιαύτη τις ἢ διάταξις, καθ' ἡμᾶς δὲ εἰς τρεῖς, εἴτ' εἰς δύο ἡγεμόνας, εἶτα εἰς ἓνα ἦκεν ἢ δυναστεία, εἰς Δηϊόταρον, εἶτα ἐκείνων διεδέξατο Ἀμύντας· νῦν δ' ἔχουσι Ῥωμαῖοι καὶ ταύτην καὶ τὴν ὑπὸ τῷ Ἀμύντᾳ γενομένην πᾶσαν εἰς μίαν 10 συναγαγόντες ἐπαρχίαν.

Sanctuary  
at Pessinus.

3. Πεσσινοῦς δ' ἐστὶν ἐμπόριον τῶν ταύτη μέγιστον, ἱερὸν ἔχον τῆς μητρὸς τῶν θεῶν σεβασμοῦ μεγάλου τυγχάνον·

that he would be unacquainted with the political history of the neighbouring country of Galatia; and secondly, on this supposition the offices which he mentions as subordinate to that of tetrarch must be treated as the creations of his imagination. Mommsen, on the other hand (*Hermes*, vol. 19, pp. 316 foll.), accepts Strabo's account, and regards these Galatian tetrarchies as corresponding to the fourfold division of the tribe or community, which he believes to have prevailed among the Celts. As a marked instance of this system he adduces the organization of the Helvetii, of whom Caesar (*B. G.* I. 12) tells us that they were divided into four *pagi*.

2. ὑπὸ τῷ τετράρχῃ τεταγμένους: from this we see that the tetrarch presided over the administration of the law, as well as over the army.

4. βουλὴ: this probably corresponds to the governing bodies of the tribes in Gaul, which are called *senédria* by Strabo (4. 4. 3), 'senatus' or 'concilia' by Caesar (*B. G.* 2. 5; 6. 20).

5. Δρυνέμετον: 'the temple of the oak'; a genuine Celtic name, compounded of *dryu*, 'oak,' the root of 'Druid,' and *nemed*, 'a temple.' M. Perrot (p. 182) thinks it probable that this place was in the neighbourhood of Ancyra.

7. καθ' ἡμᾶς: the date of the division of Galatia into three provinces was the end of 63 or the beginning of 62 B.C.; see Niese, *Beiträge zur Biographie Strabons*, in *Hermes*, vol. 13, p. 40.

8. Δηϊόταρον: this is Deiotarus the elder, whose cause Cicero pleaded; the termination of the name *-tarus*, as in Brogitarus (12. 5. 2), is Celtic (Lightfoot, p. 236). It may here be added that the Gallic termination in *-rix*, as Vercingetorix, &c., is found in the Galatian name Adiatorix (12. 3. 6).

10. τὴν ὑπὸ τῷ Ἀμύντᾳ: this included most of the countries between Galatia and the Taurus.

εἰς μίαν συναγαγόντες ἐπαρχίαν: this was the Roman province of Galatia, which was formed on the death of Amyntas in 25 B.C. Ramsay, *Hist. Geogr.*, p. 453.

καλοῦσι δ' αὐτὴν Ἁγδιστιν. οἱ δ' ἱερεῖς τὸ παλαιὸν μὲν  
 δυνάσται τινὲς ἦσαν, ἱερωσύνην καρπούμενοι μεγάλην, νυνὶ δὲ  
 τούτων μὲν αἱ τιμαὶ πολὺ μμεϊώνται, τὸ δὲ ἐμπόριον συμμένει·  
 5 κατεσκευάσται δ' ὑπὸ τῶν Ἀτταλικῶν βασιλέων ἱεροπρεπῶς τὸ  
 ἑπέμενος ναφ̄ τε καὶ στοαῖς λευκολίθοις· ἐπιφανὲς δ' ἐποίησαν  
 Ῥωμαῖοι τὸ ἱερόν, ἀφιδρυμα ἐνθέρδε τῆς θεοῦ μεταπεμφάμενοι  
 κατὰ τοὺς τῆς Σιβύλλης χρησμούς, καθάπερ καὶ τοῦ Ἀσκληπιοῦ  
 τοῦ ἐν Ἐπιδαύρῳ.

## NO. 60.—SELGE AND ITS PRODUCTS.

(XII. 7. 3.)

Prof. G. Hirschfeld, who visited the ruins of Selge in 1874, speaks of the situation of the place as one of extraordinary grandeur and beauty in a remote valley not far from the Eurymedon, high up in the Taurus range. The ancient name is preserved in that of the modern village of Seryk. See the *Monatsbericht* of the Berlin Academy for March, 1879, pp. 289-292. The site has recently been explored by Count Lanckoronski, and is described in his *Städte Pamphyliens und Pisidiens*, vol. 2, pp. 173 foll. He found ample evidence from inscriptions to identify the place, and both he and Prof. Hirschfeld remark that its position corresponds to Strabo's description.

3. Σέλγη δὲ ἐξ ἀρχῆς μὲν ὑπὸ Λακεδαιμοίων ἐκτίσθη πόλις, Prosperity  
 10 καὶ ἔτι πρότερον ὑπὸ Κάλχαντος· ὕστερον δὲ καθ' αὐτὴν of Selge.  
 ἔμεινεν ἀξιεθεῖσα ἐκ τοῦ πολιτεύεσθαι νομίμως, ὥστε καὶ  
 δισμυριάδρός ποτε εἶναι. θαυμαστὴ δ' ἐστὶν ἡ φύσις τῶν  
 τόπων· ἐν γὰρ ταῖς ἀκρωρείαις τοῦ Ταύρου χώρα μυριάδας  
 τρέφειν δυναμένη σφύδρα εὐκαρπὸς ἐστίν, ὥστε καὶ ἐλαιόφυτα  
 15 εἶναι πολλὰ χωρία καὶ εὐάμπελα, νομάς τε ἀφθόρους ἀνεῖσθαι  
 παντοδαποῖς βοσκήμασι· κύκλω δ' ὑπέρεκείται δρυμοὶ ποικίλης

4. κατεσκευάσται: the ruins of Pessinus, which give evidence of former magnificence, were disco-

vered by Texier at Bala Hissar.

6. μεταπεμφάμενοι: see Livy, 29. 10.

The storax-  
tree.

ἄλλης. πλείστος δ' ὁ στύραξ φύεται παρ' αὐτοῖς, δένδρον οὐ μέγα ὀρθηλόν, ἀφ' οὗ καὶ τὰ στυράκινα ἀκοντίσματα, εἰκότα τοῖς κρανεῖνοις· ἐγγίνεται δ' ἐν τοῖς στελέχεσι ξυλοφάγου τι σκόλληκος εἶδος, ὃ μέχρι τῆς ἐπιφανείας διαφαγὸν τὸ ξύλον τὸ μὲν πρῶτον πιτύροις ἢ πρίσμασιν εἰκόσ τι ψήγμα προχεῖ, καὶ 5 σωρὸς συνίσταται πρὸς τῇ ρίζῃ, μετὰ δὲ ταῦτα ἀπολείβεται τις ὑγρασία δεχομένη πῆξιν ῥαδίαν παραπλησίαν τῇ κόμμει· ταύτης δὲ τὸ μὲν ἐπὶ τὸ ψήγμα πρὸς τῇ ρίζῃ κατερεχθὲν ἀναμίγνυται τούτῳ τε καὶ τῇ γῆ, πλὴν ὅσον ἐπιπολῆς συστὰν διαμένει καθαρὸν, τὸ δ' ἐν τῇ ἐπιφανείᾳ τοῦ στελέχους καθ' ἣν ρεῖ 10 πῆτται, καὶ τοῦτο καθαρὸν· ποιοῦσι δὲ καὶ ἐκ τοῦ μὴ καθαροῦ μίγμα ξυλομιγές τι καὶ γεωμιγές, εὐωδέστερον τοῦ καθαρῶ τῇ δ' ἄλλη δυνάμει λειπόμενον (λαυθάνει δὲ τοὺς πολλοὺς), ᾧ πλείστῳ χρῶνται θυμιάματι οἱ δεισιδαίμονες. ἐπαινείται δὲ καὶ 15 ἡ Σελογικὴ ἶρις καὶ τὸ ἀπ' αὐτῆς ἄλειμμα. ἔχει δ' ὀλίγας προσβάσεις τὰ περὶ τὴν πόλιν καὶ τὴν χώραν τὴν Σελεγέων, ὀρεινῆν κρημνῶν καὶ χαραδρῶν οὖσαν πλήρη, ἧς ποιοῦσιν ἄλλοι τε

The iris-  
plant.

1. ὁ στύραξ: 'the storax-tree,' the botanical name of which is *Styrax officinalis*. The following remarks in the *English Cyclopaedia*, Arts and Sciences, 7. p. 864, illustrate the statements in the text:—'The tree grows in Greece and Asia Minor. Asiatic Turkey supplies whatever is met with in commerce. It is procured by incisions in the bark, or perhaps from the punctures of insects. What flows from these openings is a liquid resinous substance. . . . The commercial article is of various degrees of purity and excellence. One kind is called *storax calamita vulgaris*, or *scobs storacina*. This always contains more or less sawdust, mixed with variable quantities of resin.' In Greece, where Dr. Sibthorp found it, it is still called *στουράκι*.

2. ὀρθηλόν: as this word does not occur elsewhere, and is awk-

wardly placed in the sentence, and does not seem suitable to the tree, it is probably corrupt. Mr. Paton, who found the storax-tree growing near the gulf of Cos, says—'it resembles the plane-tree, but seemingly never attains a great size,' *Journ. Hell. Studies*, vol. 11, p. 110.

14. θυμιάματι: Mr. Paton speaks of the sap as being at the present day used by the Turks for incense.

15. ἡ Σελογικὴ ἶρις: this is not a peculiar kind; Strabo means that the iris, as found near Selge, is in good repute. Pliny (21. 40-42), who mentions its being used in making ointment, speaks of it as growing in Pisidia and Pamphylia. This is the 'orris-root' of commerce, the name of which is derived from *iris*; see Skeat, *Etym. Dict.*, s.v. *Orris*. The ἄλειμμα is called by Theophrastus (*Hist. Plant.* 9. 9. 2) *ἶριον μύρον*.

ποταμοὶ καὶ ὁ Εὐρυνμέδων καὶ ὁ Κέστρος ἀπὸ τῶν Σεργικῶν Strong  
 ὄρων εἰς τὴν Παμφυλίαν ἐκπίπτουτες θάλατταν· γέφυραι δ' position of  
 ἐπίκεινται ταῖς ὁδοῖς. διὰ δὲ τὴν ἐρυνμότητα οὔτε πρότερον the city.  
 οὔθ' ὕστερον οὐδ' ἄπαξ οἱ Σεργεῖς ἐπ' ἄλλοις ἐγένοντο, ἀλλὰ  
 5 τὴν μὲν ἄλλην χώραν ἀδεῶς ἐκαρποῦντο, ὑπὲρ δὲ τῆς κάτω τῆς  
 τε ἐν τῇ Παμφυλίᾳ καὶ τῆς ἐντὸς τοῦ Ταύρου διεμάχοντο πρὸς  
 τοὺς βασιλέας αἰεὶ· πρὸς δὲ τοὺς Ῥωμαίους ἐπὶ τακτοῖς τισι  
 κατεῖχον τὴν χώραν· πρὸς Ἀλέξανδρον δὲ πρεσβευσάμενοι  
 δέχεσθαι τὰ προστάγματα εἶπον κατὰ φιλίαν· ἱὺν δὲ ὑπήκουοι  
 10 τελέως γεγύνασι, καὶ εἰσιν ἐν τῇ ὑπὸ Ἀμύντα τεταγμένη  
 πρότερον.

## NO. 61.—VOLCANIC PHENOMENA IN WESTERN ASIA MINOR.

(XII. 8. 17, 18; XIII. 4. 11, 14.)

The volcanic district in the extreme west of Phrygia is the starting-point of a succession of volcanoes, which extend eastwards in the direction of Persia, reaching their greatest elevation in Argæus (13,150 ft.), Sipan by the Lake of Van (about 12,000 ft.), and finally Ararat (17,260 ft.).

The petrified terraces of Hierapolis are at the present day an object of wonder to every traveller. A recent visitor, Mr. Cochran (*Pen and Pencil in Asia Minor*, p. 388), describes them as 'a series of wavy white terraces, rising above the plain to the height of about 300 feet,' and looking as if 'a Niagara had been instantaneously frozen.' They have been compared to the famous terraces of Lake Rotomahana in New Zealand, which were destroyed by an eruption in 1886. The city occupies the summit of the cliff which forms the terraces.

17. Σχεδὸν δέ τι καὶ πᾶσα εὐσειστός ἐστιν ἡ περὶ τὸν Earth-  
 Μαίανδρον χώρα καὶ ὑπόνομος πυρὶ τε καὶ ὕδατι μέχρι τῆς quakes  
 in the

8. πρὸς Ἀλέξανδρον: this is con-  
 firmed by Arrian, *Anab.* 1. 28.

10. ὑπὸ Ἀμύντα: see note on  
 No. 59.

13. ὑπόνομος: 'undermined';  
 similarly in 9. 1. 15 the hill of  
 Munychia is said to be κοῖλος καὶ  
 ὑπόνομος. valley,

μεσογαίας. διατέτακε γὰρ ἀπὸ τῶν πεδίων ἀρξαμένη πᾶσα ἢ τοιαύτη κατασκευὴ τῆς χώρας εἰς τὰ Χαρώνια, τό τε ἐν Ἱερᾷ πόλει καὶ τὸ ἐν Ἀχαράκοις τῆς Νυσαίδος καὶ τὸ περὶ Μαγνησίαν καὶ Μυοῦντα· εὐθρυπτός τε γὰρ ἔστιν ἡ γῆ καὶ ψαθυρὰ πλήρης τε ἀλμυρίδων καὶ εὐεκπύρωτός ἐστι· τάχα δὲ 5 καὶ ὁ Μαϊάνδρος διὰ τοῦτο σκολιὸς ὅτι πολλὰς μεταπτώσεις λαμβάνει τὸ ρεῖθρον, καὶ πολλὴν χοῦν κατάγων ἄλλοτ' ἄλλω μέρει τῶν αἰγιαλῶν προστίθῃσι· τὸ δὲ πρὸς τὸ πέλαγος βιασάμενος ἐξῶθεϊ. καὶ δὴ καὶ τὴν Πριύνην ἐπὶ θαλάττῃ πρότερον οὔσαν μεσόγειον πεποίηκε τετταράκοντα σταδίων προσχώματι. 10

at Phila-  
delphia,

Apameia,

18. Ἡ τε Φιλαδέλφεια οὐδὲ τοὺς τοίχους ἔχει πιστούς, ἀλλὰ καθ' ἡμέραν τρόπον τιὰ σαλεύονται καὶ δίστανται· διατελοῦσι δὲ προσέχοντες τοῖς πάθεσι τῆς γῆς καὶ ἀρχιτεκτονοῦντες πρὸς αὐτά. καὶ τῶν ἄλλων δὲ πόλεων Ἀπάμεια μὲν καὶ πρὸ τῆς Μιθριδάτου στρατείας ἐσείσθη πολλάκις, καὶ ἔδωκεν ἐπελθῶν 15 ὁ βασιλεὺς ἑκατὸν τάλαντα εἰς ἐπανόρθωσιν, ὄρων ἀνατετραμμένην τὴν πόλιν. λέγεται δὲ καὶ ἐπ' Ἀλεξάνδρου παραπλήσια συμβῆναι· διόπερ εἰκός ἐστι καὶ τὸν Ποσειδῶ τιμᾶσθαι παρ' αὐτοῖς καίπερ μεσογαίοις οὔσι, καὶ ἀπὸ Κελαινοῦ τοῦ Ποσειδῶνος ἐκ Κελαινοῦς, μιᾶς τῶν Δαναΐδων, γενομένου κεκλήσθαι 20 τὴν πόλιν ἐπώνυμον, ἣ διὰ τῶν λίθων τὴν ἀπὸ τῶν ἐκπυρώσεων μελανίαν. καὶ τὰ περὶ Σίπυλον δὲ καὶ τὴν ἀνατροπὴν αὐτοῦ

2. Χαρώνια: 'entrances to the infernal regions'; this term, like Πλουτώνιον, which is used below in the description of Hierapolis, was applied to places where there were mephitic vapours.

5. πλήρης τε ἀλμυρίδων καὶ εὐεκπύρωτος: 'full of salt particles and inflammable.'

10. μεσόγειον πεποίηκε: 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.

13. ἀρχιτεκτονοῦντες πρὸς αὐτά: in Naxos and some other of the

Aegean islands arches are now thrown across the streets to enable the houses to resist earthquake-shocks.

18. τὸν Ποσειδῶ τιμᾶσθαι: in his character of ἐνοσίχθων.

21. ἐπώνυμον: Apameia, which was situated at the head-waters of the Macander, was also called Celae-nae, which name suggested Strabo's unfortunate etymologies. As to the μελανίαν, Hamilton remarks (*Researches*, I, p. 500) that the rocks in the neighbourhood are 'without exception of a greyish white or cream-coloured limestone.'



μῦθον οὐ δεῖ τίθεσθαι· καὶ γὰρ τὴν τὴν Μαγνησίαν τὴν ὑπ' and Mag-  
 αὐτῷ κατέβαλον σεισμοί, ἡνίκα καὶ Σάρδεις καὶ τῶν ἄλλων τὰς nes a.  
 ἐπιφανεστάτας κατὰ πολλὰ μέρη διελευμήρατο· ἐπιηώρθωσε δ'  
 ὁ ἡγεμῶν χρήματα ἐπιδούς, καθάπερ καὶ πρότερον ἐπὶ τῆς  
 5 γενομένης συμφορᾶς Τραλλιανοῖς (ἡνίκα τὸ γυμνάσιον καὶ ἄλλα  
 μέρη συνέπεσεν) ὁ πατὴρ αὐτοῦ καὶ τούτοις καὶ Λαοδικεῦσιν.

XIII. 4. 11. Μετὰ δὲ ταῦτ' ἔστιν ἡ Κατακεκαυμένη λεγομένη The Burnt  
 χώρα μήκος μὲν καὶ πεντακοσίων σταδίων πλάτος δὲ τετρακοσίων, Country.  
 εἴτε Μυσίαν χρῆ καλεῖν εἴτε Μηρίαν (λέγεται γὰρ ἀμφοτέρως),  
 10 ἅπαντα ἄδενδρος πλὴν ἀμπέλου τῆς τὸν Κατακεκαυμένην  
 φερούσης οἶνον οὐδενὸς τῶν ἐλλογίμων ἀρετῇ λειπόμενον. ἔστι  
 δὲ ἡ ἐπιφάνεια τεφρώδης τῶν πεδίων, ἡ δ' ὄρεινὴ καὶ πετρώδης  
 μέλαινα ὡς ἂν ἐξ ἐπικαύσεως. εἰκάζουσι μὲν οὖν τινες ἐκ  
 κεραυνοβολιῶν καὶ πρηστήρων συμβῆναι τοῦτο, καὶ οὐκ ὀκνοῦσι  
 15 τὰ περὶ τὸν Τυφῶνα ἐνταῦθα μυθολογεῖν. Ξάνθος δὲ καὶ  
 Ἀριμοῦν τινα λέγει τῶν τόπων τούτων βασιλέα. οὐκ εὐλογον  
 δὲ ὑπὸ τοιούτων παθῶν τὴν τοσαύτην χώραν ἐμπρησθῆναι  
 ἀθρόως, ἀλλὰ μᾶλλον ὑπὸ γηγενοῦς πυρός, ἐκλιπεῖν δὲ τῶν τὰς  
 πηγᾶς· δείκνυνται δὲ καὶ βόθροι τρεῖς, οὓς φύσας καλοῦσιν, Volcanic  
 craters.

1. μῦθον . . . τίθεσθαι: 'regard as fabulous.'

τὴν Μαγνησίαν: the catastrophe here mentioned, and the measures set on foot by Tiberius (ὁ ἡγεμῶν) for the relief of these cities, are described by Tacitus, *Ann.* 2. 47.

7. ἡ Κατακεκαυμένη: the district which bore this characteristic name is the volcanic region about the upper course of the Hermus and its tributaries. Its appearance and geological features have been well described by Hamilton (*op. cit.* 2. pp. 136 foll.), who confirms Strabo's account in all points.

13. μέλαινα: the modern name of one of the craters is Kara Devlit, or the Black Inkstand.

15. τὸν Τυφῶνα: probably Ty-

phon was regarded here as the representative, not of storm, but of earthquake and eruptions; see Neumann and Partsch, *Phys. Geogr. v. Griechenland*, p. 318.

16. Ἀριμοῦν τινα: the name does not appear to occur elsewhere, but he is probably a representative of the Arimi, whom Strabo has been discussing in § 6 of this chapter, with reference to Hom. *Il.* 2. 783 εἰν Ἀρίμοις, ὅθι φασὶ Τυφῶέος ἐμμεναι εὐνάς.

19. βόθροι τρεῖς: these three 'blast-holes' or 'bellows of Hephaestus' (φύσαι) are three conspicuous craters, about seven miles distant from one another. Kara Devlit, of which Hamilton gives a view, is 2,500 feet above the sea.

ὅσον τετταράκοντα ἀλλήλων διεστῶτες σταδίουσ' ὑπέρκεινται δὲ λόφοι τραχεῖς, οὓς εἰκὸς ἐκ τῶν ἀναφουσηθέντων σεσῶρευσθαι μύδρων. τὸ δ' εὐάμπελον τὴν τοιαύτην ὑπάρχειν γῆν, λάβοι τις ἂν καὶ ἐκ τῆς Καταναίας τῆς χωσθείσης τῇ σποδῶ καὶ νῦν ἀποδιδούσης οἶνον δαψιλῆ καὶ καλόν. ἀστειζόμενοι δέ 5 τινες εἰκότως πυριγενῆ τὸν Διόνυσον λέγεσθαί φασιν, ἐκ τῶν τοιούτων χωρίων τεκμαιρόμενοι.

Hierapolis  
(Pambouk  
Kalessi).

14. Καταντικρὺ Λαοδικείας [ἐστίν] Ἱερὰ πόλις, ὅπου τὰ θερμὰ ὕδατα καὶ τὸ Πλουτώνιον, ἄμφω παραδοξολογίαν τινὰ ἔχοντα· τὸ μὲν γὰρ ὕδωρ οὕτω ῥαδίως εἰς πῶρον μεταβάλλει 10

The Plutonium.

πιηττόμενον ὥστ' ὀχετοὺς ἐπάγοντες φραγμαὺς ἀπεργάζονται μονολίθους, τὸ δὲ Πλουτώνιον ὑπ' ὀφρύϊ μικρῆ τῆς ὑπερκειμένης ὀρεινῆς στόμιόν ἐστι σύμμετρον ὅσον ἄνθρωπον δέξασθαι δυνάμενον, βεβᾶθυνται δ' ἐπὶ πολὺ· πρόκειται δὲ τούτου δρυφάκ-

Mephitic vapours.

τωμα τετράγωνον ὅσον ἡμιπλέθρου τὴν περίμετρον· τούτο δὲ 15 πλήρῆς ἐστίν ὀμιχλώδους παχείας ἀχλύος ὥστε μόγις τοῦδαφος καθορᾶν. τοῖς μὲν οὖν κύκλῳ πλησιάζουσι πρὸς τὸν δρύφακτον ἄλνπός ἐστιν ὁ ἀήρ, καθαρεύων ἐκείνης τῆς ἀχλύος ἐν ταῖς νηνεμίαις· συμμένει γὰρ ἐντὸς τοῦ περιβόλου· τῷ δ' εἴσω παριόντι ζῶψ θάνατος παραχρῆμα ἀπαντᾷ· ταῦροι γοῦν 20

The Galli.

ἐπέψαμεν καὶ ἔπεσεν εὐθὺς ἐκπνεύσαντα· οἱ δ' ἀπόκοποι Γάλλοι παρίασιν ἀπαθείς, ὥστε καὶ μέχρι τοῦ στομίου πλησιά-

4. τῆς Καταναίας: cp. 6. 2. 3 ἡ μὲν οὖν σποδός, λυπήσασα πρὸς καιρόν, εὐεργετῆ τὴν χώραν χρόνις ὕστερον· εὐάμπελον γὰρ παρέχεται: and 5. 4. 8, No. 29, of Vesuvius.

11. ὀχετοὺς ἐπάγοντες: i. e. when they wanted to mark out their properties, they made a water-course, the channel of which soon became a fence of solid stone. Chandler (*Travels in Asia Minor*, I. p. 288), speaking of these incrustations, says, 'The road overlooks many green spots, once vineyards and gardens,

separated by partitions of the same material.'

13. σύμμετρον: 'of moderate size.'

23. Γάλλοι: the priests of Cybele: cp. Pliny, 2. 208 'In Hirpinis Ampsancti ad Mephitis aedem locum, quem qui intravere moriuntur, simili modo Hierapoli in Asia Matris tantum Magnae sacerdoti innoxium.' As to the effect on the στρουθία—Mr. Lear, who found seventeen dead birds on the shore of the Lake Ampsanctus, characterizes the spot as an

ζειν καὶ ἐγκύπτειν καὶ καταδύειν μέχρι ποσοῦ συνέχοντος ὡς ἐπὶ τὸ πολὺ τὸ πνεῦμα· ἐωρῶμεν γὰρ ἐκ τῆς ὄψεως ὡς ἂν πνιγώδους τινὸς πάθους ἔμφασιν, εἴτ' ἐπὶ πάντων τῶν οὕτω πεπηρωμένων εἴτε μόνων τῶν περὶ τὸ ἱερόν, καὶ εἴτε θεία  
 5 προνοία, καθάπερ ἐπὶ τῶν ἐνθουσιασμῶν εἰκός, εἴτε ἀντιδότοις τισὶ δυνάμεσι τούτου συμβαίνοντος. τὸ δὲ τῆς ἀπολιθώσεως καὶ ἐπὶ τῶν ἐν Λαοδικεῖα ποταμῶν φασὶ συμβαίνειν καίπερ ὄντων ποτίμων. ἔστι δὲ καὶ πρὸς βαφῆν ἐρίων θαυμαστῶς σύμμετρον τὸ κατὰ τὴν Ἱερὰν πόλιν ὕδωρ, ὥστε τὰ ἐκ τῶν  
 10 ῥιζῶν βαπτόμενα ἐνάμιλλα εἶναι τοῖς ἐκ τῆς κόκκου καὶ τοῖς ἀλουργέσιν· οὕτω δ' ἐστὶν ἄφθονον τὸ πλῆθος τοῦ ὕδατος ὥστε ἡ πόλις μεστὴ τῶν αὐτομάτων βαλανείων ἐστὶ.

'ornithological necropolis'; *Journals of a Landscape Painter in Calabria*, p. 223.

3. εἴτ' ἐπὶ: the general reading of the MSS. is εἴτε πάντων οὕτω πεπηρωμένων τούτο: Meineke follows Coray in inserting ἐπὶ and τῶν, but retains (doubtfully) τούτο; unless, however, we either omit this, with Kramer, or insert πασχόντων without ἐπὶ, with Groskurd, the syntax is imperfect.

5. προνοία: here 'providential care.'

ἀντιδότοις δυνάμεσι: 'counter-acting influences,' i.e. the use of antidotes.

8. πρὸς βαφῆν ἐρίων: Chandler (*op. cit.*, p. 292) found an inscription,

in which a company of dyers is mentioned.

10. ῥιζῶν: madder is meant: the distinctive name for this in ancient Greek was ἐρυθρόδανον, but in modern Greek it is called ριζάρι. The meaning of the passage is that, when this water is used, wool dyed with madder can rival what is dyed with kermes and sea-purple.

κόκκου: the kermes, which Webster's Dict. describes as 'the dried bodies of the females of the *Coccus ilicis*, an insect found in various species of oaks around the Mediterranean.' They contain colouring matter analogous to carmine, and are used in dyeing.

## BOOK XIII.

### ASIA MINOR: NORTH-WESTERN PORTION.



NO. 62.—MOUNT IDA AND THE TROAD.

(XIII. 1. 5, 6.)

MOUNT IDA, which from its height and steepness is a conspicuous object in the north-east of the Aegean, forms a well-marked range to the south of the Troad, overlooking the gulf of Adramyttium. It is everywhere richly wooded, except where the summit, the ancient Gargarum or Gargara, emerges in a bare limestone peak, 5,750 ft. above the sea, which for many months of the year is covered with snow. The Scamander issues from a deep cavern high up on its northern side.

Mount Ida. 5. Τοπογραφεί δὲ κάλλιστα τὴν ὄντως λεγομένην Τροίαν ἢ τῆς Ἰδῆς θέσις, ὄρους ὑψηλοῦ βλέποντος πρὸς δύσιν καὶ τὴν ταύτη θάλατταν, μικρὰ δ' ἐπιστρέφοντος καὶ πρὸς ἄρκτον καὶ τὴν ταύτη παραλίαν. ἔστι δὲ αὕτη μὲν τῆς Προποντίδος ἀπὸ τῶν περὶ Ἀβυδὸν στενῶν ἐπὶ τὸν Αἴσηπον καὶ τὴν Κυζικηνήν· ἢ δ' ἐσπερία θάλαττα ὅ τε Ἑλλήσποντός ἐστιν ὁ ἔξω καὶ τὸ Αἰγαῖον πέλαγος. πολλοὺς δ' ἔχουσα πρόποδας ἢ Ἰδῆ καὶ σκολοπενδρώδης οὔσα τὸ σχῆμα ἐσχάτοις ἀφορίζεται τούτοις,

2. βλέποντος πρὸς δύσιν: in reality the main chain of Ida runs a little south of west towards the promontory of Lectum.

5. τῶν περὶ Ἀβυδὸν στενῶν: the narrowest part of the Hellespont, between Sestos and Abydos, is here regarded as the point of separation

between the Propontis and the Aegean.

8. σκολοπενδρώδης: 'like a milleped,' a graphic comparison. The late Mr. W. G. Clark of Cambridge humorously designated the mapmaker's mountain-chains as 'skeletons of sprats.'

τῷ τε περὶ τὴν Ζέλειαν ἀκρωτηρίῳ καὶ τῷ καλουμένῳ Λεκτῷ,  
 τῷ μὲν τελευτῶντι εἰς τὴν μεσόγαιαν μικρὸν ὑπὲρ τῆς Κυζικηνῆς  
 (καὶ δὴ καὶ ἔστι νῦν ἡ Ζέλεια τῶν Κυζικηνῶν)· τὸ δὲ Λεκτὸν Promon-  
 tory of  
 Lectum.  
 εἰς τὸ πέλαγος καθήκει τὸ Αἰγαίου ἐν παράπλῳ κείμενον τοῖς ἐκ  
 5 Τενέδου πλέουσιν εἰς Λέσβον.

\*Ἰδὴν δ' ἴκανον πολυπίδακα μητέρα θηρῶν,

Il. 14. 283.

Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα

"Ὑπνος καὶ Ἥρα, τοῖς οὖσιν οἰκείως τοῦ ποιητοῦ φράζοντος τὸ  
 Λεκτόν· καὶ γὰρ ὅτι τῆς Ἰδῆς ἐστὶ τὸ Λεκτόν καὶ διότι πρώτη  
 10 ἀπόβασις ἐκ θαλάττης αὕτη τοῖς ἐπὶ τὴν Ἰδὴν ἀνιοῦσιν, εἴρηκεν  
 ὀρθῶς.

Τοὺς δὴ πρόποδας τοὺς ἐσχάτους ἐφ' ἑκάτερα φράζων οὕτως  
 τὸ Λεκτόν καὶ τὴν Ζέλειαν, οἰκείως τούτων ἀκρόρειαν ἀφορίζει Il. 2. 824.

Γάργαρον, ἄκρον λέγων· καὶ γὰρ καὶ νῦν Γάργαρον ἐν τοῖς ἄνω Gargarium.  
 Il. 14. 292.  
 15 μέρεσι τῆς Ἰδῆς δεῖκνυται τόπος, ἀφ' οὗ τὰ νῦν Γάργαρα πόλις  
 Αἰολική. ἐντὸς μὲν οὖν τῆς Ζελείας καὶ τοῦ Λεκτοῦ πρῶτᾶ  
 ἐστὶν ἀπὸ τῆς Προποντίδος ἀρξαμένοις τὰ μέχρι τῶν κατ'  
 \*Αβυδὸν στενῶν, εἴτ' ἔξω τῆς Προποντίδος τὰ μέχρι Λεκτοῦ.

6. Κάμφαντι δὲ τὸ Λεκτόν ἀναχέεται κόλπος μέγας, ὃν ἡ  
 20 Ἰδὴ ποιεῖ πρὸς τὴν ἠπειρον ἀποχωροῦσα ἀπὸ τοῦ Λεκτοῦ, καὶ  
 αἱ Κάναι, τὸ ἐκ θατέρου μέρους ἀντικείμενον ἀκρωτήριον τῷ  
 Λεκτῷ· καλοῦσι δ' οἱ μὲν Ἰδαίου κόλπον, οἱ δ' Ἀδραμυττηνόν.

1. τῷ τε περὶ τὴν Ζέλειαν ἀκρω-  
 τηρίῳ: Zeleia is SW. of Cyzicus.  
 The word ἀκρωτήριον in this con-  
 nexion does not mean 'headland,'  
 as it does when applied to Lectum,  
 but 'extreme point,' for it sinks down  
 εἰς τὴν μεσόγαιαν.

9. διότι: here used in the same  
 sense as ὅτι.

13. τὴν Ζέλειαν: Il. 2. 824 οἱ  
 δὲ Ζέλειαν ἔλαιον ὑπαὶ πόδα νεῖατον  
 Ἰδῆς.

15. τὰ νῦν Γάργαρα: this town

was identified by Mr. Thacher Clarke  
 in 1888 with some ruins seven miles  
 to the E. of Assos; *American Jour-  
 nal of Archaeology* for 1888, p. 291.

16. ἐντὸς μὲν οὖν: the coast-line  
 is here being described.

19. ἀναχέεται: an expression used  
 of spaces of sea, 'extends.'

20. αἱ Κάναι: as a matter of fact,  
 this place lies too far towards the S.;  
 the Hecatonnesi are the boundary  
 of the gulf of Adramyttium in that  
 direction.



## BOOK XIV.

### *ASIA MINOR: SOUTH-WESTERN AND SOUTHERN PORTION.*



NO. 63.—SAMOS.

(XIV. 1. 14, 15.)

SAMOS is one of the most conspicuous of the Aegean islands in consequence of its elevation, in which respect it is inferior only to Crete and Samothrace. The mountain-chain that intersects it is a continuation of the range which forms the promontory of Mycale on the mainland opposite; and the highest point which it reaches, Mt. Kerketeus (now called Kerkis), near the western extremity, is 4,725 feet above the sea. It has been an interesting spot at various periods of history, and is so at the present day, since, though it forms a part of the Turkish empire, it enjoys a constitution of its own and has a Christian governor; but its fame is chiefly derived from the story of Polycrates and the remarkable architectural and engineering works which were connected with his city. Herodotus (3. 60) speaks of three of these—the mole, the temple of Hera, and the tunnel, 7 furlongs in length, by which water was conveyed through the base of a hill—as among the greatest wonders in Greece. The omission of all notice of the last-named of these, not only by Strabo, but by all writers, ancient and modern, subsequent to Herodotus, is not a little striking, and enhances the interest of the discovery of it, which took place in 1883. This silence is best explained by the supposition that its existence was a state secret, the knowledge of which was confined to a few persons, so that it

was liable to be forgotten. See Tozer, *Islands of the Aegean*, pp. 167-175, where the tunnel is described.

14. Ἀπὸ δὲ τῆς Τρωγιλίου στάδιοι τετταράκοντα εἰς τὴν City of  
Samos.  
Σάμον· βλέπει δὲ πρὸς νότον καὶ αὐτὴ καὶ ὁ λιμὴν ἔχων  
ναύσταθμον. ἔστι δ' αὐτῆς ἐν ἐπιπέδῳ τὸ πλεόν ὑπὸ τῆς  
θαλάττης κλυζόμενον, μέρος δέ τι καὶ εἰς τὸ ὄρος ἀνέχει τὸ  
5 ὑπερκείμενον. ἐν δεξιᾷ μὲν οὖν προσπλέουσι πρὸς τὴν πόλιν  
ἔστι τὸ Ποσειδίδιον ἄκρα ἢ ποιοῦσα πρὸς τὴν Μυκάλην τὸν  
ἐπταστάδιον πορθμόν, ἔχει δὲ νεῶν Ποσειδῶνος· πρόκειται δ'  
αὐτοῦ νησιδίου ἢ Ναρθηκίς· ἐπ' ἀριστερᾷ δὲ τὸ προάστειον τὸ  
πρὸς τῷ Ἡραίῳ καὶ ὁ Ἰμβρασος ποταμὸς καὶ τὸ Ἡραῖον, The  
Heraeum.  
10 ἀρχαῖον ἱερὸν καὶ νεῶς μέγας, ὅς νῦν πινακοθήκη ἐστὶ· χωρὶς  
δὲ τοῦ πλήθους τῶν ἐνταῦθα κειμένων πινάκων ἄλλαι πινακο-  
θήκαι καὶ ναῖσκοι τινές εἰσι πλήρεις τῶν ἀρχαίων τεχνῶν· τό  
τε ὑπαιθρον ὁμοίως μεστὸν ἀνδριάντων ἐστὶ τῶν ἀρίστων· ὧν

1. τὴν Σάμον: i. e. the city of Samos.

3. ναύσταθμον: it was here that the breakwater which Herodotus mentions was built; part of it remains at the present day.

ἔστι δ' αὐτῆς: the fortifications of the ancient city, which can be traced throughout the greater part of their circuit, and were very massive, followed the crest of a hill between 700 and 800 feet high—the *βάσις τοῦ οὐρεος* of Herod. 3. 54—the line of which runs parallel to the coast at a little distance from it; at the two extremities they were carried down to the shore. The city lay, as Strabo describes it, partly between the shore and the foot of the hill, partly on its lower slopes, up which it rose, until the ground became too steep to admit of building; at this point are the remains of the theatre. *Islands of the Aegean*, pp. 165-167.

6. τὸν ἐπταστάδιον πορθμόν:

this channel—now called the Little Bosphaz or Strait—is rather more than a mile in width at its narrowest part, but this is considerably to the E. of the promontory of Poseidium.

8. νησιδίου ἢ Ναρθηκίς: now called the Island of St. Nicolas; Guérin, *Patmos et Samos*, p. 144. St. Nicolas is the patron saint of Greek sailors, and his shrine not infrequently replaces a temple of Poseidon.

9. ὁ Ἰμβρασος ποταμὸς: a clear stream, at no great distance to the east of the Heraeum, now called Potoki. On its banks, according to the local legend which is given by Pausanias (7. 4. 4), Hera was born beneath a bush of *agnus castus*. *Islands of the Aegean*, p. 177.

τὸ Ἡραῖον: this temple, only one column of which is now standing, was situated near the shore, about four miles to the west of the ancient city. It was one of the largest Greek temples.

τρία Μύρωνος ἔργα κολοσσικὰ ἰδρυμένα ἐπὶ μιᾷ βάσει, ἃ ἦρε μὲν Ἀντώνιος ἀνέθηκε δὲ πάλιν ὁ Σεβαστὸς Καίσαρ εἰς τὴν αὐτὴν βᾶσιν τὰ δύο, τὴν Ἀθηναίαν καὶ τὸν Ἡρακλέα, τὸν δὲ Δία εἰς τὸ Καπετώλιον μετήνεγκε κατασκευάσας αὐτῷ ναῖσκον.

Island of Samos.

15. Περίπλους δ' ἐστὶ τῆς Σαμίων γήσου σταδίων ἑξακοσίων. 5  
ἐκαλείτο δὲ Παρθενία πρότερον οἰκούντων Καρῶν, εἶτα Ἀνθεμοῦς, εἶτα Μελάμφυλλος, εἶτα Σάμος, εἴτ' ἀπὸ τινος ἐπιχωρίου ἥρωος εἴτ' ἐξ Ἰθάκης καὶ Κεφαλληνίας ἀποικίσαντος. καλεῖται μὲν οὖν καὶ ἄκρα τις Ἄμπελος βλέπουσά πως πρὸς τὸ τῆς Ἰκαρίας Δρέπανον, ἀλλὰ καὶ τὸ ὄρος ἅπαν ὃ ποιεῖ τὴν ὅλην 10  
νήσον ὄρεινὴν ὁμωνύμως λέγεται· ἔστι δ' οὐκ εὖοινοσ, καίπερ εὖοιουσῶν τῶν κύκλῳ νήσων, καὶ τῆς ἠπείρου σχεδόν τι τῆς προσεχοῦς πάσης τοὺς ἀρίστους ἐκφερούσης οἴνουσ· καὶ μὴν καὶ ὁ Ἐφέσιος καὶ Μητροπολίτης ἀγαθοί, ἢ τε Μεσσηνίαι καὶ ὁ Τρωῶλος καὶ ἡ Κατακεκαυμένη καὶ Κιθῶνος καὶ Σμύρνα καὶ ἄλλοι 15  
ἀσημότεροι τόποι διαφόρως χρηστοινοῦσιν ἢ πρὸς ἀπόλαυσιν ἢ

Not good for wine.

2. Ἀντώνιος: Antony carried off these and other works of art as presents for Cleopatra; cp. 13. 1. 30 τὰ γὰρ κάλλιστα ἀναθήματα ἐκ τῶν ἐπιφανεστάτων ἱερῶν ὃ μὲν [Ἀντώνιος] ἦρε, τὴν Αἴγυπτιᾶν χαρίζόμενος, ὃ δὲ [Σεβαστὸς Καίσαρ] θεοῖσ ἀπέδωκε.

5. σταδίων ἑξακοσίων: Pliny (5. 135) estimates the circuit of the island at 87 Roman miles, or about 700 stades; and this, according to M. Guérin (*op. cit.*, p. 142), is not far from the truth, if the indentations of the coast are not taken into account.

7. εἶτα Σάμος: Strabo has elsewhere (8. 3. 19; 10. 2. 17) given the true derivation of the name, where he says that *sámos* formerly meant 'a height.' The word was of Phoenician origin, from the root 'shamah,' which signifies 'to be high.' The idea of a colonisation from Cephalenia, which is here suggested, arose from the similarity of name, that island having been originally called

Samos; see 10. 2. 10.

9. Ἄμπελος: the statement that this faces Icaria is erroneous. The mountain that bore this name runs southward at right angles to the main chain, and ends in the cape in the neighbourhood of the Heraeum, which is now called Cape Colona from the standing column of that temple.

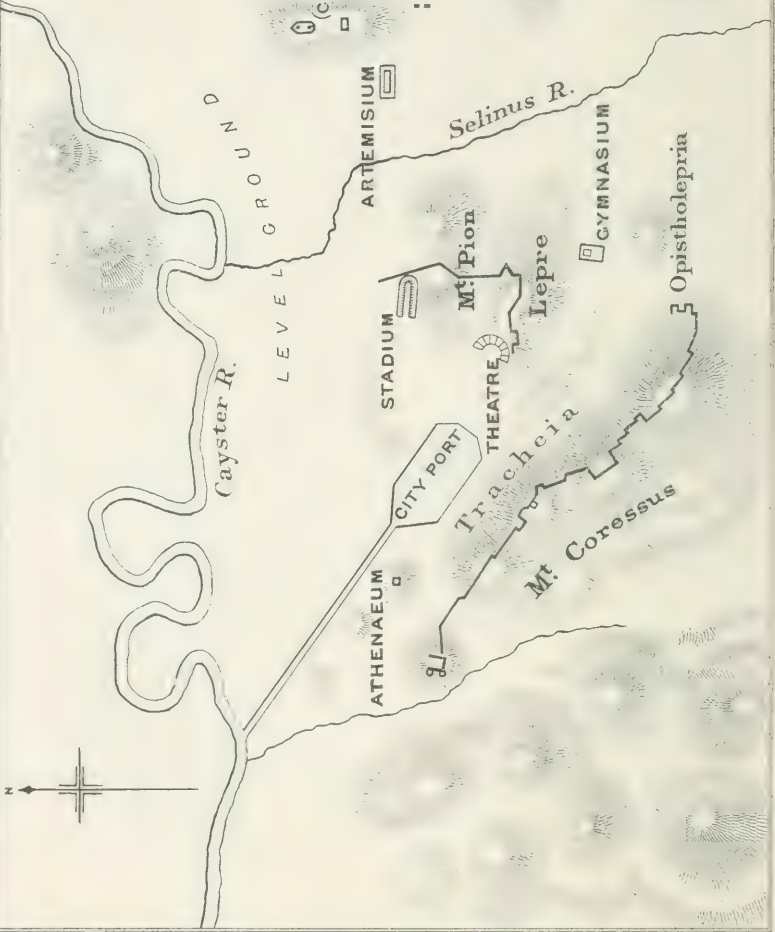
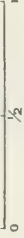
11. οὐκ εὖοινοσ: this is surprising, for the sweet Samian wine with muscat flavour is famous at the present day; thus, when Byron, in his song 'The Isles of Greece,' exclaims 'Fill high the bowl with *Samian* wine,' he intends by that epithet to designate a choice beverage. The enumeration of good wines that follows is characteristic of Strabo, who throughout his work shows an interest in this subject.

14. Μητροπολίτης: the city of Metropolis was on the road between Smyrna and Ephesus; see 14. 1. 2.



# EPHESUS

English Mile





πρὸς διαίτας ἰατρικάς. περὶ μὲν οὖν οἶνους οὐ πάνυ εὐτυχεῖ Σάμος, τὰ δ' ἄλλα εὐδαίμων, ὡς δῆλον ἔκ τε τοῦ περιμάχητον γενέσθαι καὶ ἔκ τοῦ τοὺς ἐπαινοῦντας μὴ ὀκνεῖν ἐφαρμόττειν αὐτῇ τὴν λέγουσαν παροιμίαν ὅτι φέρει καὶ ὄρνιθων γάλα.  
 5 τοῦτο δὲ καὶ τῶν τυραννίδων αἴτιον αὐτῇ κατέστη καὶ τῆς πρὸς Ἀθηναίους ἔχθρας.

## NO. 64.—EPHESUS.

(XIV. 1. 20-24.)

The city of Ephesus was built on two rocky hills, separated from one another by a valley, on the S. side of the plain of the Cayster, about 3 miles from the present mouth of that river. The more easterly of these hills, Mt. Pion (called Πίων by Strabo, 14. 1. 4, but Πίων by Pausanias, 7. 5. 10, which seems to be the correct form) had the chief buildings about its slopes, while the temple of Artemis stood on the lower ground to the eastward of it. The western and higher hill was called Coressus, and the city wall was carried over its ridge, but this name was applied also to the rest of the mountains that intervene between that point and the sea. Ephesus had two harbours, the City Port and the Sacred Port. The former of these, which was the nearer to the city, lay close to the northern foot of Mt. Coressus, and was connected with the Cayster by means of a canal; it may now be traced in a marsh of oblong shape in the plain. The Sacred Port, or harbour of Panormus, occupied a position rather more than a mile from the existing shore-line. The Athenaeum, where the first Greek settlement was made, was on one of the spurs of Mt. Coressus, which project northward into the plain; it lay outside the walls of the later city. The inhabitants then removed to the lower ground about the temple of Artemis, where they seem to have been subject to the domination of

4. ὄρνιθων γάλα: 'pigeons' milk,'  
 i. e. any rare dainty; cp. Aristoph.  
*Vesp.* 508.

5. τῶν τυραννίδων: those of  
 Polycrates and Syloson.

τῆς πρὸς Ἀθηναίους ἔχθρας:  
 the reference is to the revolt of  
 440 B.C., which was put down by  
 Pericles.

the priests, in the same manner as the population of the sacred cities of Pontus and Cappadocia (No. 57). Finally, in the time of Lysimachus, Mt. Pion became the centre of the city, and thus the priestly influence was probably lessened. From the words ἡμῖν δ' ἐδείκνυτο below we gather that the Geographer had visited Ephesus. The honour of having excavated the temple of Artemis and other buildings on this site belongs to Mr. Wood, but the best information about the topography is to be found in Prof. E. Curtius' *Beiträge zur Geschichte Kleinasiens* in the *Abhandl. d. Berl. Akademie* for 1872.

Sacred  
harbour.

Grove of  
Ortygia.

20. Εἶτα λιμὴν Πάνορμος καλούμενος ἔχων ἱερὸν τῆς Ἐφεσίας Ἀρτέμιδος· εἶθ' ἡ πόλις. ἐν δὲ τῇ αὐτῇ παραλίᾳ μικρὸν ὑπὲρ τῆς θαλάττης ἐστὶ καὶ ἡ Ὀρτυγία, διαπρεπὲς ἄλσος παντοδαπῆς ὕλης, κυπαρίττου δὲ τῆς πλειστέης. διαρρεῖ δὲ ὁ Κέγχριος ποταμός, οὗ φασὶ νύφασθαι τὴν Λητῶ μετὰ τὰς 5 ὠδίνας. ἐνταῦθα γὰρ μυθεύουσι τὴν λοχεῖαν καὶ τὴν τροφὸν τὴν Ὀρτυγίαν καὶ τὸ ἄδυτον ἐν ᾧ ἡ λοχεῖα, καὶ τὴν πλησίον ἐλαίαν, ἣν πρῶτον ἐπαναπαύσασθαι φασὶ τὴν θεὸν ἀπολυθεῖσαν τῶν ὠδίνων. ὑπέρκειται δὲ τοῦ ἄλσους ὄρος ὁ Σολμισσός, ὅπου σάντας φασὶ τοὺς Κουρήτας τῷ ψόφῳ τῶν ὄπλων 10 ἐκπλήξαι τὴν Ἥραν ζηλοτύπως ἐφεδρεύουσιν, καὶ λαθεῖν συμ-πράξαντας τὴν λοχεῖαν τῇ Λητοῖ. ὄντων δ' ἐν τῷ τόπῳ πλειούνων ναῶν, τῶν μὲν ἀρχαίων τῶν δ' ὕστερον γενομένων, ἐν μὲν τοῖς

1. Εἶτα λιμὴν Πάνορμος: the reader is supposed to be approaching from the S. along the coast. The site of this port has been recently determined by M. Weber, of whose paper in the *Μουσείον* of the Evang. School of Smyrna an account is given by M. S. Reinach in *Rev. Archéol.* for 1886, vol. 7, pp. 153, 154. See also Weber, *Guide du Voyageur à Ephèse*, Smyrne, 1891, pp. 60 foll. This port, as well as the City Port, communicated with the sea by means of the channel of the Cayster. In its neighbourhood, towards the south, M. Weber places

the river Cenchrus, with the grove of Ortygia through which its course lay, and Mount Solmissus which rose behind it (pp. 50, 51). The ἱερὸν τῆς Ἐφεσίας Ἀρτέμιδος must have been a daughter shrine from the great temple, intended for worshippers from abroad on their arrival.

6. μυθεύουσι: these stories, which are also given by Tacitus, *Ann.* 3. 61, were probably borrowed from Delos, to which place they are attached in the Homeric Hymn to the Delian Apollo.

ἀρχαίοις ἀρχαία ἐστι ξόαια, ἐν δὲ τοῖς ὕστεροι Σκόπα ἔργα ἢ μὲν Λητῶ σκῆπτρον ἔχουσα, ἢ δ' Ὀρτυγία παρέστηκεν ἑκατέρα τῇ χειρὶ παιδίων ἔχουσα. παινήγυρις δ' ἐνταῦθα συντελεῖται κατ' ἔτος, ἔθει δέ τιμι οἱ νέοι φιλοκαλοῦσι μάλιστα περὶ τὰς  
 5 ἐνταῦθα εὐωχίας λαμπρυνόμενοι· τότε δὲ καὶ τῶν Κουρήτων ἀρχείου συνάγει συμπόσια καὶ τινας μυστικὰς θυσίας ἐπιτελεῖ.

21. Τὴν δὲ πόλιν ᾤκουν μὲν Κῆρές τε καὶ Λέλεγες, ἐκβαλὼν  
 δ' ὁ Ἄνδροκλος τοὺς πλείστους ᾤκισεν ἐκ τῶν συνελθόντων City of  
 ἄντῳ περὶ τὸ Ἀθήναιον καὶ τὴν Ὑπέλαιον, προσπεριλαβὼν καὶ Ephesus.  
 10 τῆς περὶ τὸν Κορησσὸν παρωρείας. μέχρι μὲν δὴ τῶν κατὰ Κροῖσου οὕτως ᾤκειτο, ὕστερον δ' ἀπὸ τῆς παρωρείου καταβάιντες περὶ τὸ νῦν ἱερὸν ᾤκησαν μέχρι Ἀλεξιάδου. Λυσίμαχος δὲ τὴν νῦν πόλιν τειχίσας, ἀηδῶς τῶν ἀνθρώπων μεθισταμένων,

1. Σκόπα: Tyrwhitt's emendation for *σκολιά* of the MSS; 'of Scopas,' the famous sculptor.

5. τῶν Κουρήτων ἀρχείου: this college of priests is mentioned in Inscr. No. 449 of Hicks's *Inscriptions from Ephesus* (Pt. 3, Sect. 2 of the *Ancient Greek Inscriptions in the British Museum*); and its chief officer is called *πρωτοκουρῆς* in No. 596 of the same collection. Also the mystery-festival (*μυστικὰς θυσίας*), which Strabo here speaks of as being observed on Mount Solmissus, is probably the same that is referred to in Nos. 449, 483, and 596.

8. Ἄνδροκλος: son of Codrus king of Athens, and reputed leader of the Ionian colony.

9. τὸ Ἀθήναιον καὶ τὴν Ὑπέλαιον: cp. § 4 ἢ δὲ πόλις ἦν τὸ παλαιὸν περὶ τὸ Ἀθήναιον τὸ νῦν ἔξω τῆς πόλεως ὃν κατὰ τὴν καλουμένην Ὑπέλαιον. We learn from Athenaeus §. 62 that Hypelaeus was the name of a fountain—*ὄπου νῦν ἡ κρήνη ἐστὶν Ὑπέλαιος καλουμένη καὶ ὁ ἱερὸς λιμῆν*: this accounts for the use of the feminine gender in both these passages. The site of the Athenaeum

has been fixed at the hill beyond the exit of the City Port, on which the so-called 'Prison of St. Paul' now stands, and Strabo's account would lead us to look for the fountain of Hypelaeus in its neighbourhood. In the story of the establishment of the Greek colony at Ephesus, however, which is given by Athenaeus in the passage in which the words just mentioned occur, it is implied that Hypelaeus was nearer to the sea than this, and the notice of the Sacred Port in connexion with it points in the same direction. Hence M. Weber (*op. cit.*, pp. 66, 67), following out a suggestion of Ernst Curtius, would place Hypelaeus at a point considerably to the west of the Prison of St. Paul, on the further side of the valley of Ortygia, where there are ancient remains and a copious source of water; and he believes that an earlier sanctuary of Athena existed there, from which the settlers afterwards removed to the later Athenaeum. According to him this earlier settlement is the one to which Strabo refers in the present passage.

τηρήσας καταράκτην ὄμβρον συνήργησε καὶ αὐτὸς καὶ τοὺς  
 ρινούχους ἐνέφραξεν ὥστε κατακλύσαι τὴν πόλιν· οἱ δὲ μετέ-  
 στησαν ἄσμενοι. ἐκάλεσε δ' Ἀρσινόην ἀπὸ τῆς γυναικὸς τῆν  
 πόλιν, ἐπεκράτησε μέντοι τὸ ἀρχαῖον ὄνομα. ἦν δὲ γερουσία  
 καταγραφομένη, τούτοις δὲ συνήεσαν οἱ ἐπίκλητοι καλούμενοι 5  
 καὶ διώκουν πάντα.

1. *συνήργησε*: 'lent a helping hand.'

2. *ρινούχους*: 'sewers'; the word is thought to be derived from *ρίς* in the sense of 'pipe,' 'conduit.'

4. *γερουσία καταγραφομένη*. . . *ἐπίκλητοι*: these bodies are mentioned in the inscriptions Nos. 449 and 470 in Hicks's collection. The former of them seems to have been a senate constituted by established rules of election, but who the *ἐπίκλητοι* were it is difficult to determine. As one natural meaning of the word is 'invited in addition,' we might suppose, if the constitution here spoken of had been introduced in Roman times, that they resembled the *adlecti*, who were admitted by the decree of the council of a municipium or colonia to a seat in that body. But Strabo's statement implies that it was as early as the time of Lysimachus that this system was introduced, and this point is fully established by Inscr. No. 449, from which we may gather that this innovation formed part of the oligarchical changes set on foot by Prepelaus, the general of Cassander king of Macedon, who co-operated with Lysimachus against Antigonus in the conquest of Asia Minor in 302 B. C. Another view of the *ἐπίκλητοι* is, that they were a more extensive assembly than the *γερουσία*, and that the two bodies formed an oligarchical substitute for the democratic *ἐκκλησία* and *βουλή*. As regards the former of these two points, it is difficult to think that the word *ἐπίκλητοι* was applied to a popular

assembly, because its other meaning, besides that given above, is 'specially summoned.' In Herod. 8. 101 and 9. 42 the *ἐπίκλητοι* are the members of the privy council among the Persians, and here too it seems more probable that the term designates a limited body. As to the latter point, though, as has been said, the establishment of the *γερουσία* and *ἐπίκλητοι* was an oligarchical move, yet they do not seem to have superseded the constitution which already existed, for in both the inscriptions mentioned above the *βουλή* and the *δῆμος* are introduced as well as the *γερουσία* and *ἐπίκλητοι*. From this circumstance, and from the *γερουσία* being always named, both at this and at a later time—the term *ἐπίκλητοι* does not again occur—in connexion with questions relating to the temples and the worship of the gods, Mr. Hicks is led to think that the functions of the latter of these administrations were confined to religious matters. In that case, the object which the party of Lysimachus had in view in establishing this organization must have been to bring the temples and their adherents, together with the pecuniary interests which they represented, under oligarchical influences. With these on his side, he could safely allow the forms of democracy to go on as before. See Hicks's *Introduction*, pp. 75-77. If this was so, it follows that Strabo was in error in saying that these bodies had the entire administration in their hands (*διώκουν πάντα*).

22. Τὸν δὲ νεῶν τῆς Ἀρτεμίδος πρῶτος μὲν Χερσίφρων Temple of  
Artemis.  
ἤρχιτεκτόνησεν, εἶτ' ἄλλος ἐποίησε μείζω· ὡς δὲ τοῦτον  
'Ἡρόστρατός τις ἐνέπηρσεν, ἄλλον ἀμείνω κατεσκεύασαν  
συνειρέγκαντες τὸν τῶν γυναικῶν κόσμον καὶ τὰς ἰδίας οὐσίας,  
5 διαθέμενοι δὲ καὶ τοὺς προτέρους κίονας· τούτων δὲ μαρτύριά  
ἔστι τὰ γενηθέντα τότε ψηφίσματα, ἅπερ ἀγνοοῦντά φησιν ὁ  
'Ἀρτεμίδωρος τὸν Ταυρομενίτην Τίμαιον καὶ ἄλλως βάσκαρον  
οἶντα καὶ συκοφάντην (διὸ καὶ Ἐπιτίμαιον κληθῆναι) λέγειν ὡς  
ἐκ τῶν Περσικῶν παρακαταθηκῶν ἐποίησαντο τοῦ ἱεροῦ τὴν  
10 ἐπισκευήν· οὔτε δὲ ὑπάρξαι παρακαταθήκας τότε, εἴ τε ὑπῆρξαν,  
συνεμπεπρήσθαι τῷ ναῷ· μετὰ δὲ τὴν ἔμπρησιν τῆς ὀροφῆς  
ἠφαισμένης, ἐν ὑπαίθρῳ τῷ σηκῷ τίνα ἂν ἐθελῆσαι παρακατα-  
θήκην κειμένην ἔχειν; Ἀλέξανδρον δὴ τοῖς Ἐφεσίοις ὑπο-  
σχέσθαι τὰ γεγυότα καὶ τὰ μέλλοντα ἀναλώματα, ἐφ' ᾧ τε  
15 τὴν ἐπιγραφὴν αὐτῶν ἔχειν, τοὺς δὲ μὴ ἐθελῆσαι. πολὺ μᾶλλον  
οὐκ ἂν ἐθελῆσαντας ἐξ ἱεροσυλίας καὶ ἀποστερήσεως φιλο-  
δοξεῖν· ἐπαινεῖ τε τὸν εἰπόντα τῶν Ἐφεσίων πρὸς τὸν βασιλέα,  
ὡς οὐ πρόποι θεῶ θεοῖς ἀναθήματα κατασκευάζειν.

23. Μετὰ δὲ τὴν τοῦ νεῶ συντέλειαν, ὅν φησιν εἶναι Δεινο- The  
architect  
Deinocra-  
tes.  
20 κράτους ἔργον (τοῦ δ' αὐτοῦ καὶ τὴν Ἀλεξανδρείας κτίσιν· τὸν  
δ' αὐτὸν ὑποσχέσθαι Ἀλεξάνδρῳ τὸν Ἄθω διασκευάσειν εἰς  
αὐτόν, ὡσανεὶ ἐκ πρόχου τινὸς εἰς φιάλην καταχέοντα σπονδῆν,  
ποιήσοντα πόλεις δύο, τὴν μὲν ἐκ δεξιῶν τοῦ ὄρους τὴν δ' ἐν  
ἀριστερᾷ, ἀπὸ δὲ τῆς ἐτέρας εἰς τὴν ἐτέραν ῥέοντα ποταμόν),  
25 μετὰ δ' οὖν τὸν νεῶν τὸ τῶν ἄλλων ἀναθημάτων πλήθος

5. διαθέμενοι: 'having disposed of, sold'; cp. the use of *διάθεσις* in 11. 2. 12, No. 51.

7. Ἀρτεμίδωρος: Artemidorus the geographer was a native of Ephesus. Τίμαιον: see note on 6. 2. 4, No. 31. The nickname Ἐπιτίμαιος = 'Carper.'

15. τὴν ἐπιγραφὴν: that his name might be inscribed on it as the donor or dedicator.

19. Δεινοκράτους: the MSS. read *Χειροκράτους*. Alexander's architect, who among other great works drew out the plan of Alexandria, seems generally to have been called Deinocrates, but immense confusion existed among ancient writers with regard to his name: see *Dict. Biogr.* art. Deinocrates.

21. εἰς αὐτόν: 'into a likeness of him.'



εὐρέσθαι τῇ ἐκτιμήσει τῶν δημιουργῶν, τὸν δὲ δὴ βωμὸν εἶναι τῶν Πραξιτέλους ἔργων ἅπαντα σχεδόν τι πλήρη. ἡμῖν δ' ἐδείκνυτο καὶ τῶν Θράσωνός τινα, οὐπερ καὶ τὸ Ἐκατήσιον ἐστὶ καὶ ἡ κόρη ἡ Πηνελόπη καὶ ἡ πρεσβύτις ἡ Εὐρύκλεια.

The priests. ἱερέας δ' εὐνούχους εἶχον οὓς ἐκάλουν Μεγαβύζους, καὶ ἀλλαχόθεν μετιόντες αἰεὶ τινὰς ἀξίους τῆς τοιαύτης προστασίας, καὶ

1. τῇ ἐκτιμήσει τῶν δημιουργῶν: this ambiguous expression probably means 'by honourable encouragement given to the artists'; in other words, they set on foot a prize competition, and the objects exhibited were dedicated to the goddess.

3. Ἐκατήσιον: 'statue of Hecate,' like Ἐκαταῖον in *Ar. Ran.* 366.

4. ἡ κόρη ἡ Πηνελόπη: the MSS. with one exception read ἡ κρήνη Πηνελόπη, which makes no sense; the remaining MS. gives κηρήνη, which Meineke adopts, and which Kramer says is 'non temere sperendum.' There are two strong objections to this. (1) It would seem that wax was rarely, if ever, used by the ancients for dedicatory statues, for which purpose its perishable nature rendered it unsuitable; and when Pliny tells us (35. 153) that wax figures were made from plaster casts of faces, these were intended to serve as models. (2) It does not suit the passage. What is being described is evidently a group, composed of the wife and nurse of Ulysses, and, that being the case, some word is required which will contrast with πρεσβύτις as applied to Eurycleia. The reading ἡ κόρη ἡ Πηνελόπη, which is suggested by Dr. Paul Meyer in his *Straboniana*, p. 11, excellently fulfils these requirements: *κούρη* is used in *Il.* 6. 247 of young married women.

5. εὐνούχους: the mutilation of the priests marks a connexion with the worship of Cybele (Ma); indeed, it is hardly doubtful that the

cult of the Ephesian Artemis corresponded to the rites that were observed in honour of the native Anatolian goddess in other parts of the country. Thus Callimachus (*In Dian.* 24) mentions the performance in her honour of war-dances by armed Amazonian priestesses, such as took place at the Cappadocian Comana. Prof. Ramsay also has drawn attention to the interesting fact, that a cry resembling the Μεγάλη ἡ Ἄρτεμις Ἐφεσίων of Acts 19. 34, viz. Μεγάλη Ἀνάειτις, Μέγας Ἀπόλλω Δειμνός, is found at the head of some inscriptions in Phrygia: *Journ. Hell. Stud.* 10. p. 226. He further points out (*The Church in the Roman Empire*, p. 140) that in the *Codex Bezae*, the text of which is of especial importance for the Acts of the Apostles, the reading is not Μεγάλη ἡ Ἄρτεμις ('Great is Artemis') but Μεγάλη Ἄρτεμις ('O Great Artemis'), which is an invocation, like those on the inscriptions.

Μεγαβύζους: this title of the priests is vouched for by other authorities: Xenophon (*Anab.* 5. 3. 6, 7) speaking of Ephesus says, παρὰ Μεγαβύζω τῷ τῆς Ἀρτέμιδος νεωκόρῳ; also Appian (*B. C.* 5. 9) τὸν ἐν Ἐφέσῳ τῆς Ἀρτέμιδος ἱερέα, ὃν Μεγάβυζον ἡγοῦνται. The name is Persian, and Prof. E. Curtius (*op. cit.*, p. 8) is disposed to connect it with the position of Ephesus as the terminus of the great trade-route from the interior of Asia. Strabo's words καὶ ἀλλαχόθεν imply importation from abroad.

ἦγον ἐν τιμῇ μεγάλῃ· συνιεράσθαι δὲ τούτοις ἐχρήμην παρθένους.  
 νυνὶ δὲ τὰ μὲν φυλάττεται τῶν τοιμίμων τὰ δ' ἦττον, ἄσυλον δὲ Right of  
Asylum.  
 μένει τὸ ἱερόν καὶ νῦν καὶ πρότερον· τῆς δ' ἄσυλίας τοὺς ὄρους  
 ἀλλαγῆναι συνέβη πολλάκις, Ἀλεξάνδρου μὲν ἐπὶ στάδιον  
 5 ἐκτείναντος, Μιθριδάτου δὲ τόξευμα ἀφέντος ἀπὸ τῆς γωγίας  
 τοῦ κεράμου καὶ δόξαντος ὑπερβαλέσθαι μικρὰ τὸ στάδιον,  
 Ἀντωνίου δὲ διπλασιάσαντος τοῦτο καὶ συμπεριλαβόντος τῇ  
 ἄσυλίᾳ μέρος τι τῆς πόλεως· ἐφάνη δὲ τοῦτο βλαβερὸν καὶ ἐπὶ  
 τοῖς κακούργοις ποιοῦν τὴν πόλιν, ὥστ' ἠκύρωσεν ὁ Σεβαστὸς  
 10 Καῖσαρ.

24. Ἐχει δ' ἡ πόλις καὶ γέωρια καὶ λιμένα· βραχύστομον δ' Disad-  
vantages of  
the Sacred  
Port.  
 ἐποίησαν οἱ ἀρχιτέκτονες, συνεξαπατηθέντες τῷ κελεύσαντι  
 βασιλεῖ. οὗτος δ' ἦν Ἄτταλος ὁ φιλάδελφος· οἰθηεὶς γὰρ  
 οὗτος βαθὺν τὸν εἴσπλον ὀλκάσι μεγάλαις ἔσεσθαι καὶ αὐτὸν  
 15 τὸν λιμένα, τεναγώδη ὄντα πρότερον διὰ τὰς ἐκ τοῦ Καῖστρου,  
 προχώσεις, ἐὰν παραβληθῇ χῶμα τῷ στόματι πλατεῖ τελέως  
 ὄντι, ἐκέλευσε γενέσθαι τὸ χῶμα. συνέβη δὲ τοῦναντίον·  
 ἐντὸς γὰρ ἡ χοῦς εἰργομένη τεναγίξειν μᾶλλον ἐποίησε τὸν  
 λιμένα σύμπαντα μέχρι τοῦ στόματος· πρότερον δ' ἰκανῶς αἰ  
 20 πλημμυρίδες καὶ ἡ παλῖρροια τοῦ πελάγους ἀφήρει τὴν χοῦν  
 καὶ ἀνέσπα πρὸς τὸ ἐκτός. ὁ μὲν οὖν λιμὴν τοιοῦτος· ἡ δὲ  
 πόλις τῇ πρὸς τὰ ἄλλα εὐκαιρίᾳ τῶν τόπων αὔξεται καθ'  
 ἐκάστην ἡμέραν, ἐμπόριον οὖσα μέγιστον τῶν κατὰ τὴν Ἀσίαν  
 τὴν ἐντὸς τοῦ Ταύρου.

1. συνιεράσθαι: 'to be colleagues in a priestly office.'

2. ἄσυλον: cp. Tac. *Ann.* 3. 61.

6. κεράμου: 'roof'; the nearest approach to this meaning which is found elsewhere is in Thuc. 2. 4, and Ar. *Nub.* 1127, where κέραμος signifies 'tiling.'

11. λιμένα: the port of Panormus, or Sacred Port, is here meant.

18. τεναγίξειν μᾶλλον ἐποίησε: we hear of Barea Soranus in the time of Nero as trying to remedy this; Tac. *Ann.* 16. 23 'Portuū Ephesiorum aperiendo curam insumperat.'

## NO. 65.—THE CITY OF RHODES.

(XIV. 2. 5.)

The city of Rhodes was founded towards the close of the Peloponnesian war (B. C. 408) by a combination of the three ancient towns of Lindus, Ialysus, and Cameirus, and it rose to greatness during the Macedonian period, in consequence partly of its being a natural point of departure for Egypt and the East from the coasts of the Aegean, and partly of its commercial and political institutions. Strabo's description enables us to realize both its strength, which resisted a siege of a year's duration by Demetrius Poliorcetes, and its attractiveness as a residence, which led Tiberius to choose it for his place of voluntary exile.

Grandeur  
of Rhodes.

5. Ἡ δὲ τῶν Ῥοδίων πόλις κείται μὲν ἐπὶ τοῦ ἔωθινοῦ ἀκρωτηρίου, λιμέσι δὲ καὶ ὁδοῖς καὶ τείχεσι καὶ τῇ ἄλλῃ κατασκευῇ τοσοῦτον διαφέρει τῶν ἄλλων ὥστ' οὐκ ἔχομεν εἰπεῖν ἑτέραν ἀλλ' οὐδὲ πᾶρισον, μή τί γε κρείττω ταύτης τῆς πόλεως. θαυμαστὴ δὲ καὶ ἡ εὐνομία καὶ ἡ ἐπιμέλεια πρὸς τε 5 τὴν ἄλλην πολιτείαν καὶ τὴν περὶ τὰ ναυτικά, ἀφ' ἧς ἔθαλαττοκράτησε πολὺν χρόνον καὶ τὰ ληστήρια καθεῖλε καὶ Ῥωμαίοις ἐγένετο φίλη καὶ τῶν βασιλέων τοῖς φιλορωμαίοις τε καὶ φιλέλλησιν· ἀφ' ὧν αὐτόνομός τε διετέλεσε καὶ πολλοῖς ἀναθήμασιν ἔκοσμήθη, ἃ κείται τὰ μὲν πλείστα ἐν τῷ Διονυσίῳ 10

1. ἔωθινοῦ ἀκρωτηρίου: sc. of the island of Rhodes.

2. λιμέσι: of its two harbours, which were contiguous to one another, facing east, the northern became in the time of the Knights of Rhodes the Harbour of the Galleys, the southern the Harbour of Commerce.

6. τὴν περὶ τὰ ναυτικά: the mercantile law of Rhodes was adopted by Rome, and probably much of the naval law of the present time is derived from it: Torr, *Rhodes in Ancient Times*, p. 52.

7. τὰ ληστήρια καθεῖλε: 'Rhodes undertook to clear the sea of pirates, as the Athenians had done, but in the siege of Demetrius we still hear of the "arch-pirate" as a sort of recognized authority. It is more likely that the Rhodians compelled these corsairs, who always abounded about the southern coast of Asia Minor and in Crete, to come to terms with them, so as not to molest any ship trading under their flag.' Mahaffy, *Greek Life and Thought*, p. 332.

καὶ τῷ γυμνασίῳ, ἄλλα δ' ἐν ἄλλοις τόποις. ἄριστα δὲ ὁ τε τοῦ Ἥλιου κολοσσός, ὃν φησιν ὁ ποιήσας τὸ ἱαμβεῖον ὅτι

The Colossus.

ἐπτάκις δέκα

Χάρης ἐποίει πηχέων ὁ Λίνδιος.

5 κείται δὲ νῦν ὑπὸ σεισμοῦ πεσὼν περικλασθεὶς ἀπὸ τῶν γυνά-  
των· οὐκ ἀνέστησαν δ' αὐτὸν κατὰ τι λόγιον. τοῦτό τε δὴ τῶν  
ἀναθημάτων κρᾶτιστον (τῶν γοῦν ἐπτὰ θεαμάτων ὁμολογεῖται)  
καὶ αἱ τοῦ Πρωτογένους γραφαί, ὅ τε Ἰάλυσος καὶ ὁ Σάτυρος  
παρεστῶς στύλῳ. ἐπὶ δὲ τῷ στύλῳ πέρδιξ ἐφειστήκει, πρὸς ἧν  
10 οὕτως ἐκεχήμεσαν ὡς ἕοικεν οἱ ἄνθρωποι νεωστὶ ἀνακειμένου  
τοῦ πίνακος, ὥστ' ἐκείνου ἐθαύμαζον, ὁ δὲ Σάτυρος παρεωρᾶτο  
καίτοι σφόδρα κατωρθωμένος· ἐξέπληττον δ' ἔτι μᾶλλον οἱ  
περδικοτρόφοι κομίζοντες τοὺς τιθασοὺς καὶ τιθέντες κατα-  
τικρύν· ἐφθέγγοντο γὰρ πρὸς τὴν γραφὴν οἱ πέρδικες καὶ ὠχλαγώ-  
15 γουν. ὀρών δὲ ὁ Πρωτογένης τὸ ἔργον πάρεργον γεγυγὸς  
ἐδεήθη τῶν τοῦ τεμένους προεστώτων ἐπιτρέψαι παρελθόντα  
ἐξαλείψαι τὸν ὄρνιν καὶ ἐποίησε. δημοκηδεῖς δ' εἰσὶν οἱ  
'Ρόδιοι καίπερ οὐ δημοκρατούμενοι, συνέχειν δ' ὅμως βουλόμενοι  
20 τὸ τῶν πενήτων πλῆθος. σιταρκείται δὴ ὁ δῆμος καὶ οἱ εὐποροί  
τοὺς ἐνδεεῖς ὑπολαμβάνουσιν ἔθει τινὶ πατρίῳ, λειτουργίαι τέ  
τινὲς εἰσὶν ὀψωνιασμοῦ, ὥσθ' ἅμα τὸν τε πένητα ἔχειν τὴν  
διατροφὴν καὶ τὴν πόλιν τῶν χρεῖων μὴ καθυστερεῖν καὶ  
μάλιστα πρὸς τὰς ναυστολίαις. τῶν δὲ ναυστάθμων τινὰ καὶ  
κρυπτὰ ἦν καὶ ἀπόρρητα τοῖς πολλοῖς, τῷ δὲ κατοπτεύσαντι ἡ

The Satyr of Protogenes.

Benefactions to the poor.

The Docks.

4. Χάρης: this artist, who flourished at the beginning of the third century B. C., was the chief founder of the Rhodian school of sculpture. Among the works that have come down to us, the Laocoon and the Toro Farnese belong to that school.

8. Πρωτογένους: this painter flourished about 332 to 300 B. C. His Ialysus was afterwards taken to Rome, where Pliny saw it; *H. N.* 35. 102.

14. ὠχλαγῶν: 'attracted a multitude of people.'

19. σιταρκείται: 'is supplied with provisions'; the general reading, which Meineke retains, is *σιταρχεῖται*, but *σιταρχεῖν* would mean 'to hold the office of *σιτάρχης*, or commissary-general'; this confusion of forms is found elsewhere; see Liddell and Scott, s. v. *σιταρκέω*.

21. ὀψωνιασμοῦ: e conj. Kramer; MSS. and Meineke *ὀψωνιαζόμενοι*.

παρελθόντι εἶσω θάνατος ὄριστο ἢ ζημία. κἀνταῦθα δὲ ὥσπερ ἐν Μασσαλία καὶ Κυζίκῳ τὰ περὶ τοὺς ἀρχιτέκτονας καὶ τὰς ὀργανοποιίας καὶ θησαυροὺς ὄπλων τε καὶ τῶν ἄλλων ἐσπούδασται διαφερόντως, καὶ ἔτι γε τῶν παρ' ἄλλοις μᾶλλον.

NO. 66.—STORY ILLUSTRATING THE FONDNESS OF THE GREEKS FOR FISH.

(XIV. 2. 21.)

To the Greek palate fish was the greatest of delicacies. Thus Plutarch says (*Mor.* 667 F), πολλῶν ὄντων ὄψων ἐκνείκηκεν ὁ ἰχθύς μόνον ἢ μάλιστα γὰρ ὄψων καλεῖσθαι· καὶ γὰρ ὄψοφάγους καὶ φιλόψους λέγομεν οὐχὶ τοὺς βοείους χαίροντας, ἀλλὰ τοὺς περὶ τὴν ἰχθυοπωλίαν ἀναδιδόντας ἐκάστοτε, καὶ τοῦ κώδωνος ὀξέως ἀκούοντας. It was in this way that the word ὄψων came to be used simply for 'fish,' as it is in this passage, and elsewhere in Strabo, e. g. 3. 2. 6 οὐκ ὀλίγη ἐκ τῶν ὄψων ταριχεία, and 17. 2. 5 μηδὲν ἀνατρέχειν ὄψων εἰς τὸν Νεῖλον. Hence the diminutive ὄψάριον, which bears this sense in the N. T. (John 21. 10), has become, in the form ψάρι, the regular word for 'fish' in Modern Greek.

21. Εἴτ' Ἰασὸς ἐπὶ νήσῳ κέῖται προσκειμένη τῇ ἠπείρῳ· ἔχει δὲ λιμένα, καὶ τὸ πλεῖστον τοῦ βίου τοῖς ἐνθάδε ἐκ θαλάττης· εὐοψεῖ γὰρ χῶραν τ' ἔχει παράλυπρον. καὶ δὴ καὶ διηγῆματα τοιαῦτα πλάττουσιν εἰς αὐτὴν· κιθαρωδοῦ γὰρ ἐπιδεικνυμένου τέως μὲν ἀκροᾶσθαι πάντας· ὡς δ' ὁ κώδων ὁ κατὰ τὴν ὄψοπωλίαν ἐψόφησε, καταλιπόντας ἀπελθεῖν ἐπὶ τὸ ὄψων πλὴν ἐνὸς 10  
δυσκώφον· τὸν οὖν κιθαρωδὸν προσιόντα εἰπεῖν ὅτι, ὦ ἄνθρωπε

Fish versus music.

'Faithful only he.'

2. ἐν Μασσαλία καὶ Κυζίκῳ: for Massilia cp. 4. 1. 5 εἰσὶ δὲ καὶ νεώσοικοι παρ' αὐτοῖς καὶ ὀπλοθήκη· πρότερον δὲ καὶ πλοίων εὐπορία καὶ ὄπλων καὶ ὀργάνων τῶν τε πρὸς τὰς ναυτιλίας χρησίμων καὶ τῶν πρὸς πολιρκίας: for Cyzicus, 12. 8. 11 τρεῖς ἀρχιτέκτονας τοὺς ἐπιμελουμέ-

vous οἰκοδομημάτων τε δημοσίων καὶ ὀργάνων, τρεῖς δὲ καὶ θησαυροὺς κέκτηται, τὸν μὲν ὄπλων, τὸν δ' ὀργάνων, τὸν δὲ σίτου.

ἀρχιτέκτονας: 'chief commissioners of works.'

8. ἐπιδεικνυμένου: 'giving a recital.'



πολλήν σοι χάριω οἶδα τῆς πρὸς με τιμῆς καὶ φιλομουσίας· οἱ μὲν γὰρ ἄλλοι ἅμα τῷ κώδωνος ἀκούσαι ἀπίοντες οἴχονται. ὁ δὲ, τί λέγεις; ἔφη, ἦδη γὰρ ὁ κώδων ἐψόφηκεν; εἰπόντος δὲ, εὖ σοι εἶη, ἔφη καὶ ἀναστὰς ἀπήλθε καὶ αὐτός.

## NO. 67.—TARSUS AND ITS SCHOOLS.

(XIV. 5. 12, 13.)

5 12. Ἡ δὲ Ταρσὸς κείται μὲν ἐν πεδίῳ κτίσμα δ' ἐστὶ τῶν The  
μετὰ Τριπτολέμου πλανηθέντων Ἀργείων κατὰ ζήτησιν Ἰοῦς. (Cydnus at Tarsus.)  
διαρρεῖ δ' αὐτὴν μέσσην ὁ Κύδωνος παρ' αὐτὸ τὸ γυμνάσιον τῶν  
ρέων· ἅτε δὲ τῆς πηγῆς οὐ πολὺ ἄπωθεν οὔσης, καὶ τοῦ ρείθρου  
διὰ φάραγγος βαθείας ἰόντος, εἴτ' εὐθὺς εἰς τὴν πόλιν ἐκπίπ-  
10 τοντος, ψυχρὸν τε καὶ τραχὺ τὸ ρεῦμά ἐστιν, ὅθεν καὶ τοῖς  
παχυνευροῦσι ροῖζομένοις καὶ κτήνεσι καὶ ἀνθρώποις ἐπικουρεῖ.

13. Τοσαύτη δὲ τοῖς ἐνθάδε ἀνθρώποις σπουδὴ πρὸς τε φιλο- Famous schools of philosophy.  
σοφίαν καὶ τὴν ἄλλην παιδείαν ἐγκύκλιον ἅπασαν γέγονεν ὥσθ'  
ὑπερβέβληται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἴ τινα ἄλλον  
15 τόπον δυνατὸν εἰπεῖν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ φιλοσόφων

7. διαρρεῖ δ' αὐτὴν: the Cydnus has now changed its course, and does not pass through the town, but flows half-a-mile to the eastward of it.

8. τῆς πηγῆς: Strabo's account is confirmed by Th. Kotschy, the only traveller who seems to have visited the fountain of the Cydnus; his narrative is given from his manuscript by Ritter, *Erdkunde*, vol. 19, pp. 190 foll. The river rises about 30 miles to the NW. of Tarsus, not far from the village of Nemrun, and its source is surrounded by an amphitheatre of rocks, 2,000 feet in height. The stream, which is 50 feet broad, plunges at once in

a lofty cascade into a pool 12 feet deep, and when it emerges from this it does not admit of wading. The ravine which it traverses between this point and Tarsus is described as impassable.

10. ψυχρὸν τε: the dangerous illness which Alexander the Great contracted by bathing in its chilling waters (Plutarch, *Alex.* 19) is well known.

11. παχυνευροῦσι: 'suffering from swollen sinews.' Pliny (*H. N.* 31. 8) says, 'Cydnus Ciliciae amnis podagricis medetur.'

ροῖζομένοις: 'when plunged into the water'; ροῖζω ἵππον is 'to ride a horse into the water.'

γεγόνασι. διαφέρει δὲ τοσοῦτον ὅτι ἐνταῦθα μὲν οἱ φιλομα-  
 θοῦντες ἐπιχώριοι πάντες εἰσὶ, ξένοι δ' οὐκ ἐπιδημοῦσι ῥαδίως·  
 οὐδ' αὐτοὶ οὔτοι μένουσιν αὐτόθι, ἀλλὰ καὶ τελειοῦνται ἐκδημή-  
 σαυτες καὶ τελειωθέντες ξενιτεύουσιν ἠδέως, κατέρχονται δ'  
 ὀλίγοι. ταῖς δ' ἄλλαις πόλεσιν ἅς ἀρτίως εἶπον πλὴν Ἰαλεξάν- 5  
 δρείας συμβαίνει τὰναντία· φοιτῶσι γὰρ εἰς αὐτὰς πολλοὶ καὶ  
 διατρίβουσιν αὐτόθι ἄσμενοι, τῶν δ' ἐπιχωρίων οὐ πολλοὺς οὔτ'  
 ἂν ἔξω φοιτῶντας ἴδοις κατὰ φιλομάθειαν, οὔτ' αὐτόθι περὶ  
 τοῦτο σπουδάζοντας· Ἰαλεξανδρεῦσι δ' ἀμφοτέρα συμβαίνει·  
 καὶ γὰρ δέχονται πολλοὺς τῶν ξένων καὶ ἐκπέμπουσι τῶν ἰδίων 10  
 οὐκ ὀλίγους. καὶ εἰσὶ σχολαὶ παρ' αὐτοῖς παντοδαπαὶ τῶν περὶ  
 λόγους τεχνῶν, καὶ τᾶλλα δ' εὐανδρεῖ καὶ πλείστον δύναται τὸν  
 τῆς μητροπόλεως ἐπέχουσα λόγον.

3. τελειοῦνται: 'complete their course.'

11. καὶ εἰσὶ: the transition here is somewhat careless, for at first

sight the Alexandrians seem to be referred to; but there is no need, with Meineke, to suppose that some words have dropped out.

## BOOK XV.

### *INDIA.*



NO. 68.—BOUNDARIES, RIVERS, AND PRODUCTS OF INDIA.

(XV. 1. 11, 13, 14.)

STRABO'S information about India—in fact, almost every thing that was known by the Greeks and Romans about that country—was derived from two sources; (1) the narratives of Nearchus, Aristobulus, Onesicritus, and other companions of Alexander on his eastern expedition; (2) the work of Megasthenes, who was sent by Seleucus Nicator as ambassador to Chandragupta (the Sandrocottus of Strabo, 2. 1. 9, &c.) at Pataliputra (Palibothra) on the Ganges, which at that time was the capital of an important empire. A marked distinction must be drawn between the facts communicated by the one or the other of these. The companions of Alexander were military men and good observers, but unscientific in their views and limited in their area of investigation; while Megasthenes was well acquainted with all the northern part of the country, and paid attention to the manners, customs, and mode of life of the natives, to their religion, castes, and similar peculiarities. He wrote early in the third century B. C., and it may be regarded as an extraordinary piece of good fortune, that an account of India at this period, given by an intelligent European who had exceptional opportunities of observation, should have been preserved for us.

Boundaries  
of India.

11. Τὴν Ἰνδικὴν περιώρικεν ἀπὸ μὲν τῶν ἄρκτων τοῦ Ταύρου τὰ ἔσχατα ἀπὸ τῆς Ἀριανῆς μέχρι τῆς ἐφάσ θαλάττης, ἅπερ οἱ ἐπιχώριοι κατὰ μέρος Παροπάμισόν τε καὶ Ἡμωδὸν καὶ Ἰμαου καὶ ἄλλα ὀνομάζουσι, Μακεδόνες δὲ Καύκασον· ἀπὸ δὲ τῆς ἐσπέρας ὁ Ἰνδὸς ποταμός· τὸ δὲ νότιον καὶ τὸ προσεφθον πλευ- 5 ρόν, πολλὸ μείζω τῶν ἐτέρων ὄντα, προπέπτωκεν εἰς τὸ Ἀτλαντικὸν πέλαγος, καὶ γίνεται ῥομβοειδὲς τὸ τῆς χώρας σχῆμα τῶν μειζόνων πλευρῶν ἑκατέρου πλεουεκτοῦντος παρὰ τὸ ἀπεναντίον πλευρὸν καὶ τρισχιλίους σταδίοις, ὅσων ἐστὶ τὸ κοινὸν ἄκρον τῆς τε ἑωθιῆς παραλίας καὶ τῆς μεσημβριῆς, ἔξω προπέπτωκός ἐξ 10 ἴσης ἐφ' ἑκάτερον παρὰ τὴν ἄλλην γῆνα.

Rivers :

13. Ἄπασα δ' ἐστὶ κατάρρητος ποταμοῖς ἢ Ἰνδικῇ, τοῖς μὲν εἰς δύο τοὺς μεγίστους συρρηγνυμένοις τὸν τε Ἰνδὸν καὶ τὸν Γάγγην, τοῖς δὲ κατ' ἴδια στόματα ἐκδιδοῦσιν εἰς τὴν θάλατταν ἅπαντες δ' ἀπὸ τοῦ Καυκάσου τὴν ἀρχὴν ἔχουσι καὶ φέρονται 15 μὲν ἐπὶ τὴν μεσημβρίαν τὸ πρῶτον, εἶθ' οἱ μὲν μένουσιν ἐπὶ τῆς αὐτῆς φορᾶς καὶ μάλιστα οἱ εἰς τὸν Ἰνδὸν συμβάλλοντες, οἱ δ' ἐπιστρέφονται πρὸς ἔω, καθάπερ καὶ ὁ Γάγγης ποταμός. οὗτος μὲν οὖν καταβάς ἐκ τῆς ὄρεινῆς, ἐπειδὴν ἀψηται τῶν πεδίων

Ganges.

1. τοῦ Ταύρου : the name is here used in the same extended sense as in 11. 1. 2, No. 50, where it means the chain that separates northern from southern Asia.

3. Ἡμωδὸν καὶ Ἰμαου : these names, which were applied to distinct parts of the Himalaya, are only different forms of the same name Haimavata, Hemota, 'snowy'; Kiepert, *Lehrbuch*, p. 33.

5. τὸ δὲ νότιον : see the Map of the World according to Strabo, p. 55.

6. τὸ Ἀτλαντικὸν πέλαγος : Strabo and other writers use this as equivalent to the old name Oceanus, for the space of sea which was regarded as encircling the earth : cp. 1. 2. 26 σύρρους ἢ πᾶσα Ἀτλαντικὴ θά-

λασσα, καὶ μάλιστα ἢ κατὰ μεσημβρίαν.

7. ῥομβοειδὲς : 'lozenge-shaped.'

9. τὸ κοινὸν ἄκρον : this is the land of the Coniaci or Coliaci (see Map), which according to Strabo's view represented Cape Comorin.

12. Ἄπασα : from this, and what Strabo has said just before about the shape of the country, it is clear that he knew hardly anything about the peninsula of Southern India.

13. εἰς δύο τοὺς μεγίστους συρρηγνυμένοις : 'flowing into the two largest rivers'; cp. Herod. 1. 80 ποταμοὶ καὶ ἄλλοι καὶ ἄλλοι συρρηγνύσι εἰς τὸν μέγιστον.

15. τοῦ Καυκάσου : the name is here employed according to the Macedonian usage mentioned above.

- ἐπιστρέψας πρὸς ἕω καὶ ῥυεῖς παρὰ τὰ Παλίβοθρα μεγίστην πόλιν πρόεισιν ἐπὶ τὴν ταύτη θάλατταν καὶ μίαν ἐκβολὴν ποιεῖται, μέγιστος ὦν τῶν κατὰ τὴν Ἰνδικὴν ποταμῶν· ὁ δὲ Ἰνδὸς δυσι στόμασιν εἰς τὴν μεσημβρινὴν ἐκπίπτει θάλατταν, Indus.
- 5 ἐμπεριλαμβάνων τὴν Παταληνὴν καλουμένην χώραν παραπλησίαν τῷ κατ' Αἴγυπτον Δέλτα. ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσοῦτων ποταμῶν καὶ ἐκ τῶν ἑτησίων, ὡς Ἐρατοσθένης φησί, βρέχεται τοῖς θερινοῖς ὄμβροις ἢ Ἰνδική, καὶ λιμνάζει τὰ πεδία· ἐν μὲν οὖν τούτοις τοῖς ὄμβροις λίνον σπεύρεται καὶ Products.
- 10 κέγχρος, πρὸς τούτοις σήσαμον ὄρυζα βόσμορον· τοῖς δὲ χειμερινοῖς καιροῖς πυροὶ κριθαὶ ὄσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἄπειροι. σχεδὸν δέ τι τοῖς ἐν Αἰθιοπία καὶ κατ' Αἴγυπτον ζῳίσι τὰ αὐτὰ φύεται καὶ ἐν τῇ Ἰνδικῇ, καὶ τῶν ἐν τοῖς ποταμοῖς πλὴν ἵππου ποταμίου τὰ ἄλλα φέρουσι καὶ οἱ
- 15 Ἰνδικοί· Ὀνησίκριτος δὲ καὶ τοὺς ἵππους γίνεσθαι φησι. τῶν Natives. ὁ ἀνθρώπων οἱ μὲν μεσημβρινοὶ τοῖς Αἰθίοσιν εἰσιν ὅμοιοι κατὰ

1. Παλίβοθρα: near the site of the modern Patna. It is described in § 36 as situated at the junction of the Ganges and the Erannoboas, and forming a parallelogram 80 stades in length by 15 in breadth, surrounded by a palisade looped for shooting through.

2. μίαν ἐκβολὴν: no stronger proof than this could be given that no Greeks had been further E. than Palibothra: see Bunbury, *Hist. of Anc. Geogr.* 2. p. 307.

4. δυσι στόμασιν: this is correct, as might be expected, since Alexander spent some time at Patala, the modern Hyderabad, near the head of the delta of the Indus, from which city the district called Patalene received its name. The channel of what at that time was the eastern branch of the river is now dry, except at the period of inundation; Bunbury, 1. pp. 450, 513.

7. τῶν ἑτησίων: the south-west

monsoon, which brings the rains that continue from June to October.

Ἐρατοσθένης: though Eratosthenes is quoted, Megasthenes was no doubt the author of the statement; Lassen, *Ind. Alterthumskunde*, 2. p. 675, note 5.

9. λίνον σπεύρεται: what is here said about the two seasons of harvest and the products of each is correct, except that flax is not grown in the summer season: what βόσμορον was is not known: Lassen, 2. pp. 675, 676 note.

13. ζῳίσι; this word is not in the MSS., but requires to be supplied, as Kramer suggests; Meineke leaves a lacuna.

14. ἵππου ποταμίου: this was formerly common in Egypt, though it is now rarely seen as low as the second cataract; Herod. 2. 71 and Rawlinson's note.

16. κατὰ τὴν χροίαν: the hill-tribes of Central India are negroid in their physical characteristics, and



τὴν χροιάν, κατὰ δὲ τὴν ὄψιν καὶ τὴν τρίχωσιν τοῖς ἄλλοις (οὐδὲ γὰρ οὐλοτριχοῦσι διὰ τὴν ὑγρότητα τοῦ ἀέρος), οἱ δὲ βόρειοι τοῖς Αἰγυπτίοις.

Taprobane  
(Ceylon).

14. Τὴν δὲ Ταπροβάνην πελαγίαν εἶναι φασι νῆσον ἀπέχουσαν τῶν νοτιωτάτων τῆς Ἰνδικῆς τῶν κατὰ τοὺς Κωνιακοὺς πρὸς 5 μεσημβρίαν ἡμερῶν ἑπτὰ πλοῦν, μήκος μὲν ὡς πεντακισχιλίων σταδίων ἐπὶ τὴν Αἰθιοπίαν ἔχειν δὲ καὶ ἐλέφαντας.

NO. 69.—REMARKABLE TREES.

(XV. 1. 21.)

Banyan  
tree.

21. Πολλὰ γὰρ δὴ δένδρα παράδοξα ἢ Ἰνδικὴ τρέφει, ὧν ἔστι καὶ τὸ κάτω νεύοντας ἔχον τοὺς κλάδους τὰ δὲ φύλλα ἀσπίδος οὐκ ἐλάττω. Ὀνησίκριτος δὲ καὶ περιεργότερον τὰ ἐν 10 τῇ Μουσικανοῦ διεξιῶν, ἃ φησι νοτιώτατα εἶναι τῆς Ἰνδικῆς, διηγεῖται μεγάλα δένδρα τινά, ὧν τοὺς κλάδους αὐξηθέντας ἐπὶ πῆχεις καὶ δώδεκα, ἔπειτα τὴν λοιπὴν αὐξήσιν καταφερῆ λαμβάνειν ὡς ἂν κατακαμπτομένους, ἕως ἂν ἀψωνται τῆς γῆς ἔπειτα κατὰ γῆς διαδοθέντας ῥιζοῦσθαι ὁμοίως ταῖς κατώρυξιν, 15 εἴτ' ἀναδοθέντας στελεχοῦσθαι ἕξ οὗ πάλιν ὁμοίως τῇ αὐξήσει κατακαμφθέντας ἄλλην κατώρυγα ποιεῖν, εἴτ' ἄλλην, καὶ οὕτως ἐφεξῆς, ὥστ' ἀφ' ἑνὸς δένδρου σκιάδιον γίνεσθαι μακρὸν πολυστύλῳ σκηνῇ ὅμοιον. λέγει δὲ καὶ μεγέθη δένδρων ὥστε πέντε ἀνθρώποις δυσπερίληπτα εἶναι τὰ στελέχη. κατὰ δὲ τὸν 20

some of them are black; *Encycl. Brit.*, art. India, by Sir W. W. Hunter, pp. 745, 777.

11. τῇ Μουσικανοῦ: near the lower course of the Indus; its chieftain of that name was conquered and taken prisoner by Alexander; Arrian, *Anab.* 6. 15-17.

νοτιώτατα: Onesicritus, as being one of Alexander's companions, naturally thought so, because this was the southernmost part of the

country that was reached in their expedition.

13. τὴν λοιπὴν αὐξήσιν καταφερῆ λαμβάνειν: 'subsequently grow downward.'

15. κατώρυξιν: 'layers'; the Banyan tree, which is here described, is the *ficus Indica*.

16. στελεχοῦσθαι: 'grow into a stem.'

ὁμοίως τῇ αὐξήσει: 'according as they grow.'

Ἄκεσίην καὶ τὴν συμβολὴν τὴν πρὸς Ἰάρωτιν καὶ Ἀριστό-  
βουλος εἶρηκε περὶ τῶν κατακαμπτομένων ἐχόντων τοὺς  
κλάδους καὶ περὶ τοῦ μεγέθους ὥσθ' ὑφ' ἐνὶ δένδρῳ μεσημβρί-  
ζειν σκιαζομένους ἰππέας πειτήκοντα· οὗτος δὲ τετρακοσίους.

5 λέγει δὲ ὁ Ἀριστόβουλος καὶ ἄλλο δένδρον οὐ μέγα, λοπούς Honey-  
bearing  
trees.  
ἔχον ὡς ὁ κύαμος δεκαδακτύλους τὸ μῆκος πλήρεις μέλιτος, τοὺς  
δὲ φαγόντας οὐ βραδίως σώζεσθαι. ἅπαντας δ' ὑπερβέβληται  
περὶ τοῦ μεγέθους τῶν δένδρων οἱ φήσαντες ἐωρᾶσθαι πέραν  
τοῦ Ἰαρώτιδος δένδρον ποιοῦν σκιὰν ταῖς μεσημβρίαῖς πεντα-  
10 στάδιον. καὶ τῶν ἐριοφόρων δένδρων φησὶν οὗτος τὸ ἄνθος Cotton  
tree.  
ἔχειν πυρήνα· ἐξαιρεθέντος δὲ τούτου ζαίνεσθαι τὸ λοιπὸν  
ὁμοίως ταῖς ἐρέαις.

NO. 70.—CATCHING AND TAMING ELEPHANTS.

(XV. 1. 42.)

At the present day 'the regular mode of catching elephants is by means of a *kheda* or gigantic stockade, into which a wild herd is driven, then starved into submission, and tamed by animals already domesticated. The practice of capturing them in pitfalls is discouraged as cruel and wasteful.' *Encycl. Brit.*, art. India, p. 742. The latter practice is described by Strabo, § 43 *Νέαρχος δὲ καὶ ποδάγρας ἐν ταῖς θήραις τίθεσθαι κατὰ τινὰς συνδρόμους φησί.*

1. Ἄκεσίην: this was one of the rivers of the Punjab.

5. ἄλλο δένδρον οὐ μέγα: *Borassus flabelliformis*, called the palmyra-tree by the English, the fruit of which is 'about as big as a child's head'; the liquor which is extracted from this tree is highly intoxicating: *Eng. Cyclop.*, Nat. Hist., s.v. Borassus. *Tari*, the Hindustani word for this sap, is the original of our 'toddy'; Skeat, *Etym. Lex.*, s.v. Toddy. The sugarcane is mentioned by Strabo in § 20.

10. ἐριοφόρων δένδρων: the cotton-tree or *bombax Malabaricum*, which is also called ἐριοφόρον δένδρον by Theophrastus, *H. P.* 4. 7. 7. The seed-vessel of this, which is here called *πυρήν*, contains the down. This down is now used in India to stuff pillows and beds; *Eng. Cyclop.*, Nat. Hist., s.v. Bombax. Herodotus also (3. 106) mentions tree-wool as found in India, but perhaps what he there refers to is the cotton-plant, which is not related to this tree.

The *kheda*  
or stock-  
ade.

Method of  
taming.

Intelli-  
gence and  
faithfulness  
of ele-  
phants.

42. Θήρα δὲ τῶν θηρίων τούτων τοιάδε. χωρίον ψιλὸν ὄσον τεττάρων ἢ πέντε σταδίων τάφρῳ περιχαράξαντες βαθεῖα γεφυροῦσι τὴν εἴσοδον στενωπῶν γεφύρα· εἶτ' εἰσαφίαισι θηλείας τὰς ἡμερωτάτας τρεῖς ἢ τέτταρας, αὐτοὶ δ' ἐν καλυβίοις κρυπτοῖς ὑποκάθηται λοχῶντες· ἡμέρας μὲν οὖν οὐ 5 προσίασιν οἱ ἄγριοι, νύκτωρ δ' ἐφ' ἕνα ποιοῦνται τὴν εἴσοδον· εἰσιόντων δὲ κλείουσι τὴν εἴσοδον λάθρα, εἶτα τῶν ἡμέρων ἀθλητῶν τοὺς ἀλκιμωτάτους εἰσάγοντες διαμάχονται πρὸς αὐτούς, ἅμα καὶ λιμῶ καταπονοῦντες· ἤδη δὲ καμνόντων οἱ εὐθαρσέστατοι τῶν ἡνιόχων λάθρα καταβαίνοντες ὑποδύνουσιν 10 ἕκαστος τῇ γαστρὶ τοῦ οἰκείου ὀχήματος· ὀρμώμενος δ' ἐνθένδε ὑποδύνει τῷ ἀγρίῳ καὶ σύμποδα δεσμῆ· γενομένου δὲ τούτου κελεύουσι τοῖς τιθασοῖς τύπτειν τοὺς συμποδισθέντας ἕως ἂν πέσωσιν εἰς τὴν γῆν, πεσόντων δ' ὠμοβοῖνοις ἱμάσι προσλαμβάνονται τοὺς ἀχένας αὐτῶν πρὸς τοὺς τῶν τιθασῶν· ἵνα δὲ 15 μὴ σειόμενοι τοὺς ἀναβαίνειν ἐπ' αὐτοὺς ἐπιχειροῦντας ἀποσειώωτο, τοῖς τραχήλοις αὐτῶν ἐμβάλλονται κύκλῳ τομὰς καὶ κατ' αὐτὰς τοὺς ἱμάντας περιτιθέασιν ὥσθ' ὑπ' ἀλγηδόνων εἴκειν τοῖς δεσμοῖς καὶ ἡσυχάζειν· τῶν δ' ἄλόντων ἀπολέξαντες τοὺς πρεσβυτέρους ἢ νεωτέρους τῆς χρείας τοὺς λοιποὺς ἀπάγουσιν 20 εἰς τοὺς σταθμούς, δῆσαντες δὲ τοὺς μὲν πόδας πρὸς ἀλλήλους τοὺς δὲ ἀχένας πρὸς κίονα εὖ πεπηγότα, δαμάζουσι λιμῶ· ἔπειτα χλόη καλάμου καὶ πῶας ἀναλαμβάνουσι· μετὰ δὲ ταῦτα πειθαρχεῖν διδάσκουσι, τοὺς μὲν διὰ λόγου τοὺς δὲ μελισμῶ 25 τινι καὶ τυμπανισμῶ κηλοῦντες· σπάνιοι δ' οἱ δυστιθάσεντοι· 25 φύσει γὰρ διάκεινται πρῶως καὶ ἡμέρως, ὥστ' ἐγγὺς εἶναι λογικῶ ζῶν· οἱ δὲ καὶ ἐξαίμους τοὺς ἡνιόχους ἐν τοῖς ἀγῶσι πεισύντας ἀνελόμενοι σώζουσιν ἐκ τῆς μάχης, τοὺς δὲ ὑποδύντας

8. ἀθλητῶν: 'champion elephants.'

11. ὀχήματος: an animal for riding; cp. Ar. *Pax* 866 ὄχημα κανθάρον: the word is very rarely used absolutely in this sense, as it

is here: Fr. *monture*.

14. προσλαμβάνονται: 'fasten'; mostly used active in this sense.

17. ἐμβάλλονται τομὰς: 'make incisions.'

μεταξὺ τῶν προσθίων ποδῶν ὑπερμαχόμενοι διέσωσαν τῶν δὲ χορτοφόρων καὶ διδασκάλων εἴ τινα παρὰ θυμὸν ἀπέκτειναν, οὕτως ἐπιποθοῦσιν ὥσθ' ὑπ' ἀνίας ἀπέχεσθαι τροφῆς, ἔστι δ' ὅτε καὶ ἀποκαρτερεῖν.

## NO. 71.—THE CASTE-SYSTEM.

(XV. 1. 39-41, 46-49.)

Megasthenes' division of the Indian castes, which is here reported, is given in the same form by Diodorus (2. 40, 41) and by Arrian (*Ind.* 11, 12). It differs, however, in many points from what we know to have been the real classification, and this divergence arises in some cases from misconception on his part, in others from his treating classes, which combined to form a single caste, as if they were separate castes. This will appear from a comparison of the two. According to the primitive system in India there were four castes—(1) priests, (2) warriors, (3) husbandmen, artisans and tradesmen, (4) serfs. Besides these there were numerous impure or mixed castes, which were outside the regular caste-system. Megasthenes enumerates seven castes—(1) philosophers, (2) husbandmen, (3) shepherds and hunters, (4) artisans and tradesmen, (5) warriors, (6) inspectors, (7) counsellors. Thus he does not include the serfs, though this is hardly surprising owing to the low position which they held; his third group, the shepherds and hunters, and in part the fourth, viz. the manufacturers of arms and the shipwrights, belonged to the mixed castes; and his sixth group, that of the inspectors, was not a caste at all. The warriors he has rightly represented as a separate caste. The Brahmans form his first and seventh groups, for they were partly priestly, partly secular; and we know from native sources that, according as they were the one or the other, they performed the duties which are here assigned to the philosophers and the counsellors respectively. The third caste, which comprised the husbandmen, artisans and tradesmen, he has subdivided according to their occupations into two groups, the second and fourth; and the mistake in this instance possesses an element of truth, for the law which forbade members of one caste to transfer themselves to another prevailed also within

the various castes, so that a husbandman could not become an artisan or tradesman. As regards the rules of the caste-system Megasthenes' account is generally accurate. See Lassen, *Indische Alterthumskunde*, vol. 1, pp. 797, 798, 818, 819; vol. 2, pp. 704, 710-712.

The seven  
castes :  
1. Philoso-  
phers.

39. Φησι δὴ [ὁ Μεγασθένης] τὸ τῶν Ἰνδῶν πλῆθος εἰς ἑπτὰ μέρη διηρῆσθαι, καὶ πρώτους μὲν τοὺς φιλοσόφους εἶναι κατὰ τιμὴν, ἐλαχίστους δὲ κατ' ἀριθμὸν· χρῆσθαι δ' αὐτοῖς ἰδίᾳ μὲν ἐκάστῳ τοὺς θύοντας ἢ τοὺς ἐναγίζοντας, κοιῆν δὲ τοὺς βασιλέας κατὰ τὴν μεγάλην λεγομένην σύνοδον, καθ' ἣν τοῦ νέου ἔτους 5 ἅπαντες οἱ φιλόσοφοι τῷ βασιλεῖ συνελθόντες ἐπὶ θύρας ὅ τι ἂν αὐτῶν ἕκαστος συντάξῃ τῶν χρησίμων ἢ τηρήσῃ πρὸς εὐετηρίαν καρπῶν τε καὶ ζώων καὶ περὶ πολιτείας, προσφέρει τοῦτ' εἰς τὸ μέσον· ὅς δ' ἂν τρίς ἐψενσμένος ἄλῳ, νόμος ἐστὶ σιγᾶν διὰ βίον· τὸν δὲ κατορθώσαντα ἄφορον καὶ ἀτελὴ κρίνουσι. 10

2. Hus-  
bandmen.

40. Δεύτερον δὲ μέρος εἶναι τὸ τῶν γεωργῶν, οἱ πλεῖστοι τέ εἰσι καὶ ἐπιεικέστατοι ἀστρατεία καὶ ἀδεία τοῦ ἐργάζεσθαι, πόλει μὴ προσιόντες μῆδ' ἄλλη χρεῖα μῆδ' ὀχλήσει κοιῆν· πολλάκις γοῦν ἐν τῷ αὐτῷ χρόνῳ καὶ τόπῳ τοῖς μὲν παρατε- 15 τάχθαι συμβαίνει καὶ διακινδυνεύει πρὸς τοὺς πολεμίους, οἱ δ' ἀροῦσιν ἢ σκάπτουσιν ἀκινδύνως, προμάχους ἔχοντες ἐκείνους.

4. ἐναγίζοντας : 'making offerings to the dead.'

6. ὅ τι ἂν : 'whatever useful plans each may have drawn up, or whatever useful observations he may have made.' Forecasting the weather, with a view to make adequate provision against a coming deficiency, formed a special duty of the Brahmins. This was, no doubt, the chief reason why they were bound to keep silence afterwards, in case of their prognostications being repeatedly falsified by the result.

13. μῆδ' ἄλλη χρεῖα : προσιόντες, which governs this, must here be taken in the sense of 'betaking themselves to.'

16. ἀκινδύνως : we learn further from Diodorus (2, 36, 6, 7) that in war the contending forces were bound to respect the agriculturists : παρὰ μὲν γὰρ τοῖς ἄλλοις ἀνθρώποις οἱ πολέμιοι καταφθείροντες τὴν χώραν ἀγεώργητον κατασκευάζουσι, παρὰ δὲ τούτοις τῶν γεωργῶν ἱερῶν καὶ ἀσύλων ἐωμένων οἱ πλησίον τῶν παρατάξεων γεωργοῦντες ἀνεπαίσθητοι τῶν κινδύνων εἰσίν. ἀμφότεροι γὰρ οἱ πολεμοῦντες ἀλλήλους μὲν ἀποκτείνουσιν ἐν ταῖς μάχαις, τοὺς δὲ περὶ τὴν γεωργίαν ὄντας ἐῶσιν ἀβλαβεῖς, ὡς κοινοὺς ὄντας ἀπάντων εὐεργέτας, τὰς τε χώρας τῶν ἀντιπολεμουμένων οὐτ' ἐμπυρίζουσιν οὔτε δεινδρομοῦσιν. Cp. Arrian, *Ind.* II. 9, 10.



ἔστι δ' ἡ χώρα βασιλικὴ πᾶσα· μισθοῦ δ' αὐτὴν ἐπὶ τετάρταις ἐργάζονται τῶν καρπῶν.

41. Τρίτον τὸ τῶν ποιμένων καὶ θηρευτῶν, οἷς μόνοις ἕξεισι 3. Shep-  
 θηρεύειν καὶ θρεμματοτροφεῖν ὧνιά τε παρέχειν καὶ μισθοῦ herds and  
 5 ζεύγη· ἀντὶ δὲ τοῦ τὴν γῆν ἐλευθεροῦν θηρίων καὶ τῶν σπερ- hunters.  
 μολόγων ὀρνέων μετροῦνται παρὰ τοῦ βασιλέως σῖτοι, πλάνητα  
 καὶ σκηνίτην νεμόμενοι βίον. Ἴππον δὲ καὶ ἐλέφαντα τρέφειν  
 οὐκ ἕξεισιν ἰδιώτῃ· βασιλικὸν δ' ἐκάτερον νευόμισται τὸ κτήμα,  
 καὶ εἰσὶν αὐτῶν ἐπιμεληταί.

10 46. Μετὰ τοὺς θηρευτὰς καὶ τοὺς ποιμένας τέταρτόν φησιν 4. Artisans  
 εἶναι μέρος τοὺς ἐργαζομένους τὰς τέχνας καὶ τοὺς καπηλικούς and trades-  
 καὶ οἷς ἀπὸ τοῦ σώματος ἡ ἐργασία· ὧν οἱ μὲν φόρον τελοῦσι men.  
 καὶ λειτουργίας παρέχονται τακτάς, τοῖς δ' ὄπλοποιοῖς καὶ  
 ναυπηγοῖς μισθοὶ καὶ τροφαὶ παρὰ βασιλέως ἕκκεινται· μόνω  
 15 γὰρ ἐργάζονται· παρέχει δὲ τὰ μὲν ὄπλα τοῖς στρατιώταις ὁ  
 στρατοφύλαξ, τὰς δὲ ναῦς μισθοῦ τοῖς πλέουσιν ὁ ναύαρχος  
 καὶ τοῖς ἐμπόροις.

47. Πέμπτον δ' ἐστὶ τὸ τῶν πολεμιστῶν, οἷς τὸν ἄλλον 5. Warriors.  
 χρόνον ἐν σχολῇ καὶ πότοις ὁ βίος ἐστὶν ἐκ τοῦ βασιλικοῦ  
 20 δαιτωμένοις, ὥστε τὰς ἐξόδους ὕται ἢ χρεία ταχέως ποιεῖσθαι,  
 πλὴν τῶν σωματῶν μηδὲν ἄλλο κομίζοντας παρ' ἑαυτῶν.

48. Ἐκτοὶ δ' εἰσὶν οἱ ἔφοροι· τούτοις δ' ἐποπτεύειν δέδοται 6. Inspec-  
 tors.

1. μισθοῦ: i.e. they rented the land, and in addition paid a fourth part of the produce. This is shown to be the meaning by the corresponding statement of Diodorus, 2. 40. 5: τῆς δὲ χώρας μισθοὺς τελοῦσι τῷ βασιλεῖ ... χωρὶς δὲ τῆς μισθώσεως τετάρτην εἰς τὸ βασιλικὸν τελοῦσι.

ἐπὶ τετάρταις: sub. μόραις; 'on condition of paying a fourth part.' This was a much larger proportion than what is contemplated in the ancient Indian codes of law. In them, also, the right of private property is recognized, so that in the earlier period at all

events the land was not regarded as belonging by right to the king. Lassen, 2. p. 721.

4. ὧνιά τε... ζεύγη: 'to sell or hire out cattle for draught.'

13. τοῖς δ' ὄπλοποιοῖς καὶ ναυπηγοῖς: these, as has been mentioned in the introductory notice, really belonged to the mixed castes.

19. τοῦ βασιλικοῦ: 'the royal treasury'; cp. τὸ κοινόν, τὸ δημόσιον.

22. οἱ ἔφοροι: these were not a caste, but what is said of them in this passage is corroborated by the ancient codes; only it is stated there

τὰ πραττόμενα καὶ ἀναγγέλλειν λάθρα τῷ βασιλεῖ συναρ-  
γούσιν ποιουμένοις τὰς ἐταίρας, τοῖς μὲν ἐν τῇ πόλει τὰς ἐν  
τῇ πόλει τοῖς δὲ ἐν στρατοπέδῳ τὰς αὐτόθι· καθίστανται δ' οἱ  
ἄριστοι καὶ πιστότατοι.

7. Coun-  
sellors.

Strict  
separation  
of castes.

49. Ἐβδομοὶ δ' οἱ σύμβουλοι καὶ σύνεδροι τοῦ βασιλέως, ἐξ 5  
ᾧν τὰ ἀρχεῖα καὶ δικαστήρια καὶ ἡ διοίκησις τῶν ὅλων. οὐκ  
ἔστι δ' οὔτε γαμεῖν ἐξ ἄλλου γένους οὔτ' ἐπιτήδευμα οὔτ'  
ἐργασίαν μεταλαμβάνειν ἄλλην ἐξ ἄλλης, οὐδὲ πλείους μετα-  
χειρίζεσθαι τὸν αὐτὸν πλὴν εἰ τῶν φιλοσόφων τις εἴη· ἐᾶσθαι  
γὰρ τοῦτον δι' ἀρετήν.

10

NO. 72.—THE OFFICIAL ADMINISTRATION.

(XV. 1. 50-52.)

The description here given of the official system of the Indians, numerous details of which are confirmed by the ancient Hindoo codes of law, gives evidence of an elaborate organization; and certain features of it, such as the provision made for foreigners, and for the maintenance and measurement of the roads, point to a highly developed civilization. The various functions of the administration were divided between three departments—(1) the superintendents of public works, (2) the superintendents of the city (3) the superintendents of the war department. The first-named of these, the *ἀγορανόμοι*—a title which is used elsewhere in Greek to represent the Latin 'aedilis'—superintended the river-courses and the storage of water; acted as overseers of the hunting class, and of the artificers in the country districts; collected the land-tax and maintained the roads. The two other departments were even more minutely subdivided, being composed respectively of six boards, each of which had five members. The superintendents of the city,

that there were two sorts of inspectors—the higher, who watched the proceedings of the local officials, and the lower, who were government spies: Lassen, 2. p. 712. The former of these two classes is referred

to in the present passage, where it is said that men of worth were chosen for the office.

8. ἐξ ἄλλης: 'in place of another.'

the ἀστυνόμοι, comprised (a) the inspectors of handicrafts, (b) the superintendents of resident foreigners, (c) the registrars of births and deaths, (d) the commissioners of the retail trade, (e) the inspectors of manufactured goods, (f) the collectors of taxes on articles sold. These thirty officers, besides their separate functions, also formed a council for purposes of general administration, and for the maintenance of public buildings and institutions. Finally, the six boards into which the superintendents of the war department, οἱ ἐπὶ τῶν στρατιωτῶν, were divided, had the administration of the several branches of the service—the naval force, the commissariat, the infantry, the cavalry, the chariots, and the elephants. It will be perceived from the details of the system, what careful provision was made for employing all classes, even the wild nomad tribes, who were occupied in keeping in check the wild beasts; for encouraging communication and trade, and preventing unfair dealing; for securing the food supply, and guarding the community against dangers arising either from natural causes or from the attacks of enemies; above all, for guaranteeing the exchequer against any deficiency.

50. Τῶν δ' ἀρχόντων οἱ μὲν εἰσιν ἀγορανόμοι οἱ δ' ἀστυνόμοι οἱ δ' ἐπὶ τῶν στρατιωτῶν· ὧν οἱ μὲν ποταμοὺς ἐξεργάζονται καὶ ἀναμετροῦσι τὴν γῆν ὡς ἐν Αἰγύπτῳ, καὶ τὰς κλειστὰς διώρυγας, ἀφ' ὧν εἰς τὰς ὀχετείας ταμιεύεται τὸ ὕδωρ, ἐπισκοποῦσιν ὅπως ἐξ ἴσης πᾶσιν ἢ τῶν ὑδάτων παρέιη χρήσις. οἱ δ' αὐτοὶ καὶ τῶν θηρευτῶν ἐπιμελοῦνται καὶ τιμῆς καὶ

Superintendents of Public Works; their functions.

2. ἐξεργάζονται: 'keep in good order.'

3. ἀναμετροῦσι τὴν γῆν: this was rendered necessary by the inundations, which, as we have already seen (15. 1. 13, No. 68), were produced by the monsoon rains; these destroyed the landmarks and boundaries of properties, as the rising of the Nile did in Egypt. The ancient laws contain minute directions for determining the limits, and settling the suits that arose from this cause: Lassen, 2. p. 716.

τὰς κλειστὰς διώρυγας: these served the same purpose in the level country of the Ganges valley, with which Megasthenes was acquainted, as the vast tanks for storing water, which are still found in the Deccan: Lassen, *ibid.*

6. τῶν θηρευτῶν: these, together with the shepherds, formed Megasthenes' third caste; see 15. 1. 41, No. 71, where it is mentioned that they were in the pay of the king. This accounts for their being under the supervision of the ἀγορανόμοι.

κολάσεώς εἰσι κύριοι τοῖς ἐπαξίοις· καὶ φορολογοῦσι δὲ καὶ τὰς τέχνας τὰς περὶ τὴν γῆν ἐπιβλέπουσιν ὑλοτόμων τεκτόνων χαλκῶν μεταλλευτῶν· ὁδοποιοῦσι δὲ καὶ κατὰ δέκα στάδια στήλην τιθέασι τὰς ἐκτροπὰς καὶ τὰ διαστήματα δηλοῦσαν.

Superintendents of the city; their six classes.

51. Οἱ δ' ἀστυνόμοι εἰς ἕξ πεντάδας διήρηνται· καὶ οἱ 5  
 μὲν τὰ δημιουργικὰ σκοποῦσιν οἱ δὲ ξενοδοχοῦσιν· καὶ γὰρ καταγωγὰς νέμouσι καὶ τοῖς βίοις παρακολουθοῦσι παρέδρους δόντες, καὶ προπέμπουσιν ἢ αὐτοὺς ἢ τὰ χρήματα τῶν ἀποθανόντων, νοσοῦντων τε ἐπιμελοῦνται καὶ ἀποθανόντας θάπτουσι. τρίτοι δ' εἰσὶν οἱ τὰς γενέσεις καὶ θανάτους 10  
 ἐξετάζουσι πότε καὶ πῶς, τῶν τε φόρων χάριν καὶ ὅπως μὴ ἀφανεῖς εἶεν αἱ κρείττους καὶ χείρους γοναὶ καὶ θάνατοι. τέταρτοι δ' οἱ περὶ τὰς καπηλείας καὶ μεταβολάς, οἷς μέτρων μέλει καὶ τῶν ὠραίων, ὅπως ἀπὸ συσσήμου πωλοῖτο. οὐκ ἔστι δὲ πλείω τὸν αὐτὸν μεταβάλλεσθαι πλὴν εἰ διττοὺς 15  
 ὑποτελοῖη φόρους. πέμπτοι δ' οἱ προεστῶτες τῶν δημιουργουμένων καὶ πωλοῦντες ταῦτ' ἀπὸ συσσήμου, χωρὶς μὲν τὰ καινὰ χωρὶς δὲ τὰ παλαιά· τῷ μιγνύντι δὲ ζημία. ἕκτοι δὲ καὶ ὕστατοι οἱ τὰς δεκάτας ἐκλέγοντες τῶν πωλουμένων· θάνατος

Regulations respecting this class are found in the laws, and also as regards the artificers, the retail dealers and the road-makers: Lassen, 2. pp. 711, 716.

1. φορολογοῦσι: the φόροι were the rent and the fourth part of the produce, which were paid by the husbandmen; see § 40 in the preceding extract.

7. τοῖς βίοις παρακολουθοῦσι: 'keep a careful watch on their behaviour.' The attendants (πόρεδροι), who were assigned to them, were partly advisers, partly spies.

8. προπέμπουσιν: they escort them on their way on leaving, and, in case of their death, forward their possessions to their relations; cp. Diodor. 2. 42. 3 τὰ καταλειφθέντα

χρήματα τοῖς προσήκουσιν ἀποδιδόασιν.

13. μεταβολάς: 'barter.'

14. ἀπὸ συσσήμου: 'by the stamp impressed on weights and measures.' These were not only stamped to prevent cheating, but were tested every six months; Lassen, 2. p. 572.

15. πλείω: 'more than one kind of article'; a separate tax had to be paid for selling each kind.

18. τῷ μιγνύντι; regulations for preventing the indiscriminate sale of old and new articles are found in the codes of law; Lassen, 2. p. 717.

19. τὰς δεκάτας: both in respect of the amount demanded, and of the punishment imposed for defrauding the revenue, greater severity was

δὲ τῷ κλέψαντι τὸ τέλος. ἰδίᾳ μὲν ἕκαστοι ταῦτα, κοινῇ δ' ἐπιμελοῦνται τῶν τε ἰδίων καὶ τῶν πολιτικῶν καὶ τῆς τῶν δημοσίων ἐπισκευῆς, τειχῶν τε καὶ ἀγορᾶς καὶ λιμένων καὶ ἱερῶν.

5 52. Μετὰ δὲ τοὺς ἀστυνόμους τρίτη ἐστὶ συναρχία ἢ περὶ τὸ Superintendents of the war  
στρατιωτικά, καὶ αὕτη ταῖς πευτάσιμ ἐξαχῆ διωρισμένη· ὧν tendents of the war  
τὴν μὲν μετὰ τοῦ ναυάρχου τάττουσι, τὴν δὲ μετὰ τοῦ ἐπὶ τῶν department; their  
βοϊκῶν ζευγῶν, δι' ὧν ὄργανα κομίζεται καὶ τροφή αὐτοῖς τε καὶ six classes.  
κτῆνεσι καὶ τὰ ἄλλα τὰ χρήσιμα τῇ στρατιᾷ. οὗτοι δὲ καὶ  
10 τοὺς διακόνους παρέχουσι, τυμπανιστάς, κωδωνοφόρους, ἔτι δὲ  
καὶ ἵπποκόμους καὶ μηχανοποιούς καὶ τοὺς τούτων ὑπῆρέτας·  
ἐκπέμπουσί τε πρὸς κώδωνα τοὺς χορτολόγους, τιμῇ καὶ κολάσει  
τὸ τάχος κατασκευαζόμενοι καὶ τὴν ἀσφάλειαν. τρίτοι δὲ εἰσιν  
οἱ τῶν πεζῶν ἐπιμελούμενοι· τέταρτοι δ' οἱ τῶν ἵππων· πέμπτοι  
15 δ' ἄρμάτων· ἕκτοι δὲ ἐλεφάντων· βασιλικοὶ τε σταθμοὶ καὶ  
ἵπποις καὶ θηρίοις, βασιλικὸν δὲ καὶ ὄπλοφυλάκιον· παραδίδωσι  
γὰρ ὁ στρατιώτης τὴν τε σκευὴν εἰς τὸ ὄπλοφυλάκιον καὶ τὸν  
ἵππον εἰς τὸν ἵππῶνα καὶ τὸ θηρίον ὁμοίως· χρωῶνται δ' ἀχαλι-  
νώτοις· τὰ δ' ἄρματα ἐν ταῖς ὁδοῖς βόες ἔλκουσιν, οἱ δὲ ἵπποι  
20 ἀπὸ φορβείας ἀγοῖται τοῦ μὴ παρεμπίπρασθαι τὰ σκέλη, μηδὲ  
τὸ πρόθυμον αὐτῶν τὸ ὑπὸ τοῖς ἄρμασιν ἀμβλύνεσθαι. δύο δ'

introduced as time advanced. The early code speaks of a twentieth, and not a tenth, as the amount of the impost, and of a milder punishment than death as being inflicted in cases of cheating: Lassen, 2. p. 717.

2. τῶν τε ἰδίων καὶ τῶν πολιτικῶν: 'both private and public matters.'

3. τειχῶν: this is Kramer's conjecture, followed by Meineke, for τιμῶν of the MSS.; Madvig, perhaps rightly, suggests ῥυμῶν; *Adv. Crit.* 1. p. 562. Vogel (*Philologus*, vol. 39, p. 346) defends τιμῶν in the sense of 'prices,' which would naturally

fall under the administration of the ἀστυνόμοι: but the object here spoken of must admit of repair (ἐπισκευή).

7. μετὰ τοῦ ναυάρχου: the existence of a class of officials to superintend the fleet, which was intended for use on the rivers, proves that ships must have been considerably employed by the Indians in war.

12. πρὸς κώδωνα: 'at the sound of a bell.'

20. παρεμπίπρασθαι: 'puffed from inflammation.'

21. δύο: Lassen tells us (2. p. 720) that originally, instead of there being two fighting men to a chariot,



εἰσὶν ἐπὶ τῷ ἄρματι παραβάται πρὸς τῷ ἡνίοχῳ· ὁ δὲ τοῦ ἐλέφαντος ἡνίοχος τέταρτος, τρεῖς δ' οἱ ἀπ' αὐτοῦ τοξεύοντες.

NO. 73.—MODE OF LIFE OF THE INDIANS.

(XV. 1. 53, 54.)

The facts here mentioned are to a great extent corroborated by what we learn from native sources, and as Megasthenes probably resided for some time in India, there is no reason for mistrusting the pleasing view of Indian life which he has given. Lassen remarks (2. p. 723) that it was under their Mahometan rulers that the Indians lost the virtues of truthfulness and honesty. One repulsive custom which is not introduced in this passage, that of *suttee* or widow-burning, is noticed in § 62: παρά τισι δ' ἀκούειν φησὶν [ὁ Ἄριστόβουλος] καὶ συγκατακαιόμενας τὰς γυναῖκας τοῖς ἀνδράσιν ἀσμένας, τὰς δὲ μὴ ὑπομενούσας ἀδοξεῖν.

53. Εὐτελείς δὲ κατὰ τὴν δίαιταν Ἴνδοι πάντες, μᾶλλον δ' ἐν ταῖς στρατείαις· οὐδ' ὄχλῳ περιττῶ χαίρουσι, διόπερ εὐκοσμοῦσι. πλείστη δ' ἐκεχειρία περὶ τὰς κλοπὰς· γενόμενος γοῦν 5 ἐν τῷ Σανδροκόπτου στρατοπέδῳ φησὶν ὁ Μεγασθένης, τετταράκοντα μυριάδων πλήθους ἰδρυμένου μηδεμίαν ἡμέραν ἰδεῖν ἀνηνεγμένα κλέμματα πλειόνων ἢ διακοσίων δραχμῶν ἄξια, ἀγράφοις καὶ ταῦτα νόμοις χρωμένοις. οὐδὲ γὰρ γράμματα εἰδέναι αὐτούς, ἀλλ' ἀπὸ μνήμης ἕκαστα διοικεῖσθαι· εὐπραγεῖν 10

Their honesty ;

and three to an elephant, as here described, neither of these was accompanied by more than one fighting man.

5. ἐκεχειρία: 'a truce to,' 'abstention.'

6. Σανδροκόπτου: see the introductory notice to No. 68.

9. ἀγράφοις καὶ ταῦτα: for the anastrophe of καὶ ταῦτα cp. II. 4. 3, No. 53 ἀνάστων καὶ ταῦτα.

οὐδὲ γὰρ γράμματα εἰδέναι: the

opposite of this is stated in § 67 on the authority of Nearchus: ἐπιστολὰς δὲ γράφειν ἐν συνδόσι λίαν κεκροτημέναις. Lassen (2. p. 719) believes that Strabo has misunderstood Megasthenes' meaning, which was, not that the Indians were unacquainted with writing, nor that the laws were not written, but that the judges knew them by heart, which is known to have been the custom.

δ' ὅμως διὰ τῆν ἀπλότητα καὶ τῆν εὐτέλειαν· οἶνόν τε γὰρ οὐ <sup>simplicity</sup>  
 πίνειν ἀλλ' ἐν θυσίαις μόρον, πίνειν δ' ἀπ' ὀρύξης ἀντὶ κριθίνων <sup>of life;</sup>  
 συντιθέντας· καὶ σιτία δὲ τὸ πλεον ὄρυσαν εἶναι ῥοφητήν. καὶ  
 ἐν τοῖς νόμοις δὲ καὶ συμβολαίοις τῆν ἀπλότητα ἐλέγχεσθαι ἐκ  
 5 τοῦ μὴ πολυδίκους εἶναι· οὔτε γὰρ ὑποθήκης οὔτε παρακα-  
 ταθήκης εἶναι δίκας, οὐδὲ μαρτύρων οὐδὲ σφραγίδων αὐτοῖς  
 δεῖν, ἀλλὰ πιστεύειν παραβαλλομένους· καὶ τὰ οἴκοι δὲ τὸ  
 πλεον ἀφρουρεῖν. ταῦτα μὲν δὴ σωφρονικά, τᾶλλα δ' οὐκ ἄν  
 τις ἀποδέξαιτο, τὸ μόνους διαιτᾶσθαι ἀεὶ καὶ τὸ μὴ μίαν εἶναι  
 10 πᾶσιν ὥραν κοινὴν δείπνου τε καὶ ἀρίστου, ἀλλ' ὅπως ἐκάστω  
 φίλον· πρὸς γὰρ τὸν κοινωνικὸν καὶ τὸν πολιτικὸν βίον  
 ἐκέλευς κρεῖττον.

54. Γυμνασίῳ δὲ μάλιστα τρίψιν δοκιμάζουσι καὶ ἄλλως  
 καὶ διὰ σκυταλίδων ἐβερνίνων λείων ἐξομαλίζονται τὰ σώματα.  
 15 λιταὶ δὲ καὶ αἱ ταφαὶ καὶ μικρὰ χόματα· ὑπεναντίως δὲ τῇ <sup>love of</sup>  
 ἄλλῃ λιτότητι κοσμοῦνται· χρυσοφοροῦσι γὰρ καὶ διαλίθω <sup>ornament;</sup>  
 κόσμῳ χρώνται σινδόνας τε φοροῦσιν εὐανθεῖς, καὶ σκιάδια  
 αὐτοῖς ἔπεται· τὸ γὰρ κάλλος τιμῶντες ἀσκοῦσιν ὅσα καλλω-  
 πίζει τὴν ὄψιν· ἀλήθειάν τε ὁμοίως καὶ ἀρετὴν ἀποδέχονται,  
 20 διόπερ οὐδὲ τῇ ἡλικίᾳ τῶν γερόντων προνομίαν διδῶσιν ἄν μὴ  
 καὶ τῷ φρονεῖν πλεονεκτῶσι. πολλὰς δὲ γαμοῦσιν ὠνητὰς <sup>polygamy;</sup>  
 παρὰ τῶν γονέων, λαμβάνουσί τε ἀντιδιδόντες ζεύγος βοῶν, ὧν  
 τὰς μὲν εὐπειθείας χάριν τὰς δ' ἄλλας ἡδονῆς καὶ πολυτεκνίας·

2. ἀπ' ὀρύξης : this is arrack.

κριθίνων : it is hard to see what  
 this word can agree with; Coray  
 suggests either κριθῶν or κριθίνου,  
 i. e. οἴνου.

3. ῥοφητήν : 'in the form of  
 pottage.'

7. πιστεύειν παραβαλλομένους :  
 'make deposits on trust.'

9. μόνους διαιτᾶσθαι : 'take  
 their meals alone.'

12. ἐκέλευς : 'in the opposite  
 way.'

14. διὰ σκυταλίδων : this custom  
 is mentioned in the Indian epic and

dramatic poems; Lassen, 2. p. 723.

21. πολλὰς δὲ γαμοῦσιν : this  
 statement requires considerable  
 limitation. The serfs were restricted  
 to one wife; the first caste might  
 have four, the second three, and the  
 third two, but they availed them-  
 selves sparingly of these privileges :  
 Lassen, 2. p. 724.

23. εὐπειθείας : 'ready service';  
 but εὐπαθείας, 'comfort,' which is  
 read by one MS., and approved by  
 Coray, seems preferable; the same  
 idea is expressed by ἡ τοῦ σώματος  
 θεραπεία in the next section.

punish-  
ments.

εἰ δὲ μὴ σωφρονεῖν ἀναγκάσαιεν, πορνεύειν ἕξεισι. θύει δὲ οὐδείς ἐστεφανωμένος οὐδὲ θυμῷ οὐδὲ σπείνδει, οὐδὲ σφάττουσι τὸ ἱερεῖον ἀλλὰ πνίγουσιν, ἵνα μὴ λελωβημένον ἀλλ' ὀλόκληρον διδῶται τῷ θεῷ· ψευδομαρτυρίας δ' ὁ ἀλοὺς ἀκρωτηριάζεται, ὃ τε πηρώσας οὐ τὰ αὐτὰ μόνον ἀντιπάσχει ἀλλὰ καὶ χειροκο- 5 πείται· ἔαν δὲ καὶ τεχνίτου χεῖρα ἢ ὀφθαλμὸν ἀφέληται, θανατοῦται. δούλοις δὲ οὗτος μὲν φησι μηδένα Ἰνδῶν χρῆσθαι, Ὀνησίκριτος δὲ τῶν ἐν τῇ Μουσικανοῦ τοῦτ' ἴδιον ἀποφαίνει καὶ ὡς κατόρθωμά γε· καθάπερ καὶ ἄλλα πολλὰ λέγει τῆς χώρας ταύτης κατορθώματα ὡς εὐνομωτάτης.

10

## NO. 74.—THE BRAHMANS AND THEIR OBSERVANCES.

(XV. 1. 59, 60.)

The life of the Brahman, as it is known to have existed in ancient times, was divided into four stages. The first stage is that of the student, who learns the Veda with a teacher; the second that of the householder; the third that of the forest-dweller or hermit, who retires after his sons are grown up to lead a contemplative life in the forest; and the fourth that of the religious mendicant, who renounces intellectual as well as domestic interests in preparation for his final absorption into the deity, and wanders about living on alms. For some time it would seem that this system was maintained in its completeness, but gradually the number of those who proceeded to the two final stages greatly diminished, and thus the ascetics must to a great extent have become, what Megasthenes regarded them as being, a separate order. That writer has carefully described these various modes of life; he is only in error when he extends the name Sarmanes, which signifies 'mendicants,' so as to include the third class, the forest-dwellers, as well as the fourth. A similar mistake is made by Anglo-Indians at the present day, when they use the Arabic

7. δούλοις: we have seen that Megasthenes ignored the serf-caste; Lassen (2. p. 713) conjectures that he ranked them with those of his fourth

class who worked for wages.

8. τῇ Μουσικανοῦ: see note on No. 69.

word *fakir*, 'poor,' which properly denotes a Mahometan religious mendicant, to describe the modern representatives of both these classes of Indian ascetics. Megasthenes' account of the tenets of the Brahmanas is remarkably faithful. Strabo could not have failed to be impressed by their close resemblance to his own views as a Stoic.

59. Ἄλλην δὲ διαίρεσιν ποιεῖται περὶ τῶν φιλοσόφων, δύο <sup>The</sup> γένη φάσκων, ὧν τοὺς μὲν Βραχμᾶνας καλεῖ τοὺς δὲ Γαρμᾶνας. <sup>Brahmans :</sup> τοὺς μὲν οὖν Βραχμᾶνας εὐδοκιμεῖν μάλλον· μάλλον γὰρ καὶ ὁμολογεῖν ἐν τοῖς δόγμασιν· ἦδη δ' εὐθὺς καὶ κνομένους ἔχειν  
 5 ἐπιμελητὰς λογίους ἀνδρας, οὓς προσιόντας λόγῳ μὲν ἐπάδειν <sup>their</sup> δοκεῖν καὶ τὴν μητέρα καὶ τὸν κνόμενον εἰς εὐτεκνίαν, τὸ δ' <sup>education :</sup> ἀληθῆς σωφρονικὰς τινὰς παραιέσεις καὶ ὑποθήκας διδόναι· τὰς δ' ἦδιστα ἀκροωμένας μάλιστα εὐτέκνους εἶναι νομίζεσθαι.  
 μετὰ δὲ τὴν γένεσιν ἄλλους καὶ ἄλλους διαδέχεσθαι τὴν  
 10 ἐπιμέλειαν, αἰεὶ τῆς μείζονος ἡλικίας χαριεστέρων τυχανούσης διδασκάλων. διατρίβειν δὲ τοὺς φιλοσόφους ἐν ἄλσει πρὸ τῆς πόλεως ὑπὸ περιβόλῳ συμμετρω, λιτῶς ζῶντας ἐν στιβάσι καὶ δοραῖς, ἀπεχομένους ἐμφύχων καὶ ἀφροδισίων, ἀκροωμένους λόγων σπουδαίων, μεταδιδόντας καὶ τοῖς ἐθέλουσι· τὸν δ'  
 15 ἀκροώμενον οὔτε λαλήσαι θέμις οὔτε χρέμψασθαι ἀλλ' οὐδὲ πτύσαι, ἢ ἐκβάλλεσθαι τῆς συνουσίας τὴν ἡμέραν ἐκεῖνην ὡς ἀκολασταίνοντα. ἔτη δ' ἑπτὰ καὶ τριάκοντα οὕτως ζήσαντα <sup>their</sup> ἀναχωρεῖν εἰς τὴν ἑαυτοῦ κτήσιν ἕκαστον καὶ ζῆν ἀδεῶς καὶ <sup>domestic</sup> ἀνειμένως μάλλον, σινδοροφοροῦντα καὶ χρυσοφοροῦντα μετρίως <sup>life ;</sup>  
 20 ἐν τοῖς ὡσὶ καὶ ταῖς χερσί, προσφερόμενον σάρκας τῶν μὴ πρὸς τὴν χρεῖαν συνεργῶν ζώων, δριμέων καὶ ἀρτυτῶν ἀπεχόμενον· γαμῖν δ' ὅτι πλείστας εἰς πολυτεκνίαν· ἐκ πολλῶν γὰρ

2. Γαρμᾶνας: this is an erroneous form of Σαρμᾶνας, the Indian Sramanas, which is due either to Strabo or his copyists.

3. μάλλον ὁμολογεῖν: 'have greater uniformity.'

12. συμμετρω: 'of moderate size'; cp. 13. 4. 14, No. 61.

20. προσφερόμενον: 'partaking of'; lit. 'taking to themselves as food.'

their  
tenets.

καὶ τὰ σπουδαῖα πλείω γίνεσθαι ἂν, ἀδουλοῦσί τε τὴν ἐκ  
τέκνων ὑπηρεσίαν ἐγγυτάτω οὔσαν πλείω δεῖν παρασκευά-  
ζεσθαι. ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς  
Βραχμᾶνας, εἰ μὲν μοχθηραὶ γένοιτο, ἵνα μὴ τι τῶν οὐ θεμιτῶν  
ἐκφέρουεν εἰς τοὺς βεβήλους, εἰ δὲ σπουδαῖαι, μὴ καταλείποιεν 5  
αὐτοὺς. οὐδένα γὰρ ἡδονῆς καὶ πόνου καταφρονούντα, ὡς δ'  
αὐτως ζωῆς καὶ θανάτου, ἐθέλειν ὑφ' ἐτέρῳ εἶναι τοιοῦτον δ'  
εἶναι τὸν σπουδαῖον καὶ τὴν σπουδαίαν. πλείστους δ' αὐτοῖς  
εἶναι λόγους περὶ τοῦ θανάτου· νομίζειν γὰρ δὴ τὸν μὲν ἐνθάδε  
βίον ὡς ἂν ἀκμὴν κυομένων εἶναι, τὸν δὲ θάνατον γένεσιν 10  
τὸν ὄντως βίον καὶ τὸν εὐδαίμονα τοῖς φιλοσοφήσασι· διὸ τῇ  
ἀσκήσει πλείστη χρῆσθαι πρὸς τὸ ἐτοιμοθάνατον· ἀγαθὸν δὲ ἢ  
κακὸν μηδὲν εἶναι τῶν συμβαινόντων ἀνθρώποις· οὐ γὰρ ἂν τοῖς  
αὐτοῖς τοὺς μὲν ἄχθεσθαι τοὺς δὲ χαίρειν ἐνπνυῖώδεις ὑπολήψεις  
ἔχοντας, καὶ τοὺς αὐτοὺς τοῖς αὐτοῖς τοτὲ μὲν ἄχθεσθαι τοτὲ δ' 15  
αὐτὸ χαίρειν μεταβαλλομένους. τὰ δὲ περὶ φύσιν τὰ μὲν εὐήθειαν  
ἐμφαίνειν φησὶν· ἐν ἔργοις γὰρ αὐτοὺς κρείττους ἢ λόγοις  
εἶναι, διὰ μύθων τὰ πολλὰ πιστουμένους· περὶ πολλῶν δὲ τοῖς  
Ἑλλησιν ὁμοδοξεῖν· ὅτι γὰρ γενητὸς ὁ κόσμος καὶ φθαρτὸς  
λέγειν κἀκείνους, καὶ ὅτι σφαιροειδῆς, ὃ τε διοικῶν αὐτὸν καὶ 20  
ποιῶν θεὸς δι' ὅλου διαπεφοίτηκεν αὐτοῦ· ἀρχαὶ δὲ τῶν μὲν  
σμπάντων ἕτεραι, τῆς δὲ κοσμοποιίας τὸ ὕδωρ· πρὸς δὲ τοῖς

1. τὰ σπουδαῖα: 'their com-  
forts'; the real reason for desiring  
a numerous family was not that here  
given, but to ensure that there might  
be no cessation in the future of the  
offerings to the spirits of their  
ancestors: Lassen, 2. p. 703.

6. οὐδένα γάρ: this, which was  
the true Brahman view, exactly  
represents the Stoic principle of  
independence.

10. ὡς ἂν ἀκμὴν κυομένων: 'as  
it were the life of those still in an  
embryo stage'; ἀκμὴν is here not  
a substantive but an adverb, with  
the meaning 'still,' which it bears

in later Greek; cp. 17. 1. 27, No. 81  
ἐστῶτες ἀκμὴν. Hence is derived the  
Modern Greek ἀκόμι, 'yet,' 'still.'

τὸν δὲ θάνατον γένεσιν: in § 68  
it is said to be a 'counsel of  
perfection' for the Brahman to  
commit suicide: Μεγασθένης δ' ἐν  
τοῖς μὲν φιλοσόφοις οὐκ εἶναι δόγμα  
φησὶν ἑαυτοὺς ἐξάγειν· τοὺς δὲ ποι-  
ούντας τοῦτο νεανικοὺς κρίνεσθαι.

20. ὃ τε διοικῶν . . . θεὸς: that is,  
Brahma.

21. διαπεφοίτηκεν: cp. Virg.  
Georg. 4. 221 'deum namque ire  
per omnis | Terrasque tractusque  
maris caelumque profundum.'



τέτταρσι στοιχείοις πέμπτη τις ἐστὶ φύσις, ἐξ ἧς ὁ οὐρανὸς καὶ τὰ ἄστρα· γῆ δ' ἐν μέσῳ ἵδρυται τοῦ παντός· καὶ περὶ σπέρματος δὲ καὶ ψυχῆς ὅμοια λέγεται καὶ ἄλλα πλείω· παραπλέκουσι δὲ καὶ μύθους, ὥσπερ καὶ Πλάτων περὶ τε ἀφθαρσίας ψυχῆς  
5 καὶ τῶν καθ' ἧδου κρίσεων καὶ ἄλλα τοιαῦτα. περὶ μὲν τῶν Βραχμάνων ταῦτα λέγει.

60. Τοὺς δὲ Γαρμᾶνας τοὺς μὲν ἐντιμοτάτους ὑλοβίους The Sarmanes.  
The Forest-dwellers.  
φησὶν ὀνομάζεσθαι, ζῶντας ἐν ταῖς ὕλαις ἀπὸ φύλλων καὶ καρπῶν ἀγρίων, ἐσθητοὺς φλοιῷ δειδρεῖψ, ἀφροδισίων χωρὶς  
10 καὶ οἶνον· τοῖς δὲ βασιλεῦσι συνείναι, δι' ἀγγέλων πυνθανο-  
μένοις περὶ τῶν αἰτίων καὶ δι' ἐκείνων θεραπεύουσι καὶ λιτανεύουσι τὸ θεῖον. μετὰ δὲ τοὺς ὑλοβίους δευτερεύειν κατὰ The physi-  
cians.  
τιμὴν τοὺς ἰατρικοὺς καὶ ὡς περὶ τὸν ἄνθρωπον φιλοσόφους, λιτοὺς μὲν μὴ ἀγραύλους δέ, ὀρύζῃ καὶ ἀλφίτοις τρεφομένους.  
15 ἃ παρέχειν αὐτοῖς πάντα τὸν αἰτηθέντα καὶ ὑποδεξάμενον ξενία· δύνασθαι δὲ καὶ πολυγόνους ποιεῖν καὶ ἀρρενογόνους καὶ θηλυ-  
γόνους διὰ φαρμακευτικῆς· τὴν δὲ ἰατρείαν διὰ σιτίων τὸ πλέον, οὐ διὰ φαρμάκων ἐπιτελεῖσθαι· τῶν φαρμάκων δὲ μάλιστα  
20 κακουργίας πολὺ μετέχειν. ἀσκεῖν δὲ καὶ τούτους κάκεινους καρτερίαν τὴν τε ἐν πόνοις καὶ τὴν ἐν ταῖς ἐπιμοναῖς, ὥστ' ἐφ' ἐνὸς σχήματος ἀκίνητον διατελέσαι τὴν ἡμέραν ὄλην. ἄλλους

1. **πέμπτη τις φύσις**: according to the Indians there were five elements, the first and finest of which was the aether; but they did not believe, as is stated here, that the heaven and the stars were created out of it: Lassen, 2. p. 699.

2. **σπέρματος**: they supposed the Creator to have dropped into the water a seed, from which the world-egg sprang: *ibid.*

7. **ὑλοβίους**: this name is a translation of the Indian Vanaprastha, 'forest-dwellers'; in 16. 2. 39 Strabo calls them *γυμνοσοφισταί*, which title is used also by other writers.

9. **ἐσθητοὺς φλοιῷ δειδρεῖψ**: this is Kramer's suggestion instead of *ἐσθητός φλοιῶν δειδρεῖων* of the MSS., which Meineke does not correct. The word *ἐσθητός*, though it is not found, is a legitimate form, and, if *ἐσθητός* was the original reading, its unfamiliarity might account for the corruption of the text.

11. **τῶν αἰτίων**: 'the causes of things.'

21. **ἐφ' ἐνὸς σχήματος**: this is confirmed in §§ 61, 63 by stories derived from the companions of Alexander; similar things are related of the Fakirs at the present day.

The  
mendi-  
cants.

δ' εἶναι τοὺς μὲν μαντικούς καὶ ἐπωδοὺς καὶ τῶν περὶ τοὺς  
κατοιχομένους λόγων καὶ νομίμων ἐμπείρους, ἐπαιτοῦντας κατὰ  
κόμας καὶ πόλεις, τοὺς δὲ χαριεστέρους μὲν τούτων καὶ ἀστειο-  
τέρους, οὐδ' αὐτοὺς δὲ ἀπεχομένους τῶν καθ' ἄδην θρυλουμένων  
ὅσα δοκεῖ πρὸς εὐσέβειαν καὶ ὀσιότητα· συμφιλοσοφεῖν δ' 5  
ἐνίοις καὶ γυναῖκας ἀπεχομένας καὶ αὐτὰς ἀφροδισίων.

## BOOK XVI.

### *SOUTH-WESTERN ASIA.*

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NO. 75.—INUNDATIONS OF THE EUPHRATES, AND PRECAUTIONS  
AGAINST THEM.

(XVI. 1. 9-11.)

THE cause of the inundations of the Euphrates, as Strabo remarks, is the melting of the snows on the highlands of Armenia, in which it takes its rise. In the early part of its course that river flows in two separate streams; but the sources of both these lie in the northern part of that country—those of the western branch, or Frat, being in the neighbourhood of the modern Erzeroum, those of the eastern, or Murad, near Diyadin in the neighbourhood of Mt. Ararat. The elevation of the plains in those districts is as much as 6,000 feet above the sea, and they are surrounded by lofty mountains, so that the amount of snow that lies there during the winter is very great; hence, when the thaw sets in, the two rivers are swollen with a vast volume of water, and the combined stream which they form, descending to the lowlands towards the south, floods the level country. The inundation of Babylonia, according to Rich (*Memoir on the Ruins of Babylon*, p. 13), commences in March, and at the end of April the Euphrates is at its full, and continues so until the end of June. The fertilizing influence of its waters is the cause of the extreme productiveness of this region, to which the early civilization which was developed there is due. At the same time, it was soon discovered that, owing to the softness of the soil, and the consequent liability of the ground to denudation through the action of the water, it was necessary to restrain the stream; and with this object vast works were under-

taken at an early period. These took the form of canals, which served the twofold purpose of diverting the surplus water from the river, and at the same time acting as reservoirs, in which the water could be stored, so as to be used for irrigation during the dry season. They were not mere channels dug in the soil, but capacious water-courses, elevated on huge embankments to a considerable height above the surface of the ground. Herodotus describes Babylonia as being intersected by such canals (1. 193 *κατατέμνηται εἰς διώρυχας*); and from his time to the present day it has been the work of successive governments to construct and reconstruct them. Rich (*op. cit.* p. 15) speaks of those that now remain as being of all ages, and adds that 'it is not uncommon to see workmen employed in excavating a new canal close to and parallel with an old one, when it might be supposed that the clearing of the old one would be a work of much less toil.' The method of irrigation is clearly described by Xenophon (*Anab.* 2. 4. 13): *κατετέμνητο δὲ ἐξ αὐτῶν [τῶν διωρύχων] καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίστας.*

The  
Euphrates  
and Tigris.

9. Διαρρεῖται δ' ὑπὸ πλείονων μὲν ποταμῶν ἡ χώρα, μεγίστων δὲ τοῦ τε Εὐφράτου καὶ τοῦ Τίγριος· μετὰ γὰρ τοὺς Ἰνδικοὺς οὗτοι λέγονται δευτερεύειν κατὰ τὰ νότια μέρη τῆς Ἀσίας οἱ ποταμοί· ἔχουσι δ' ἀνάπλους ὁ μὲν ἐπὶ τὴν Ὀπιω καὶ τὴν νῦν Σελεύκειαν (ἢ δὲ Ὀπις κώμη ἐμπόριον τῶν κύκλω τόπων) ὁ δ' 5

4. Ὀπιω: the exact position of this city on the Tigris is a much disputed question, though we learn from Xenophon (*Anab.* 2. 4. 25) that it was on the left bank of that river. It would seem, however, from the present passage that Strabo regarded it as being near Seleucia; and this is corroborated by 2. 3. 26, where he quotes Eratosthenes as saying that it was not far from the point at which the Euphrates and Tigris approach nearest to one another. Xenophon speaks of Opis as being an important city (*πόλις μεγάλη*), and it appears from Arrian (*Anab.*

7. 7. 6) to have continued to be so in the time of Alexander; its having sunk into the condition of a village (*κώμη*), as Strabo here describes it, is an instance of the rapid decline of the cities in this part of Asia; see Bunbury, *Anc. Geogr.* 1. p. 458.

τὴν νῦν Σελεύκειαν: Groskurd (*Germ. Transl.* vol. 3, p. 210) is probably right in thinking that this means 'the city now called Seleucia,' implying that that place occupied the site of an earlier town; in support of this view he quotes Zosimus 3. 23 τῆς πρότερον μὲν Ζωχάσης, νῦν δὲ Σελευκείας ὀνομαζομένης. The

ἐπὶ Βαβυλῶνα πλειόνων ἢ τρισχιλίων σταδίων. οἱ μὲν οὖν Πέρσαι τοὺς ἀνάπλους ἐπίτηδες κωλύειν θέλοντες φόβῳ τῶν ἕξωθεν ἐφόδων καταράκτας χειροποιήτους κατεσκευάκεισαν· ὁ δὲ Ἀλέξανδρος ἐπιῶν ὄσους οἴος τε ἦν ἀνεσκεύασε, καὶ μάλιστα  
 5 τοὺς ἐπὶ τὴν Ὀπιν. ἐπεμελήθη δὲ καὶ τῶν διωρύγων· πλημ- Season of inundation.  
 μυρεῖ γὰρ ὁ Εὐφράτης κατὰ τὴν ἀρχὴν τοῦ θέρους ἀπὸ τοῦ ἕαρος ἀρξάμενος, ἠνίκα τήκονται αἱ χιόρες αἱ ἀπὸ τῆς Ἀρμενίας, ὥστ' ἀνάγκη λιμνάζειν καὶ κατακλύζεσθαι τὰς ἀρούρας, εἰ μὴ System of  
 διοχετεῦει τις ταφρεῖαις καὶ διώρυξι τὸ ἐκπίπτου τοῦ ῥοῦ καὶ  
 10 ἐπιπολάζου ὕδωρ, καθάπερ καὶ ἐν Αἰγύπτῳ τὸ τοῦ Νείλου· ἐντεῦθεν μὲν οὖν αἱ διώρυγες γεγένηται. χρεῖα δὲ ἐστὶν ὑπουργίας μεγάλης· βαθεῖα γὰρ ἡ γῆ καὶ μαλακὴ καὶ εὐένδοτος ὥστε καὶ ἐκσύρεται ῥαδίως ὑπὸ τῶν ρευμάτων καὶ γυμνοὶ τὰ πεδία, πληροὶ δὲ τὰς διώρυγας καὶ τὰ στόματα αὐτῶν ἐμφράττει  
 15 ῥαδίως ἢ χούσ· οὕτω δὲ συμβαίνει πάλιν τὴν ὑπέρχυσιν τῶν Lakes and  
 ὑδάτων εἰς τὰ πρὸς τῇ θαλάττῃ πεδία ἐκπίπτουσαν λίμνας marshes.  
 ἀποτελεῖν καὶ ἔλη καὶ καλαμώνας, ἐξ ὧν καλάμνα πλέκεται παντοῖα σκεύη, τὰ μὲν ὕγρου δεκτικὰ τῇ ἀσφάλτῳ περιαι- φόντων, τοῖς δ' ἄλλοις ψιλῶς χρωμένων· καὶ ἱστία δὲ ποιοῦνται  
 20 καλάμνα ψιάθοις ἢ ῥιψὶ παραπλήσια.

prosperity of Seleucia on the Tigris, which was built by Seleucus Nicator near the place where the great Nahar Malcha canal from the Euphrates joins that river, was the ultimate cause of the desertion of Babylon (see Strabo, 16. 1. 5). It was at this time the capital of all this region, but Ctesiphon, which was destined in turn to supersede it, was already rising to importance on the opposite bank of the Tigris as the winter residence of the Parthian monarchs (16. 1. 16).

3. καταράκτας χειροποιήτους : 'weirs.'

4. μάλιστα τοὺς ἐπὶ τὴν Ὀπιν : cp. Arrian, 7. 7. 6 ἐκεῖθεν δὲ αὐθις ἐπλεῖ ἐς Ὀπιν, πόλιν ἐπὶ τοῦ Τίγρητος ὠκισμένην. ἐν δὲ τῷ ἀνάπλῳ τοὺς

καταράκτας τοὺς κατὰ τὸν ποταμὸν ἀφανίζων ὕμαλόν πάντῃ ἐποίησε τὸν ῥοῦν, οἱ δὲ ἐκ Περσῶν πεποιημένοι ἦσαν, τοῦ μὴ τινα ἀπὸ θαλάσσης ἀναπλεύσαι εἰς τὴν χώραν αὐτῶν νηίτη στόλῳ κρατήσαντα.

12. ὑπουργίας μεγάλης : 'great attention,' to keep them in order.

13. ὑπὸ τῶν ρευμάτων : by the waters of the rivers at the time of inundation.

14. ἐμφράττει : 'stops up, blocks.'

18. τῇ ἀσφάλτῳ : Strabo gives an account of the bitumen found in Babylonia in 16. 1. 15; cp. Herod. 1. 179.

19. ψιλῶς : 'in their natural (uncovered) state.'

20. ψιάθοις ἢ ῥιψὶ : 'matting or wicker-work.'



Precau-  
tions.

Raising  
embank-  
ments, and  
clearing the  
canals.

10. Τὸ μὲν οὖν παντάπασι κωλύειν τὴν τοιαύτην πλήμμυραν οὐχ οἶόν τε ἴσως, τὸ δὲ τὴν δυνατὴν προσφέρειν βοήθειαν ἡγεμόνων ἀγαθῶν ἐστιν. ἡ δὲ βοήθεια αὕτη, τὴν μὲν πολλὴν παρέκχυσιν ἐμφράξει κωλύειν, τὴν δὲ πλήρωσιν ἣν ἡ χοῦς ἐργάζεται, τοῦναντίου ἀνακαθάρσει τῶν διωρύγων καὶ ἐξανοίξει 5 τῶν στομάτων. ἡ μὲν οὖν ἀνακάθαρσις ῥάδιᾳ ἡ δὲ ἔμφραξις πολυχειρίας δείται· εὐένδοτος γὰρ οὔσα ἡ γῆ καὶ μαλακὴ τὴν ἐπιφορηθεῖσαν οὐχ ὑπομένει χοῦν, ἀλλ' εἴκουσα συνεφέλλεται κἀκείνην καὶ ποιεῖ δυσέγχωστον τὸ στόμα. καὶ γὰρ καὶ τάχους δεῖ πρὸς τὸ ταχέως κλεισθῆναι τὰς διώρυγας καὶ μὴ πᾶν 10 ἐκπεσεῖν ἐξ αὐτῶν τὸ ὕδωρ. ξηρανθεῖσαι γὰρ τοῦ θέρους ξηραίνουσι καὶ τὸν ποταμόν· ταπεινωθεὶς δὲ τὰς ἐποχετείας οὐ δύναται παρέχεσθαι κατὰ καιρὸν ὧν δείται πλείστον τοῦ θέρους ἔμπυρος οὔσα ἡ χώρα καὶ καυματηρά· διαφέρει δ' οὐδὲν ἢ τῷ 15 πλήθει τῶν ὑδάτων κατακλύζεσθαι τοὺς καρπούς, ἢ τῇ λειψυδρίᾳ τῷ δίψει διαφθείρεσθαι· ἅμα δὲ καὶ τοὺς ἀνάπλους, πολὺ τὸ χρησίμων ἔχοντας ἀεὶ δὲ λυμαινομένους ὑπ' ἀμφοτέρων τῶν λεχθέντων παθῶν, οὐχ οἶόν τε ἐπαυροῦν, εἰ μὴ ταχὺ μὲν ἐξανοίγοιτο τὰ στόμια τῶν διωρύγων, ταχὺ δὲ κλείοιτο, καὶ αἱ διώρυγες ἀεὶ μετριάζοιεν ὥστε μήτε πλεονάζειν ἐν αὐταῖς τὸ 20 ὕδωρ μήτ' ἐλλείπειν.

3. τὴν μὲν . . . κωλύειν: 'to prevent a too great outflow by stopping up the mouths.' When the canal was to be used as a reservoir, the outlet was closed by raising a dam.

7. εὐένδοτος: as the soil at the mouth of the canal is yielding, it gives way with the dam that is being raised upon it.

9. δυσέγχωστον: 'renders it difficult to dam up the outlet.'

καὶ γὰρ: these words introduce a further reason for the need of employing many hands (πολυχειρία), viz. the importance of losing no time over the operation.

12. ξηραίνουσι καὶ τὸν ποταμόν: Arrian, speaking of the Pallacopas,

the great canal which carried off the inundation water of the Euphrates below Babylon, remarks (7. 21. 4) that in the dry season, if its entrance were not closed, and the stream of the Euphrates prevented from flowing into it, ἐκένωσεν ἂν τὸν Εὐφράτην ἐς αὐτόν, ὡς μὴδ' ἐπάρθεσθαι ἀπ' αὐτοῦ τὴν Ἀσσυρίαν γῆν.

ἐποχετείας: ἐποχετεία is 'irrigation by water-courses'; hence the passage means 'when the river is low, it cannot supply water for irrigation.'

17. ὑπ' ἀμφοτέρων: both by superfluity and by deficiency of water.

20. μετριάζοιεν: 'maintain an average level.'

11. Φησὶ δ' Ἀριστόβουλος τὸν Ἀλέξανδρον αὐτὸν ἀνα- Measures taken by Alexander.  
 πλείοντα καὶ κυβερνῶντα τὸ σκάφος ἐπισκοπεῖν καὶ ἀνα-  
 καθαίρειν τὰς διώρυγας μετὰ τοῦ πλήθους τῶν συνακολου-  
 θησάντων· ὡς δ' αὐτῶς καὶ τὰ στόμια ἐμφράττει, τὰ δ'  
 5 ἀνοίγειν· κατανοήσαντα δὲ μίαν τὴν μάλιστα τείνουσαν ἐπὶ  
 τὰ ἔλη καὶ τὰς λίμνας τὰς πρὸ τῆς Ἀραβίας, δυσμετα-  
 χερίστον ἔχουσαν τὸ στόμα καὶ μὴ ῥαδίως ἐμφράττεσθαι  
 δυναμένην διὰ τὸ εὐένδοτον καὶ μαλακόγειον, ἄλλο ἀνοίξει  
 καιὸν στόμα, ἀπὸ σταδίων τριάκοντα ὑπόπετροι λαβόντα χωρίον,  
 10 καὶ ἐκεῖ μεταγαγεῖν τὸ ρεῖθρον· ταῦτα δὲ ποιεῖν προοοῦντα ἅμα Preparations for the conquest of Arabia.  
 καὶ τοῦ μὴ τὴν Ἀραβίαν δυσείσβολον τελέως ὑπὸ τῶν λιμνῶν  
 ἢ καὶ τῶν ἐλῶν ἀποτελεσθῆναι, νησίζουσαν ἤδη διὰ τὸ πλήθος  
 τοῦ ὕδατος· διανοεῖσθαι γὰρ δὴ κατακτᾶσθαι τὴν χώραν αὐτὴν  
 καὶ στόλους καὶ ὄρμητήρια ἤδη κατεσκευάσθαι, τὰ πλοῖα τὰ μὲν  
 15 ἐν Φοινίκῃ τε καὶ Κύπρῳ ναυπηγησάμενον διάλυτά τε καὶ  
 γομφωτά, ἃ κομισθέντα εἰς Θάψακον σταθμοῖς ἐπτὰ εἶτα τῷ  
 ποταμῷ κατακομισθῆναι μέχρι Βαβυλῶνος, τὰ δ' ἐν τῇ  
 Βαβυλωνίᾳ συμπηξάμενον τῶν ἐν τοῖς ἕλσεσι καὶ τοῖς παρα-  
 δεῖσοις κυπαρίττων· σπάνις γὰρ ἕλης ἐνταῦθα, ἐν δὲ Κοσσαίοις

1. Ἀριστόβουλος : companion and historian of Alexander. The story of Alexander's preparations for his Arabian campaign is more fully given in the seventh book of Arrian's *Anabasis*.

5. τὴν μάλιστα τείνουσαν : the Pallacopas. It ran nearly parallel to the Euphrates, and entered the Persian gulf by a mouth of its own at some distance to the west of the embouchure of that river.

6. τὰ ἔλη καὶ τὰς λίμνας : these are the same pieces of water which have been mentioned above as occupying parts of τὰ πρὸς τῇ θαλάττῃ πεδία : the most extensive of them was called Chaldaicus Lacus (Plin. 6. 130, 134). Strabo speaks of them as being πρὸ τῆς Ἀραβίας,

because they formed a barrier in the direction of that country.

9. ὑπόπετρον : 'rocky beneath the surface'; cp. 12. 2. 7, No. 55.

15. διάλυτά τε καὶ γομφωτά : 'capable of being taken to pieces and bolted together again.'

16. Θάψακον : this town was situated on the Euphrates, near that part of its upper course where it begins to trend eastwards from the neighbourhood of the Mediterranean. It commanded an important passage of that river, where Arrian tells us (3. 7. 1) there were two bridges, when Alexander crossed it on his way to the conquest of Persia.

19. Κοσσαίοις : the Cossaei were a tribe who inhabited the mountains between Media and Susiana.

His pre-  
texts for  
the war.

καὶ ἄλλοις τισὶ μετρία τίς ἐστὶν εὐπορία. σκῆψασθαι μὲν οὖν αἰτίαν τοῦ πολέμου φησίν, ἐπειδὴ μόνου τῶν ἀπάντων οὐ πρεσβεύσαιντο οἱ Ἄραβες ὡς αὐτόν, τὸ δ' ἀληθὲς ὀρεγόμενον πάντων εἶναι κύριον· καὶ ἐπεὶ δύο θεοὺς ἐπυνθάνετο τιμᾶσθαι μόνους ὑπ' αὐτῶν, τὸν τε Δία καὶ τὸν Διόνυσον, τοὺς τὰ 5 κυριώτατα πρὸς τὸ ζῆν παρέχοντας, τρίτον ὑπολαβεῖν ἑαυτὸν τιμῆσθαι, κρατήσαντα καὶ ἐπιτρέψαντα τὴν πάτριον αὐτονομίαν ἔχειν ἢν εἶχον πρότερον. ταῦτά τε δὴ πραγματεύεσθαι περὶ τὰς διώρυγας τὸν Ἀλέξανδρον, καὶ τοὺς τάφους σκευωρεῖσθαι τοὺς τῶν βασιλέων καὶ δυναστῶν· τοὺς γὰρ πλείστους 10 ἐν ταῖς λίμναις εἶναι.

NO. 76.—PHOENICIA AND ITS CITIES.

(XVI. 2. 22-25.)

Phoenicia was the district that lay between Mount Libanus and the sea, extending southward as far as Mount Carmel. This territory, though 120 miles long, is seldom more than 12 miles broad, and is divided into a succession of small distinct areas by spurs of Libanus. Owing to its physical conformation the country was naturally partitioned into a number of little states, which, like those of the geographically similar district of Achaia in the Peloponnese, with a view to their common safety formed themselves into a confederation. Of the two cities which have caused it to be famous, Sidon ('the fishers' town') was situated on a promontory, while its rival, Tyre (*Syr*, 'the rock'), occupied a small island—in reality a rocky reef—from which it afterwards spread to the mainland. The question which, as Strabo tells us, was hotly debated between them, whether of the two was prior in the date of its foundation, is still a matter of discussion. This much, however, is certain, that the fame of Sidon was the more widely spread in the

6. ὑπολαβεῖν: 'he took up the idea that he should be honoured.'

9. σκευαρεῖσθαι: 'ransacked'; cp. 8. 6. 23, No. 42 οὐδένα τάφον ἀσκευώρητον εἶασαν.

10. τοὺς τῶν βασιλέων: these royal tombs are not mentioned elsewhere in literature, but we may suppose that they were the burialplaces of Chaldaean monarchs.

earlier period, for it is named as the representative city in the Homeric poems, and in the Egyptian monuments of the sixteenth to the thirteenth centuries B.C. (see Kiepert, *Lehrbuch*, p. 168); while at a later time it was eclipsed by Tyre, owing to the numerous colonies and the commercial position of that city, and its historical renown, which arose from the three great sieges that it underwent at the hands of the Assyrians under Shalmanezzer, the Babylonians under Nebuchadnezzar, and the Macedonians under Alexander the Great. The xxxvi-xxxviii chapters of Ezekiel, which refer to Nebuchadnezzar's siege, give an extraordinary idea of the greatness of Tyre. The policy, however, of the Phoenician cities was throughout a selfish one, and they kept secret their maritime discoveries, to prevent other nations from entering on the same field. Hence in the history of civilization their importance mainly arises from their colonies, and from their having carried several of the arts of life to Greece. It is remarkable that among these Strabo does not mention the alphabet, though it was generally regarded by the ancients as having been derived from Phoenicia.

22. Ἐπεὶ οὖν τὴν ἰδίως λεγομένην κοίλην Συρίαν ἐπε-  
 ληλύθαμεν, ἐπὶ τὴν Φοινίκην μέτιμεν. ταύτης δὲ τὰ μὲν ἀπὸ  
 Ὀρθωσίας μέχρι Βηρυτοῦ λόγου τετύχηκε. μετὰ δὲ Βηρυτὸν <sup>Berytus</sup>  
 ἔστι Σιδῶν ὅσον ἐν τετρακοσίοις σταδίοις· μεταξὺ δὲ ὁ Ταμύρας <sup>(Beyroul)</sup>  
 5 ποταμὸς καὶ τὸ τοῦ Ἀσκληπιοῦ ἄλσος καὶ Λεόντων πόλις. <sup>Sidon.</sup>  
 μετὰ δὲ Σιδῶνα μεγίστη τῶν Φοινίκων καὶ ἀρχαιοτάτη πόλις  
 Τύρος ἐστίν, ἐνάμιλλος αὐτῇ κατὰ τε μέγεθος καὶ κατὰ τὴν  
 ἐπιφάνειαν καὶ τὴν ἀρχαιότητα ἐκ πολλῶν μύθων παραδε-  
 δομένην. οἱ μὲν οὖν ποιηταὶ τὴν Σιδῶνα τεθρυλήκασιν μᾶλλον  
 10 (Ὅμηρος δὲ οὐδὲ μέμνηται τῆς Τύρου), αἱ δ' εἰς τὴν Λιβύην

3. λόγου τετύχηκε: 'have been already described.' By 'the parts from Orthosia to Berytus' the northern portion of Phoenicia is intended.

4. τετρακοσίοις: the distance in reality is less than 200 stades. Hence Isambert (quoted by Müller, *Index Var. Lect.* p. 1036) suggests

that the reading here should be διακοσίοις (σ' instead of υ').

9. ποιηταί: Homer mentions the city of Sidon in *Od.* 15. 425 ἐκ μὲν Σιδῶνος πολυχάλκου εὐχομαι εἶναι: the country, Sidonia, *Il.* 6. 291; *Od.* 13. 285: the people, Sidonii, *Od.* 4. 84, 618; 15. 118.

καὶ τὴν Ἰβηρίαν ἀποικίαι μέχρι καὶ ἕξω στηλῶν τὴν Τύρον πλέον ἐξυμνοῦσιν. ἀμφοτέρας δ' οὖν ἔνδοξοι καὶ λαμπραὶ καὶ πάλαι καὶ νῦν ὀποτέραν δ' ἂν τις εἴποι μητρόπολιν Φοινίκων ἕρις ἐν ἀμφοτέραις ἐστίν. ἡ μὲν οὖν Σιδῶν ἐπὶ εὐφυεῖ λιμένι τῆς ἡπείρου τὴν ἴδρουσιν ἔχει. 23. Τύρος δ' ἐστὶν ὅλη νήσος 5 σχεδόν τι συνφικισμένη παραπλησίως ὥσπερ ἡ Ἄραδος, συν-ἡπται δὲ χῶματι πρὸς τὴν ἡπειρον, ὃ κατεσκεύασε πολιορκῶν Ἀλεξάνδρος· δύο δ' ἔχει λιμένας τὸν μὲν κλειστὸν τὸν δ' ἀνειμένον, ὃν Αἰγύπτιον καλοῦσιν. ἐνταῦθα δὲ φασι πολυστέγους τὰς οἰκίας, ὥστε καὶ τῶν ἐν Ῥώμῃ μᾶλλον· διὸ καὶ 10 σεισμοὺς γενομένους ἀπολιπεῖν μικρὸν τοῦ ἄρδην ἀφανίσαι τὴν πόλιν. ἡτύχησε δὲ καὶ ὑπ' Ἀλεξάνδρου πολιορκία ληφθεῖσα· ἀλλὰ τῶν τοιούτων συμφορῶν κατέστη κρείττων καὶ ἀνέλαβεν αὐτὴν τῇ τε ναυτιλίᾳ, καθ' ἣν ἀπάντων τῶν ἀεὶ κρείττους εἰσὶ

1. ἀποικίαι: Carthage and Gades are especially meant.

4. ἐπὶ εὐφυεῖ λιμένι: Sidon had two harbours, one on the northern, the other on the southern, side of the city. The northern harbour was capable of being closed, and continued in use until the seventeenth century, when its mouth was filled up by Fakr-ed-Din, emir of the Druses, as a protection against the Turkish galleys; since that time only small boats have been able to enter it: *Dict. Bible*, 3. p. 1849.

6. ὥσπερ ἡ Ἄραδος: Aradus is described in 16. 2. 13 as πέτρα περίκλυτος, ὅσον ἐπὶ τὸν κύκλον σταδίων, πλήρης κατοικίας, and it is added, that the houses were of many storeys (πολυώροφοι).

7. χῶματι: owing to the accretion of sand at the sides in the course of centuries, Alexander's mole has now become a wide isthmus. The same thing has happened at Alexandria with the mole that joined the island of Pharos to the mainland; see No. 79.

8. δύο δ' ἔχει λιμένας: these are mentioned by Arrian 2. 24, in his account of Alexander's siege; οἱ τε Φοίνικες κατὰ τὸν λιμένα τὸν πρὸς Αἰγύπτου . . . καὶ οἱ Κύπριοι κατὰ τὸν ἄλλον λιμένα τὸν ἐκ Σιδῶνος φέροντα. Of the κλειστὸς λιμὴν we are there told, ἐς μὲν τὸν λιμένα τὸν πρὸς Σιδῶνος βιάζεσθαι ἀπέγνων [Ἀλεξάνδρος] διὰ στενότητα τοῦ στόματος.

10. ὥστε καὶ: 'so that they are even more so.' Coray would omit ὥστε: Kramer would read ὥστε εἶναι.

τῶν ἐν Ῥώμῃ: in 5. 3. 7 Strabo mentions Augustus' regulations with regard to these: πρὸς τὰς συμπῶσεις τὰ ὑψη τῶν καινῶν οἰκοδομημάτων καθελῶν, καὶ κωλύσας ἐξαίρειν ποδῶν ἑβδομήκοντα τὸ πρὸς ταῖς ὁδοῖς ταῖς δημοσίαις. Seventy feet would represent five or six storeys; and if the houses at Tyre exceeded that height, it is easy to understand how a numerous population could be housed within the limits of the small island.



The purple trade.

κοινή Φοίνικες, καὶ τοῖς πορφυρέοις· πολὺ γὰρ ἐξήτασται  
 πασῶν ἢ Τυρία καλλίστη πορφύρα· καὶ ἡ θήρα πλησίον καὶ  
 τᾶλλα εὐπορα τὰ πρὸς βαφὴν ἐπιτήδεια· καὶ δυσδιάγωγον μὲν  
 ποιεῖ τὴν πόλιν ἢ πολυπληθία τῶν βαφέων, πλουσίαν δὲ διὰ  
 5 τὴν τοιαύτην ἀνδρείαν. οὐχ ὑπὸ τῶν βασιλέων δ' ἐκρίθησαν  
 αὐτόνομοι μόνον, μικρὰ ἀναλώσαντες, ἀλλὰ καὶ ὑπὸ τῶν  
 Ῥωμαίων βεβαιωσάντων τὴν ἐκείνων γιγώμην. τιμᾶται δὲ καθ'  
 ὑπερβολὴν Ἰρακλῆς ὑπ' αὐτῶν. τῆς δὲ περὶ τὰς ναυστολίας  
 ἀνιάμεως τὸ πλῆθος καὶ τὸ μέγεθος τῶν ἀποικίδων ἐστὶ πόλει  
 10 τεκμήριον· οὗτοι μὲν οὖν τοιοῦτοι.

24. Σιδώνιοι δὲ πολύτεχνοί τινες παραδέδονται καὶ καλλι-  
 τεχνοὶ, καθάπερ καὶ ὁ ποιητὴς δηλοῦ· πρὸς δὲ καὶ φιλόσοφοι  
 περὶ τε ἀστρονομίαν καὶ ἀριθμητικὴν, ἀπὸ τῆς λογιστικῆς  
 ἀρξάμενοι καὶ τῆς νυκτιπλοίας· ἐμπορικὸν γὰρ καὶ ναυκληρι-  
 15 κὸν ἐκάτερον· καθάπερ καὶ τῶν Αἰγυπτίων εὕρεμα γεωμετρίαν  
 φασὶν ἀπὸ τῆς χωρομετρίας, ἣν ὁ Νεῖλος ἀπεργάζεται συγχέων  
 τοὺς ὄρους κατὰ τὰς ἀναβάσεις. τοῦτο μὲν οὖν παρ' Αἰγυπτίων  
 ἦκειν εἰς τοὺς Ἑλληνας πεπιστεύκασιν, ἀστρονομίαν δὲ καὶ

Astronomy and arithmetic.

3. δυσδιάγωγον: 'unpleasant to live in.'

5. ἀνδρείαν: 'superior skill';  
 cp. 3. I. 8, of Gades, ἀνδρεία δὲ τῶν  
 ἐνοικούντων τῇ περὶ τὰς ναυτιλίας.  
 τῶν βασιλέων: the successors of  
 Alexander.

ἐκρίθησαν: 'were recognized as.'

6. ὑπὸ τῶν Ῥωμαίων: Strabo here had not brought his information up to date. He is referring to the privileges accorded to Tyre and Sidon by Antony, who, when he made the rest of the Phoenician and Syrian coast a present to Cleopatra, left those cities in the enjoyment of their independence — as Josephus tells us (*Ant.* 15. 4. 1), ἐκ προγόνων εἰδὼς ἐλευθέρως. But we learn from Dio Cassius (64. 7. 6) that when Augustus subsequently visited Syria, he deprived Tyre and Sidon of their

liberty: τοὺς τε Κυζικηνούς . . .  
 ἐδουλώσατο. καὶ τοῦτο καὶ τοὺς  
 Τυρίους τοὺς τε Σιδονίους διὰ τὰς  
 στάσεις ἐποίησεν, ἐν τῇ Συρίᾳ γενόμενος.

8. Ἰρακλῆς: i.e. the Phoenician Melcarth.

12. ὁ ποιητὴς: cp. I. 2. 33, where Strabo quotes *Il.* 6. 289 in praise of the embroidery of the Sidonians, and *Il.* 23. 743, *Od.* 4. 615 in praise of their ornamental metal-work.

13. λογιστικῆς: 'practical arithmetic,' 'summing.'

14. νυκτιπλοίας: Pliny 7. 209 'siderum observationem in navigando Phoenices [invenerunt].'

16. ἀπεργάζεται: 'brings about,' 'renders necessary'; cp. 16. 4. 772 πλῆθους σκορπίων καὶ φαλαγγίων . . . ἀπεργασαμένου τοῖς ἀνθρώποις φυγὴν παντελή.

ἀριθμητικὴν παρὰ Φοινίκων· νυνὶ δὲ πάσης καὶ τῆς ἄλλης φιλοσοφίας εὐπορίαν πολὺ πλείστην λαβεῖν ἔστιν ἐκ τούτων τῶν πόλεων· εἰ δὲ δεῖ Ποσειδωνίῳ πιστεῦσαι, καὶ τὸ περὶ τῶν ἀτόμων δόγμα παλαιόν ἐστιν ἀνδρὸς Σιδωνίου Μώχου πρὸ τῶν Τρωικῶν χρόνων γεγονότος. τὰ μὲν οὖν παλαιὰ ἐάσθω· καθ' 5 ἡμᾶς δὲ ἐκ Σιδῶνος μὲν ἐνδοξοὶ φιλόσοφοι γεγόνασι Βόηθός τε, ᾧ συνεφιλοσοφήσαμεν ἡμεῖς τὰ Ἀριστοτέλεια, καὶ Διόδωτος ἀδελφὸς αὐτοῦ· ἐκ Τύρου δὲ Ἀντίπατρος καὶ μικρὸν πρὸ ἡμῶν Ἀπολλώνιος ὁ τὸν πίνακα ἐκθεὶς τῶν ἀπὸ Ζήτωνος φιλοσόφων καὶ τῶν βιβλίων. διέχει δὲ τῆς Σιδῶνος ἢ Τύρος 10 οὐ πλείους τῶν διακοσίων σταδίων· ἐν δὲ τῷ μεταξὺ πολίχνην Ὀρνίθων πόλιν λεγομένην· εἶτα πρὸς Τύρῳ ποταμὸς ἐξίησι· μετὰ δὲ τὴν Τύρον ἢ Παλαίτυρος ἐν τριάκοντα σταδίοις.

Distinguished  
philosophers.

Ptolemais  
(Acre).

25. Εἶθ' ἢ Πτολεμαῖς ἐστὶ μεγάλη πόλις ἣν Ἄκην ὠνόμαζον πρότερον, ἣ ἐχρῶντο ὀρηγητηρίῳ πρὸς τὴν Αἴγυπτον οἱ Πέρσαι. 15 μεταξὺ δὲ τῆς Ἄκης καὶ Τύρου θινώδης αἰγιαλὸς ἐστὶν ὁ φέρων τὴν ὑαλίτιν ἄμμον· ἐνταῦθα μὲν οὖν φασι μὴ χεῖσθαι, κομισ-

4. Μώχου: a writer of this name is mentioned by Josephus, *Ant.* 1. 3. 9, but we have no means of knowing whether he was the same person who is mentioned here, or what his date was.

7. συνεφιλοσοφήσαμεν: their common teacher may have been, as the French translators suggest, Xenarchus of Seleucia in Cilicia, who gave lessons both at Alexandria and Rome, for Strabo mentions (14. 5. 4) that he studied under him. But an equally strong claim may be put in for Andronicus of Rhodes, who taught at Rome, and numbered Boëthus among his disciples. Both Xenarchus and Andronicus were Peripatetic philosophers.

9. πίνακα: this seems to have been a short survey. Diog. Laert. (7. 1. 2) speaks of Apollonius as the author of a work on Zeno.

12. ποταμὸς: probably the Le-

ontes is meant, which enters the sea five miles to the N. of Tyre.

13. Παλαίτυρος: this name for the city on the mainland seems to date from the time of its destruction by Alexander. After that time it was known as 'ancient Tyre,' in distinction from the 'new Tyre,' which he built partly on the island, partly on the mole by which he joined the island to the shore: Stanley, *Sinai and Palestine*, p. 265.

14. Ἄκην: Heb. *Accho*, Arab. *Akka*, from which is derived the name *Acre*, by which it has been known from the time of its occupation by the Knights of St. John. It was called Ptolemais in the time of Ptolemy Soter, when this part of Syria belonged to him.

17. τὴν ὑαλίτιν ἄμμον: the well-known story of the discovery of glass, which is given by Pliny, 36. 191, viz. that it was produced by

θείσταν εἰς Σιδῶνα δὲ τὴν χωρείαν δέχεσθαι· τινὲς δὲ καὶ τοῖς Manufacture of glass.  
 Σιδωνίοις εἶναι τὴν ὑαλίτιν ψάμμον ἐπιτηθείαν εἰς χύσιν, οἱ δὲ  
 πᾶσαν πανταχοῦ χεῖσθαι φασιν. ἤκουσα δ' ἐν τῇ Ἀλεξιαγορίᾳ  
 παρὰ τῶν ὑαλουργῶν εἶναι τινα καὶ κατ' Αἴγυπτον ὑαλίτιν γῆν,  
 5 ἧς χωρὶς οὐχ οἶόν τε τὰς πολυχρόους καὶ πολυτελεῖς κατα-  
 σκευὰς ἀποτελεσθῆναι, καθάπερ καὶ ἄλλοις ἄλλων μιγμάτων  
 δεῖν· καὶ ἐν Ῥώμῃ δὲ πολλὰ παρενρίσκεσθαι φασιν καὶ πρὸς τὰς  
 χροὰς καὶ πρὸς τὴν ῥαστώνην τῆς κατασκευῆς, καθάπερ ἐπὶ  
 τῶν κρυσταλλοφανῶν· ὅπου γε καὶ τρύβλιον χαλκοῦ πρίασθαι  
 10 καὶ ἐκπωμάτιον ἔστιν.

NO. 77.—ORIGIN AND CUSTOMS OF THE JEWS.

(XVI. 2. 34-37.)

Of the accounts of the Exodus which are given by heathen writers the two most important are that of Tacitus (*Hist.* 5. 3) and the following by Strabo. Neither of these shows any acquaintance with the Scripture narrative. In both the information was probably derived from Egyptian sources, for Josephus (*c. Apion.* 1. 25) expressly accuses the Egyptians and their partisans of circulating falsehoods about the Exodus; this is especially likely to have happened in Strabo's case, since he resided for some time in

the fusing effect on the sand of this coast of lumps of nitre, with which some traders, who had landed there, supported their cooking vessels over a fire, is now discredited, because a much greater heat than that of any ordinary fire is necessary to produce this result. Anyhow, the art of glass-making was known to the Assyrians and Egyptians at a much earlier period.

χεῖσθαι: 'fused'; the substantive *χωρεία* expresses the same idea.

κομισθεῖσαν εἰς Σιδῶνα: it was brought to Sidon, in order that the 'flux,' or dissolvent ingredient

necessary to produce fusion, might be applied to it.

3. πᾶσαν πανταχοῦ: it is true that glass can be produced anywhere from vitreous sand, provided that the 'flux' is at hand; but it is not true that it can be produced from every kind of sand (*πᾶσαν*).

4. ὑαλίτιν γῆν: perhaps natron.  
 5. κατασκευὰς: 'ornaments'; lit. 'pieces of furniture.'

6. ἄλλοις: perhaps this is better taken as masc., 'other artificers.'

8. τὴν ῥαστώνην τῆς κατασκευῆς: 'facility in preparation'; this explains ὅπου γε below.

Alexandria. Strabo and Tacitus agree in little else except in the fact of the Jews having come out of Egypt under the guidance of Moses; but in their descriptions of the customs of that people both mention their monotheism and avoidance of idolatry, their abstaining from certain meats, and their practising circumcision. The other notices of the Jews by heathen writers will be found collected in Meir's *Judaica*, Jena, 1832.

Moses an Egyptian priest.

34. Ἡ κρατοῦσα μάλιστα φήμη τῶν περὶ τὸ ἱερὸν τὸ ἐν τοῖς Ἱεροσολύμοις πιστευομένων Αἰγυπτίους ἀποφαίνει τοὺς προγόνους τῶν νῦν Ἰουδαίων λεγομένων. 35. Μωσῆς γάρ τις τῶν Αἰγυπτίων ἱερέων ἔχων τι μέρος τῆς Κάτω καλουμένης χώρας, ἀπῆρεν ἐκέισε ἐνθένδε δυσχεράνας τὰ καθεστῶτα, καὶ 5 συνεξῆραν αὐτῷ πολλοὶ τιμῶντες τὸ θεῖον. ἔφη γὰρ ἐκεῖνος καὶ ἐδίδασκειν, ὡς οὐκ ὀρθῶς φρονοῦεν οἱ Αἰγύπτιοι θηρίοις εἰκάζοντες καὶ βοσκήμασι τὸ θεῖον, οὐδ' οἱ Λίβυες· οὐκ εὖ δὲ οὐδ' οἱ Ἕλληνες ἀνθρωπομόρφους τυποῦντες· εἷη γὰρ ἐν τούτῳ μόνον θεὸς τὸ περιέχον ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν, ὃ 10 καλοῦμεν οὐρανὸν καὶ κόσμον καὶ τὴν τῶν ὄντων φύσιν. τούτου δὴ τίς ἂν εἰκόνα πλάττειν θαρρήσειε νοῦν ἔχων ὁμοίαν τινὶ τῶν παρ' ἡμῖν; ἀλλ' ἔαν δεῖν πᾶσαν ξοανοποιίαν, τέμενος δ' ἀφορίσαντας καὶ σηκὸν ἀξιόλογον τιμᾶν ἔδους χωρίς. ἐγκοιμάσθαι δὲ καὶ αὐτοὺς ὑπὲρ ἑαυτῶν καὶ ὑπὲρ τῶν ἄλλων ἄλλους 15 τοὺς εὐνοεῖρους· καὶ προσδοκᾶν δεῖν ἀγαθὸν παρὰ τοῦ θεοῦ καὶ δῶρον αἰεὶ τι καὶ σημεῖον τοὺς σωφρόνως ζῶντας καὶ μετὰ δικαιοσύνης, τοὺς δ' ἄλλους μὴ προσδοκᾶν.

His views concerning God.

Opposition to idolatry.

The Exodus.

36. Ἐκεῖνος μὲν οὖν τοιαῦτα λέγων ἔπεισεν εὐγνώμονας ἄνδρας οὐκ ὀλίγους καὶ ἀπήγαγεν ἐπὶ τὸν τόπον τούτου, ὅπου 20 νῦν ἐστὶ τὸ ἐν τοῖς Ἱεροσολύμοις κτίσμα. κατέσχε δὲ ῥαδίως οὐκ ἐπίφθορον ὃν τὸ χωρίον οὐδ' ὑπὲρ οὗ ἂν τις ἐσπουδασμένως

4. τῆς Κάτω καλουμένης: Κάτω, which is not in the existing MSS., was inserted by Coray: it might easily have been omitted owing to its resemblance to the commence-

ment of the following word.

14. ἔδους: 'image'; on this meaning of the word see Jebb's note on Soph. *O. T.* 886.

μαχέσονται· ἔστι γὰρ πετρῶδες, αὐτὸ μὲν εὐνδροὶ τὴν δὲ κύκλω Position of  
Jerusalem.  
 χῶραν ἔχον λυπρὰν καὶ ἄνυδρον, τὴν δ' ἐντὸς ἐξήκοιτα σταδίων  
 καὶ ὑπόπετρον. ἅμα δ' ἀντὶ τῶν ὕπλων τὰ ἱερὰ προὔβάλλετο  
 καὶ τὸ θεῖον, ἴδρυσιν τούτου ζητεῖν ἀξιῶν, καὶ παραδώσειν  
 5 ὑπίσχυρούμενος τοιοῦτον σεβασμὸν καὶ τοιαύτην ἱεροποιίαν ἣτις  
 οὔτε δαπάναις ὀχλήσει τοὺς χρωμένους οὔτε θεοφορίαις οὔτε  
 ἄλλαις πραγματείαις ἀτόποις. οὗτος μὲν οὖν εὐδοκιμήσας  
 τούτοις συνεστήσατο ἀρχὴν οὐ τὴν τυχοῦσαν, ἀπῴτων προσ-  
 χωρησάντων βραδίως τῶν κύκλω διὰ τὴν ὀμίλιαν καὶ τὰ προτει-  
 10 νόμενα.

37. Οἱ δὲ διαδεξάμενοι χρόνους μὲν τινας ἐν τοῖς αὐτοῖς  
 διέμενον δικαιοπραγούντες καὶ θεοσεβεῖς ὡς ἀληθῶς ὄντες,  
 ἔπειτ' ἐφισταμένων ἐπὶ τὴν ἱερωσύνην τὸ μὲν πρῶτον δεισι- Cere-  
monial ob-  
servances.  
 δαιμόνων, ἔπειτα τυραννικῶν ἀνθρώπων, ἐκ μὲν τῆς δεισιδαι-  
 15 μορίας αἱ τῶν βρωμάτων ἀποσχέσεις, ὧν περ καὶ νῦν ἔθος ἐστὶν  
 αὐτοῖς ἀπέχεσθαι, καὶ αἱ περιτομαὶ καὶ αἱ ἔκτομαὶ καὶ εἴ τινα  
 τοιαῦτα ἐνομίσθη, ἐκ δὲ τῶν τυραννίδων τὰ ληστήρια. οἱ μὲν Rise of  
factions.  
 γὰρ ἀφιστάμενοι τὴν χῶραν ἐκάκουν καὶ αὐτὴν καὶ τὴν γειτριῶ-  
 σαν, οἱ δὲ συμπράττοντες τοῖς ἄρχουσι καθήρπαζον τὰ ἀλλότρια  
 20 καὶ τῆς Συρίας κατεστρέφοντο καὶ τῆς Φοινίκης πολλήν. ἦν  
 δ' ὅμως εὐπρέπειά τις περὶ τὴν ἀκρόπολιν αὐτῶν, οὐχ ὡς  
 τυραννεῖον βδελυττομένων, ἀλλ' ὡς ἱερὸν σεμνυνότων καὶ  
 σεβομένων.

1. εὐνδρον: Tacitus (5. 12) speaks of the 'fons perennis aquae, cavati sub terra montes, et piscinae cisternaeque servandis imbribus.' The fountain is to the north of the city, whence the water is conducted to the rock-cut reservoirs under the temple area: see *Dict. Bibl.* 1. p. 1028.

2. τὴν δ' ἐντὸς: 'and the district within a radius of sixty stades even stony beneath the soil'; for ὑπόπετρον cp. 12. 2. 7, No. 55; 16. 1. 11, No. 75.

14. τυραννικῶν ἀνθρώπων: the Asmonean dynasty is meant; by them the high-priesthood and the sovereignty were first combined.



## NO. 78.—JERICHO AND THE 'CITIES OF THE PLAIN.'

(XVI. 2. 41, 44.)

In the Augustan age Jericho, the 'city of palms,' was an attractive place of resort. Its palm-groves and gardens of balsam were presented to Cleopatra by Antony, and were first farmed for her, and then redeemed for himself, by Herod the Great, who made this one of his princely residences. They are the 'Herodis palmeta pinguia' of Horace (*Epist.* 2. 2. 184). At the present day, according to Dean Stanley (*Sinai and Palestine*, p. 301), 'at Jericho even the solitary relic of the palm-forest—seen as late as 1838—has disappeared.' To judge from the accounts of Palestine which are given by Strabo, Pliny (*H. N.* 5. 72; 12. 111 foll.), and Tacitus (*Hist.* 5. 6), the balsam-tree and the Dead Sea seem to have been the objects of greatest interest in that country to the Roman world in ancient times. In his description of that piece of water Strabo has confused the lake Sirbonis with the Lacus Asphaltites, but in the passage here quoted what he is referring to is evidently the neighbourhood of the Dead Sea. The features of this which attracted the attention of ancient writers—the bituminous character of the lake, and the calcined appearance of the rocks—have often been noticed by travellers, and at one time men of science were disposed to attribute these to volcanic action (see Daubeny, *On Volcanos*, pp. 278 foll.); but modern geologists do not seem inclined to accept this view. See Sir G. Grove's art. Salt Sea, in *Dict. Bibl.* 5. p. 1187.

- Jericho. 41. Ἰερικοῦς δ' ἐστὶ πεδῖον κύκλῳ περιεχόμενον ὄρεινῃ τινὶ καὶ πον καὶ θεατροειδῶς πρὸς αὐτὸ κεκλιμένῃ· ἐνταῦθα δ' ἐστὶν  
 Its palm- ὁ φοινικῶν, μεμιγμένην ἔχων καὶ ἄλλην ὕλην ἡμερον καὶ  
 grove. εὐκαρπον, πλεονάζων δὲ τῷ φοίνικι, ἐπὶ μῆκος σταδίων ἑκατόν, διάρρητος ἅπας καὶ μεστὸς κατοικιῶν· ἔστι δ' αὐτοῦ καὶ 5  
 Garden of βασίλειον καὶ ὁ τοῦ βαλσάμου παράδεισος· ἔστι δὲ τὸ φυτὸν  
 balsam. θαμνωδες, κυτίσῳ ἑοικὸς καὶ τερμίνθῳ, ἀρωματίζον· οὗ τὸν

6. βασίλειον : the palace built by Herod the Great.

φλοιὸν ἐπισχίσαντες ὑπολαμβάνουσιν ἀγγείοις τὸν ὑπὸν γλίσχρω γάλακτι παραπλήσιον· ἀναληφθεὶς δ' εἰς κογχάρια λαμβάνει πῆξιν· λύει δὲ κεφαλαλγίας θαυμαστῶς καὶ ὑποχύσεις ἀρχομένηας καὶ ἀμβλυωπίας· τρίμιος οὖν ἐστὶ καὶ διότι ἐνταῦθα  
 5 μόνον γεινᾶται· καὶ ὁ φοινικῶν δὲ τοιοῦτος, ἔχων τὸν καρνωτὸν φοίνικα ἐνταῦθα μόνον, πλὴν τοῦ Βαβυλωνίου καὶ τοῦ ἐπέκειναι πρὸς τὴν ἑω· μεγάλη οὖν ἀπ' αὐτῶν ἡ πρόσσδος. καὶ τῷ ξυλοβαλσάμφ δὲ ὡς ἀρώματι χρῶνται.

44. Τοῦ δ' ἔμπυρον τὴν χώραν εἶναι καὶ ἄλλα τεκμήρια  
 10 φέρουσι πολλά· καὶ γὰρ πέτρας τινας ἐπικεκαυμένας δεικνύουσι τραχείας περὶ Μοασάδα καὶ σήραγγας πολλαχοῦ καὶ γῆν τεφρώδη, σταγόνας τε πίττης ἐκ λισσάδων λειβομένηας καὶ  
 15 ἐγχωρίων, ὡς ἄρα ῥκοῦντό ποτε τρισκαίδεκα πόλεις ἐνταῦθα, ὦν τῆς μητροπόλεως Σοδόμων σῶζοιτο κύκλος ἐξήκοντά που  
 20 σταδίων· ὑπὸ δὲ σεισμῶν καὶ ἀναφυσσημάτων πυρὸς καὶ θερμῶν ὑδάτων ἀσφαλωτῶδων τε καὶ θειωδῶν ἡ λίμη προπέσοι καὶ αἱ

Neighbourhood of the Dead Sea.

Destruction of the 'cities of the plain.'

I. φλοιὸν ἐπισχίσαντες : cp. Tac. *Hist.* 5. 6 'balsamum modica arbor: ut quisque ramus intumuit, si vim ferri adhibeas, pavent venae; fragmine lapidis aut testa aperiuntur.' Josephus (*B. J.* 4. 8. 3), who speaks in rapturous terms of the gardens of Jericho, distinguishes two kinds of balsam, the oprobalsamum, which was the most precious, and the myrobalsamum. The balsam is the Balm of Gilead of Scripture.

3. ὑποχύσεις : 'cataract.'  
 5. καὶ ὁ φοινικῶν δὲ τοιοῦτος : 'the same thing may be said of the palm-grove, for &c.'

τὸν καρνωτὸν φοίνικα : *palmyra caryota*, one of the finest kinds of palms, with walnut-like fruit.

8. ξυλοβαλσάμφ : according to Jahn, *Bibl. Ant.* I. § 74, quoted in *Dict. Bibl.* I. p. 164, this is the

liquid which is extracted from the branches when cut off.

II. Μοασάδα : the Masada of Josephus, a town on the western shore of the Dead Sea. Its ruins, which are now called Sebbeh, are situated on the summit of a cliff, with steep gorges in its neighbourhood: Ritter, *Erdkunde*, 15. pp. 656 foll.

12. λισσάδων : sub. *πετρῶν*, 'smooth cliffs.'

17. ἀναφυσσημάτων πυρὸς : Tacitus, on the other hand (*Hist.* 5. 7), reports that fire from heaven was the reputed cause: 'haud procul inde campi, quos ferunt olim uberes magnisque urbibus habitatos fulminum jactu arsisse; et manere vestigia, terramque ipsam specie torridam vim frugiferam perdidisse.'

πέτραι πυρίληπτοι γένοιτο, αἵ τε πόλεις αἱ μὲν καταποθείεν,  
 ἃς δ' ἐκλίποιεν οἱ δυνάμενοι φυγεῖν. Ἐρατοσθένης δὲ φησι  
 τὰναντία, λιμναζούσης τῆς χώρας ἐκρήγμασιν ἀνακαλυφθῆναι  
 τὴν πλείστην, καθάπερ τὴν Θετταλίαν.

4. καθάπερ τὴν Θετταλίαν: ср.  
 Herod. 7. 129 τὴν δὲ Θεσσαλίην  
 λόγος ἐστὶ τὸ παλαιὸν εἶναι λίμνην,  
 ὥστε γε συγκεκληῖσμένην πάντοθεν

ὑπερμήκεσι οὖρεσι. Herodotus goes  
 on to say, that Thessaly was drained  
 when the vale of Tempe was formed  
 by means of an earthquake.



# ALEXANDRIA

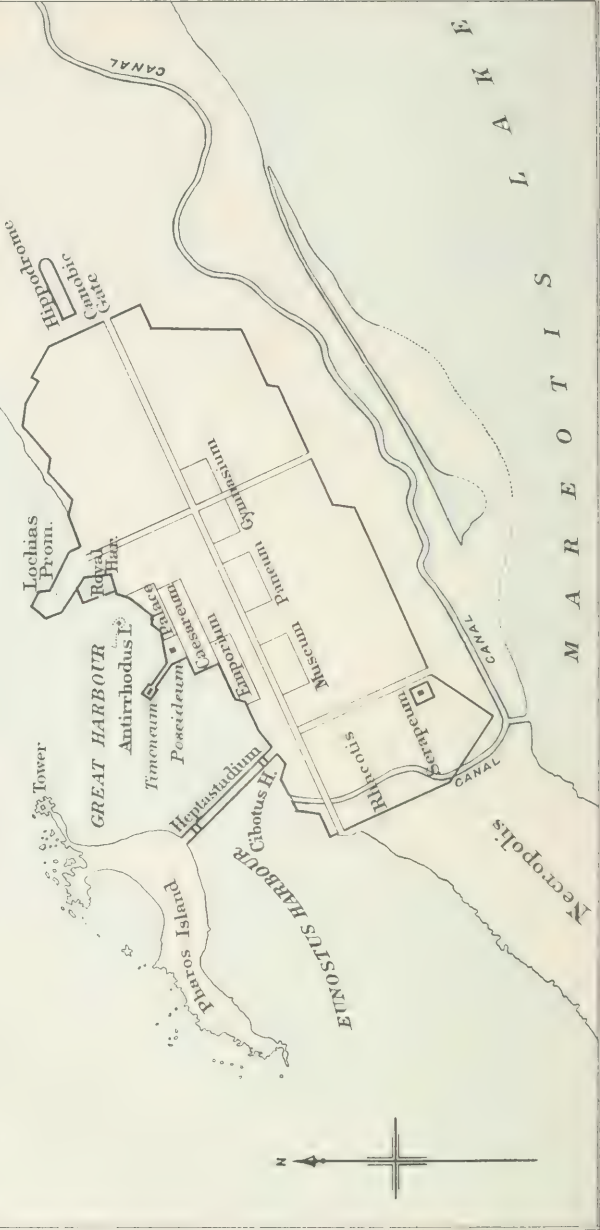
English Miles



M E D I T E R R A N E A N S E A

L A K E

M A R E O T I S





## BOOK XVII.

### EGYPT.

#### NO. 79.—ALEXANDRIA.

(XVII. 1. 6-10, 13.)

STRABO'S account of Alexandria is the most elaborate description which he has given of any city. As he resided there for some time he was well acquainted with the place, and he realized its importance as the greatest commercial centre in the world (*μέγιστον ἐμπόριον τῆς οἰκουμένης*). In size it was at this period only second to Rome. It was also the great university of that age for the study of Greek literature, philosophy and science, and its Museum contained the finest library known in antiquity. The difference in respect of situation between ancient and modern Alexandria arises from the importance which the mole or Heptastadion, that connected the island of Pharos with the mainland, gradually acquired. Owing to the soil deposited along its sides by the currents in the course of ages its width has been greatly increased, and the convenience of the position has attracted the inhabitants thither, so that at the present day the greater part of the town is built upon it.

6. Ἐπεὶ δὲ τὸ πλεῖστον τοῦ ἔργου τούτου καὶ τὸ κυριώτατον Position  
of Alex-  
andria.  
ἢ Ἀλεξάνδρειά ἐστι καὶ τὰ περὶ αὐτῆν, ἐντεῦθεν ἀρκτέον. ἔστι  
τοῖνυν ἢ ἀπὸ Πηλουσίου παραλία πρὸς τὴν ἑσπέραν πλέουσι  
μέχρι μὲν τοῦ Καίωβικου στόματος χιλίων πον καὶ τριακοσίων  
5 σταδίων, ὃ δὲ καὶ βάσιν τοῦ Δέλτα ἔφαμεν· ἐντεῦθεν δ' ἐπὶ  
Φάρον τὴν νῆσον ἄλλοι στάδιοι πεντήκοντα πρὸς τοῖς ἑκατόν.  
ἢ δὲ Φάρος νησίον ἐστὶ παράμηκες, προσεχέστατον τῇ ἠπείρῳ,

Island of  
Pharos.

λιμένα πρὸς αὐτὴν ποιοῦν ἀμφίστομον. ἤων γὰρ ἐστὶ κολπώ-  
δης, ἄκρας εἰς τὸ πέλαγος προβέβλημένη δύο· τούτων δὲ μεταξὺ  
ἢ νήσος ἴδρυται κλείουσα τὸν κόλπον, παραβέβληται γὰρ αὐτῷ  
κατὰ μήκος· τῶν δ' ἄκρων τῆς Φάρου τὸ μὲν ἑῶν μᾶλλον ἐστὶ  
προσεχὲς τῇ ἠπείρῳ καὶ τῇ κατ' αὐτὴν ἄκρα (καλεῖται δ' ἄκρα 5  
Λοχιάς), καὶ ποιεῖ τὸν λιμένα ἀρτίστομον· πρὸς δὲ τῇ στενότητι  
τοῦ μεταξὺ πόρου καὶ πέτραι εἰσὶν αἱ μὲν ὕφαλοι αἱ δὲ καὶ  
ἐξέχουσαι, τραχύνουσαι πᾶσαν ὥραν τὸ προσπίπτου ἐκ τοῦ  
πελάγους κλυδώνιον. ἐστὶ δὲ καὶ αὐτὸ τὸ τῆς νηϊδοῦς ἄκρον

The tower. πέτρα περίκλυτος, ἔχουσα πύργον θαυμαστῶς κατεσκευασμένοι 10

λευκοῦ λίθου πολυώροφον, ὁμώνυμον τῇ νήσῳ· τοῦτου δ'  
ἀνέθηκε Σώστρατος Κνίδιος, φίλος τῶν βασιλέων, τῆς τῶν  
πλοῖζομένων σωτηρίας χάριν, ὡς φησιν ἡ ἐπιγραφή. ἀλιμένου  
γὰρ οὔσης καὶ ταπεινῆς τῆς ἐκατέρωθεν παραλίας, ἐχούσης δὲ  
καὶ χοιράδας καὶ βράχη τινα, ἔδει σημεῖον τινὸς ὑψηλοῦ καὶ 15  
λαμπροῦ τοῖς ἀπὸ τοῦ πελάγους προσπλέουσιν ὥστ' εὐστοχεῖν  
τῆς εἰσβολῆς τοῦ λιμένος. καὶ τὸ ἐσπέριον δὲ στόμα οὐκ

Harbour of  
Eunostus.

εὐείσβολόν ἐστιν, οὐ μὴν τοσαύτης γε δεῖται προνοίας· ποιεῖ  
δὲ καὶ τοῦτο ἄλλον λιμένα τὸν τοῦ Εὐνόστου καλούμενον·  
πρόκειται δ' οὗτος τοῦ ὄρυκτοῦ καὶ κλειστοῦ λιμένος· ὁ μὲν γὰρ 20  
ἐκ τοῦ λεχθέντος πύργου τῆς Φάρου τὸν εἰσπλου ἐχων ὁ μέγας  
ἐστὶ λιμὴν· οὗτοι δὲ συνεχεῖς ἐν βάθει ἐκείνῳ, τῷ ἑπτασταδίῳ  
καλουμένῳ χώματι διειργόμενοι ἀπ' αὐτοῦ, παράκεινται· τὸ δὲ

The mole.

χώμά ἐστιν ἀπὸ τῆς ἠπείρου γέφυρα ἐπὶ τὴν νήσον κατὰ

6. ἀρτίστομον: 'with a clear opening.'

8. πᾶσαν ὥραν: 'constantly.'

19. Εὐνόστου: Prof. Mahaffy suggests that this name may have been caused by the prevalence of the north wind, because return was easy from it as compared with the Great Harbour: *Greek Life and Thought*, p. 163.

20. τοῦ ὄρυκτοῦ καὶ κλειστοῦ λιμένος: this harbour, which, as Strabo afterwards tells us, was called Cibotus, lay at the innermost angle

of the harbour of Eunostus, where the Heptastadion met the city.

22. συνεχεῖς ἐν βάθει ἐκείνῳ . . . παράκεινται: 'the Eunostus and the closed harbour lie close by contiguous to it in their innermost part.'

ἑπτασταδίῳ καλουμένῳ: the name was derived from its length.

24. γέφυρα: here used for a 'dam,' which is probably its meaning in Homer; while γεγεφυρωμένους immediately below is 'spanned by bridges.'

τὸ ἐσπέριον αὐτῆς μέρος ἐκτεταμένη, δύο διαίπλους ἀπολείποντα  
μόνον εἰς τὸν Εὐνόστου λιμένα καὶ αὐτοὺς γεγεφρωμένους· ἦν  
δ' οὐ γέφυρα μόνον ἐπὶ τὴν νῆσον τὸ ἔργον τοῦτο, ἀλλὰ καὶ  
ὑδραγωγίον, ὅτε γε ᾠκεῖτο· νῦν δ' ἠρήμωσεν αὐτὴν ὁ θεὸς  
5 Καῖσαρ ἐν τῷ πρὸς Ἀλεξανδρέας πολέμῳ τεταγμένην μετὰ τῶν  
βασιλέων· ὀλίγοι δ' οἰκοῦσι πρὸς τῷ πύργῳ ναυτικοὶ ἄνδρες.  
ὁ γοῦν μέγας λιμὴν πρὸς τῷ κεκλείσθαι καλῶς τῷ τε χῶματι <sup>Great</sup>  
καὶ τῇ φύσει ἀγχιβαθῆς τέ ἐστὶν ὥστε τὴν μεγίστην ναῦν <sup>harbour</sup>  
ἐπὶ κλίμακος ὀρμεῖν, καὶ εἰς πλείους σχίζεται λιμένας. οἱ  
10 μὲν οὖν πρότεροι τῶν Αἰγυπτίων βασιλεῖς ἀγαπῶντες οἷς εἶχον  
καὶ οὐ πᾶν ἐπεισάκτων δεόμενοι, διαβεβλημένοι πρὸς ἅπαντας  
τοὺς πλείους καὶ μάλιστα τοὺς Ἕλληνας (πορθοῦνται γὰρ ἦσαν  
καὶ ἐπιθυμηταὶ τῆς ἀλλοτρίας κατὰ σπάνιν γῆς), ἐπέστησαν  
φυλακὴν τῷ τόπῳ τούτῳ κελεύσαντες ἀπείργειν τοὺς προσιόντας·  
15 κατοικίαν δ' αὐτοῖς ἔδοσαν τὴν προσαγορευομένην Ῥακῶτιν, ἣ <sup>Settlement</sup>  
νῦν μὲν τῆς Ἀλεξανδρέων πόλεως ἐστὶ μέρος τὸ ὑπερκείμενον <sup>at Rha-</sup>  
τῶν νεωρίων, τότε δὲ κώμη ὑπῆρχε· τὰ δὲ κύκλῳ τῆς κώμης <sup>cotis.</sup>  
βουκόλοις παρέδοσαν δυναμένοις καὶ αὐτοῖς κωλύειν τοὺς ἔξωθεν  
ἐπιόντας. ἐπελθὼν δὲ Ἀλέξανδρος, ἰδὼν τὴν εὐκαιρίαν ἔγνω  
20 τειχίζειν ἐπὶ τῷ λιμένι τὴν πόλιν· τῆς δ' ὕστεροι ἐπηκολουθη-  
κυίας εὐδαιμονίας τῇ πόλει μνημονεύουσί τι σημεῖον κατὰ τὴν  
ὑπογραφὴν τοῦ κτίσματος συμβάν· τῶν γὰρ ἀρχιτεκτόνων γῆ  
λευκῇ διασημαινομένων τὴν τοῦ περιβόλου γραμμὴν, ἐπιλι-  
πούσης τῆς γῆς καὶ τοῦ βασιλέως ἐπιόντος, οἱ διοικηταὶ τῶν  
25 ἀλφίτων μέρος τῶν παρεσκευασμένων τοῖς ἐργάταις παρέσχοι,

1. τὸ ἐσπέριον αὐτῆς μέρος: this must mean 'its western extremity'; in reality the mole met the island just at its middle.

9. ἐπὶ κλίμακος ὀρμεῖν: 'can be moored to the steps.'

15. αὐτοῖς: sc. to the guards, understood in φυλακῆν.

Ῥακῶτιν: this primitive settlement continued in later times to form the Egyptian quarter, and

occupied the extreme west of the city.

18. βουκόλοις: these so-called 'herdsmen' were in reality brigands: an interesting account of them is given in Heliodor. *Aethiop.* 1. 5; Dio Cassius speaks of them in one place as having made an insurrection; 71. 4.

21. κατὰ τὴν ὑπογραφὴν: 'in marking the ground-plan.'

δι' ὧν καὶ αἱ ὁδοὶ κατετμήθησαν εἰς πλείους· τοῦτ' οὖν οἰωνίσθαι λέγονται πρὸς ἀγαθοῦ γεγονός.

Advantageous situation of Alexandria.

7. Ἡ δ' εὐκαιρία πολύτροπος· ἀμφίκλυστον τε γὰρ ἐστὶ τὸ χωρίον δυσὶ πελάγεσι, τῷ μὲν ἀπὸ τῶν ἄρκτων τῷ Αἰγυπτίῳ λεγομένῳ τῷ δ' ἀπὸ μεσημβρίας τῷ τῆς λίμνης τῆς Μαρείας ἢ 5 καὶ Μαρεῶτις λέγεται· πληροὶ δὲ ταύτην πολλαῖς διώρυξιν ὁ Νεῖλος ἄνωθεν τε καὶ ἐκ πλαγίων, δι' ὧν τὰ εἰσκομιζόμενα πολλῶ πλείω τῶν ἀπὸ θαλάττης ἐστὶν ὥσθ' ὁ λιμὴν ὁ λιμναῖος ὑπῆρχε πλουσιώτερος τοῦ θαλαττίου· ταύτη δὲ καὶ τὰ ἐκκομιζόμενα ἐξ Ἀλεξανδρείας πλείω τῶν εἰσκομιζομένων ἐστὶ· 10 γνοίη δ' ἂν τις ἔν τε τῇ Ἀλεξανδρείᾳ καὶ τῇ Δικαιαρχείᾳ γενόμενος, ὁρῶν τὰς ὀλκάδας ἔν τε τῷ κατάπλῳ καὶ ἐν ταῖς ἀναγωγαῖς ὅσον βαρύτερα τε καὶ κουφότερα δεῦρο κἀκείσε πλείοιεν. πρὸς δὲ τῷ πλούτῳ τῶν καταγομένων ἐκατέρωσε εἰς 15 τε τὸν κατὰ θάλατταν λιμένα καὶ εἰς τὸν λιμναῖον καὶ τὸ εὐάερον ἄξιον σημειώσεώς ἐστίν, ὃ καὶ αὐτὸ συμβαίνει διὰ τὸ ἀμφίκλυστον καὶ τὸ εὐκαιρον τῆς ἀναβάσεως τοῦ Νείλου. αἱ μὲν γὰρ ἄλλαι πόλεις αἱ ἐπὶ λιμνῶν ἰδρυμέναι βαρεῖς καὶ πνιγώδεις ἔχουσι τοὺς ἀέρας ἐν τοῖς καύμασι τοῦ θέρους· ἐπὶ γὰρ τοῖς χεῖλεσιν αἱ λίμναι τελματοῦνται διὰ τὴν ἐκ τῶν 20 ἡλίω ἀναθυμίασιν· βορβορώδους οὖν ἀναφερομένης τοσαύτης ἰκμάδος, νοσώδης ὁ ἀήρ ἔλκεται καὶ λοιμικῶν κατάρχει παθῶν. ἐν Ἀλεξανδρείᾳ δὲ τοῦ θέρους ἀρχομένου πληρούμενος ὁ Νεῖλος

Favourable climate.

1. δι' ὧν καὶ αἱ ὁδοὶ κατετμήθησαν: 'by means of which (the meal) the lines of the streets also (as well as the circuit of the city) were drawn out.' Nothing can be made of the words εἰς πλείους, and I suspect that they are a gloss which has crept into the text, arising from a misinterpretation of κατετμήθησαν in the sense of 'were subdivided.' Αἱ ὁδοὶ κατετμήθησαν εἰς πλείους cannot mean 'the number of the streets was multiplied'; and, if it could, this would not suit the context, for there was no time for such a proceeding.

2. πρὸς ἀγαθοῦ γεγονός: the good omen consisted in the foundations of the city being laid in corn; cp. Ammianus Marcellinus, 22. 16. 7.

7. ἐκ πλαγίων: 'by cross channels.'

8. ὁ λιμὴν ὁ λιμναῖος: the port on the lake Mareotis, southward of the city.

11. Δικαιαρχεία: the Greek name for Puteoli, which was now one of the greatest ports in Italy; see 3. 2. 6, No. 9; 5. 4. 6, No. 27.

22. ἔλκεται: 'is inhaled.'

πληροὶ καὶ τὴν λίμνην καὶ οὐδὲν ἐὰν τελματώδες τὸ τὴν ἀναφορὰν ποιῆσον μοχθηράν· τότε δὲ καὶ οἱ ἐτησῖαι πνέουσιν ἐκ τῶν βορείων καὶ τοῦ τοσοῦτου πελάγους, ὥστε κάλλιστα τοῦ θέρους Ἀλεξανδρεῖς διάγουσιν.

- 5 8. Ἔστι δὲ χλαμυδοειδὲς τὸ σχῆμα τοῦ ἐδάφους τῆς πόλεως, Site and buildings.  
οὐ τὰ μὲν ἐπὶ μῆκος πλευρά ἐστι τὰ ἀμφίκλυστα ὅσον τριακοντα σταδίων ἔχοντα διάμετρον, τὰ δὲ ἐπὶ πλάτος οἱ ἰσθμοί, ἐπὶ τὰ ἢ ὀκτὼ σταδίων ἑκάτερος, σφιγγόμενος τῇ μὲν ὑπὸ θαλάττης τῇ δ' ὑπὸ τῆς λίμνης. ἅπαντα μὲν οὖν ὁδοῖς κατατέτμηται Streets.  
10 ἰππηλάτοις καὶ ἄρματηλάτοις, δυσι δὲ πλατυτάταις ἐπὶ πλέον ἢ πλέθρον ἀναπεπταμέναις, αἱ δὲ δίχρα καὶ πρὸς ὀρθὰς τέμνουσιν ἀλλήλας. ἔχει δ' ἡ πόλις τεμένη τε κοινὰ κάλλιστα καὶ τὰ βασιλεία, τέταρτον ἢ καὶ τρίτον τοῦ παντὸς περιβάλλου μέρος· Palaces.  
τῶν γὰρ βασιλείων ἕκαστος ὥσπερ τοῖς κοινοῖς ἀναθήμασι προσ-  
15 ἐφιλοκάλει τινα κόσμον, οὕτω καὶ οἴκησιν ἰδίᾳ περιεβάλλετο πρὸς ταῖς ὑπαρχούσαις, ὥστε νῦν, τὸ τοῦ ποιητοῦ, ἐξ ἐτέρων ἕτερον ἐστίν· ἅπαντα μέντοι συναφῆ καὶ ἀλλήλοις καὶ τῷ λιμένι, καὶ ὅσα ἔξω αὐτοῦ. τῶν δὲ βασιλείων μέρος ἐστὶ καὶ τὸ Μουσεῖον, ἔχον περιπάτου καὶ ἐξέδραν καὶ οἶκον μέγαν ἐν ᾧ The Museum.  
20 τὸ συσσίτιον τῶν μετεχόντων τοῦ Μουσείου φιλολόγων ἀνδρῶν. ἔστι δὲ τῇ συνόδῳ ταύτῃ καὶ χρήματα κοινὰ καὶ ἱερεὺς ὁ ἐπὶ τῷ Μουσείῳ τεταγμένος τότε μὲν ὑπὸ τῶν βασιλέων ἦν δ' ὑπὸ Καίσαρος. μέρος δὲ τῶν βασιλείων ἐστὶ καὶ τὸ καλούμενον Σῆμα, ὃ περίβολος ἦν ἐν ᾧ αἱ τῶν βασιλέων ταφαὶ καὶ ἡ Alex-  
25 Ἀλεξάνδρον· ἐφθῆ γὰρ τὸ σῶμα ἀφελόμενος Περδίκκαν ὁ τοῦ burial-  
Λάγῳ Πτολεμαῖος κατακομίζοντα ἐκ τῆς Βαβυλωνίου καὶ ἐκτρε- place.

1. ἀναφορὰν: 'exhalations.'

5. χλαμυδοειδὲς: a favourite word with Strabo for an irregular oblong: properly speaking, it describes an oblong which tapers at either end, like the Greek Chlamys; thus in 2. 5. 14, No. 6, it is applied to the inhabited earth; see the note on that passage.

16. ἐξ ἐτέρων ἕτερον ἐστίν: 'one

building joins on to another'; Hom. *Od.* 17. 266.

18. καὶ ὅσα ἔξω αὐτοῦ: 'and so too are the buildings outside the harbour.' The palace on the *Δοχίᾶς ἄκρα*, which is mentioned in § 9, is here referred to.

19. ἐξέδραν: an arcade with seats.

26. κατακομίζοντα ἐκ τῆς Βαβυλωνίου: this is hardly accurate.



πόμειον ταύτη κατὰ πλεονεξίαν καὶ ἐξιδιασμὸν τῆς Αἰγύπτου καὶ δὴ καὶ ἀπώλετο διαφθαρεῖς ὑπὸ τῶν στρατιωτῶν, ἐπελθόντος τοῦ Πτολεμαίου καὶ κατακλείσαντος αὐτὸν ἐν νήσῳ ἐρήμῃ· ἐκεῖνος μὲν οὖν ἀπέθανεν ἐμπεριπαρεῖς ταῖς σαρίσσαις ἐπελθόντων ἐπ' αὐτὸν τῶν στρατιωτῶν· σὺν αὐτῷ δὲ . . . καὶ 5 οἱ βασιλεῖς Ἀριδαῖός τε καὶ τὰ παῖδιά τὰ Ἀλεξάνδρου καὶ ἡ γυνὴ Ῥωξάνη ἀπήραν εἰς Μακεδονίαν· τὸ δὲ σῶμα τοῦ Ἀλεξάνδρου κομίσας ὁ Πτολεμαῖος ἐκήδευσεν ἐν τῇ Ἀλεξανδρεία ὄπου νῦν ἔτι κείται, οὐ μὴν ἐν τῇ αὐτῇ πυέλῳ· ὑάλινη γὰρ αὕτη, ἐκεῖνος δ' ἐν χρυσῇ κατέθηκεν· ἐσύλησε δ' αὐτὴν ὁ Κόκκης καὶ 10 Παρεΐσακτος ἐπικληθεὶς Πτολεμαῖος, ἐκ τῆς Συρίας ἐπελθὼν καὶ ἐκπεσὼν εὐθύς, ὥστ' ἀνόνητα αὐτῷ τὰ σῶλα γενέσθαι.

Objects  
near the  
Great  
Harbour.

9. Ἔστι δ' ἐν τῷ μεγάλῳ λιμένι κατὰ μὲν τὸν εἰσπλουν ἐν δεξιᾷ ἢ νήσος καὶ ὁ πύργος ὁ Φάρος, κατὰ δὲ τὴν ἐτέραν χεῖρα αἶ τε χοιράδες καὶ ἡ Λοχιὰς ἄκρα ἔχουσα βασιλείων. εἰς- 15 πλεύσαντι δ' ἐν ἀριστερᾷ ἔστι συνεχῇ τοῖς ἐν τῇ Λοχιάδι τὰ ἐνδοτέρῳ βασιλεία, πολλὰς καὶ ποικίλας ἔχοντα διαίτας καὶ ἄλση· τούτοις δ' ὑπόκειται ὅ τε ὄρυκτὸς λιμὴν καὶ κλειστός, ἴδιος τῶν βασιλέων, καὶ ἡ Ἀντίρροδος νησίον προκείμενον τοῦ ὄρυκτοῦ λιμένος, βασιλείων ἅμα καὶ λιμένιον ἔχον· ἐκάλεσαν 20 δ' οὕτως ὡς ἂν τῇ Ῥόδῳ ἐνάμιλλον. ὑπέρκειται δὲ τούτου τὸ θέατρον· εἶτα τὸ Ποσειδῶνιον, ἀγκῶν τις ἀπὸ τοῦ ἐμπορίου καλουμένου προπεπτωκώς, ἔχων ἱερὸν Ποσειδῶνιος· ᾧ προσθεῖς χῶμα Ἀυτώνιος ἔτι μᾶλλον προνεῦον εἰς μέσον τὸν λιμένα ἐπὶ τῷ

Ptolemy Soter (ὁ τοῦ Λάγου) persuaded Arrhidaeus, who had been entrusted with the funeral of Alexander, to allow his body to be transported to Egypt.

2 ὑπὸ τῶν στρατιωτῶν: by his own soldiers. They mutinied in consequence of his attempting to force them to cross the Nile, notwithstanding that numbers had been drowned, when he was invading Ptolemy's dominions.

5. σὺν αὐτῷ δὲ: after these words

ὄντες or some word of similar meaning seems to have been lost.

9. ὄπου νῦν ἔτι κείται: this is confirmed by Suetonius (*Octav.* 18) and Dio Cassius (51. 16. 5), both which writers state that the body was seen by Augustus at Alexandria.

10. ὁ Κόκκης καὶ Παρεΐσακτος ἐπικληθεὶς: Ptolemy XI, the illegitimate (παρεΐσακτος) son of Ptolemy Lathyrus, by Cleopatra, whose nickname was Cocce: see Groskurd, *Germ. Transl.* 3. p. 348.

ἄκρῳ κατεσκεύασε δίαυται βασιλικὴν ἢ Τιμώνιον προσηγό-  
 ρησε. τοῦτο δ' ἔπραξε τὸ τελευταῖον, ἡνίκα προλειφθεὶς ὑπὸ  
 τῶν φίλων ἀπήρην εἰς Ἀλεξάνδρειαν μετὰ τὴν ἐν Ἀκτίῳ κακο-  
 πραγίαν, Τιμώνειον αὐτῷ κρίνας τὸν λοιπὸν βίον, ὃν διάξειν  
 5 ἔμελλεν ἔρημος τῶν τοσούτων φίλων. εἶτα τὸ Καισάρειον  
 καὶ τὸ ἐμπόριον καὶ ἀποστάσεις, καὶ μετὰ ταῦτα τὰ νεώρια  
 μέχρι τοῦ ἑπτασταδίου. ταῦτα μὲν τὰ περὶ τὸν μέγαν λιμένα.

10 10. Ἐξῆς δ' Εὐνόστου λιμὴν μετὰ τὸ ἑπταστάδιον, καὶ ἸHarbour of  
 ὑπὲρ τούτου ὁ ὄρυκτος ὃν καὶ Κιβωτὸν καλοῦσιν, ἔχων καὶ Cibotus.  
 αὐτὸς νεώρια. ἐνδοτέρῳ δὲ τούτου διῶρυξ πλωτὴ μέχρι τῆς  
 λίμνης τεταμένη τῆς Μαρεώτιδος· ἔξω μὲν οὖν τῆς διῶρυγος  
 μικρὸν ἔτι λείπεται τῆς πόλεως· εἶθ' ἡ Νεκρόπολις τὸ προά- Necro-  
 στειον, ἐν ᾧ κῆποι τε πολλοὶ καὶ ταφαὶ καὶ καταγωγαὶ πρὸς polis.  
 τὰς ταριχείας τῶν νεκρῶν ἐπιτήθειαι. ἐντὸς δὲ τῆς διῶρυγος Interior of  
 15 τὸ τε Σαράπειον καὶ ἄλλα τεμένη ἀρχαῖα ἐκλειμμένα πως the city.  
 διὰ τὴν τῶν νέων κατασκευὴν τῶν ἐν Νικοπόλει· καὶ γὰρ  
 ἀμφιθέατρον καὶ στάδιον καὶ οἱ πεντετηρικοὶ ἀγῶνες ἐκεῖ  
 συντελοῦνται· τὰ δὲ παλαιὰ ὀλιγόρηται. συλλήβδην δ' εἰπεῖν  
 ἡ πόλις μεστὴ ἐστὶν ἀναθημάτων καὶ ἱερῶν· κάλλιστον δὲ τὸ  
 20 γυμνάσιον μείζους ἢ σταδιαίας ἔχον τὰς στοάς· ἐν μέσῳ δὲ τὸ  
 τε δικαστήριον· καὶ τὰ ἄλλα. ἔστι δὲ καὶ Πάνειον, ὕψος τι  
 χειροποίητον στροβιλοειδὲς ἐμφερὲς ὄχθῳ πετρῶδει διὰ κοχλίου  
 τὴν ἀνάβασιν ἔχον· ἀπὸ δὲ τῆς κορυφῆς ἐστὶν ἀπιδεῖν ὄλην  
 τὴν πόλιν ὑποκειμένην αὐτῷ πανταχόθεν. ἀπὸ δὲ τῆς Νεκρο-  
 25 πόλεως ἢ ἐπὶ τὸ μήκος πλατεία διατείνει παρὰ τὸ γυμνάσιον  
 μέχρι τῆς πύλης τῆς Καιῶβικῆς· εἶθ' ἰππόδρομος καλούμενός

1. Τιμώνιον: 'the Growlery.'

6. ἀποστάσεις: 'repositories.'

9. Κιβωτὸν: this name was probably derived from its being a κλειστός λιμὴν.

16. Νικοπόλει: this was the city which Augustus founded, to the eastward of Alexandria, as a rival to it, in order to mark his displea-

sure at the support which the inhabitants of that city had given to Antony.

17. οἱ πεντετηρικοὶ ἀγῶνες: this festival probably resembled the quinquennial games that were held at Nicopolis in Epirus to celebrate the victory at Actium.

22. κοχλίου: 'a spiral staircase.'

Nicopolis. ἔστι καὶ αἱ παρακείμεναι ἄλλαι μέχρι τῆς διώρυγος τῆς Κανωβικῆς. διὰ δὲ τοῦ ἱπποδρόμου διελθόντι ἡ Νικόπολις ἔστιν, ἔχουσα κατοικίαν ἐπὶ θαλάττῃ πόλεως οὐκ ἐλάττω τριάκοντα δὲ εἰσιν ἀπὸ τῆς Ἀλεξανδρείας στάδιοι. τοῦτον δὲ ἐτίμησεν ὁ Σεβαστὸς Καῖσαρ τὸν τόπον, ὅτι ἐνταῦθα ἐνίκα τῇ μάχῃ τοὺς ἐπεξιόντας ἐπ' αὐτὸν μετὰ Ἀντωνίου, καὶ λαβὼν ἐξ ἐφόδου τὴν πόλιν ἠγάγασε τὸν μὲν Ἀντώνιον ἑαυτὸν διαχειρίσασθαι, τὴν δὲ Κλεοπάτραν ζῶσαν ἐλθεῖν εἰς τὴν ἐξουσίαν· μικρὸν δ' ὕστερον κάκεινῃ ἑαυτὴν ἐν τῇ φρουρᾷ διαχειρίσατο λάθρα δῆγματι ἀσπίδος ἢ φαρμάκῳ ἐπιχρίστω (λέγεται γὰρ ἀμφοτέ- 10 ρως), καὶ συνέβη καταλυθῆναι τὴν τῶν Λαγιδῶν ἀρχὴν πολλὰ συμμείνασαν ἔτη.

Commer-  
cial im-  
portance.

13. Τῆς δ' εὐκαιρίας τῆς κατὰ τὴν πόλιν τὸ μέγιστόν ἐστιν ὅτι τῆς Αἰγύπτου πάσης μόνος ἐστὶν οὗτος ὁ τόπος πρὸς ἀμφω πεφυκὼς εἶν, τὰ τε ἐκ θαλάττης διὰ τὸ εὐλίμενον, καὶ τὰ ἐκ τῆς χώρας ὅτι πάντα εὐμαρῶς ὁ ποταμὸς πορθμεύει συνάγει τε εἰς τοιοῦτον χωρίον ὅπερ μέγιστον ἐμπόριον τῆς οἰκουμένης ἐστί. τῆς μὲν οὖν πόλεως ταύτας ἂν τις λέγοι τὰς ἀρετάς· τῆς Αἰγύπτου δὲ τὰς προσόδους ἐν τινι λόγῳ Κικέρων φράζει φήσας κατ' ἐνιαυτὸν τῷ τῆς Κλεοπάτρας πατρὶ τῷ Αὐλητῇ 20 προσφέρεσθαι φόρον ταλάντων μυρίων δισχιλίω πεντακοσίω. ὅπου οὖν ὁ κάκιστα καὶ ῥαθυμότατα τὴν βασιλείαν διοικῶν τοσαῦτα προσωδεύετο, τί χρὴ νομίσαι τὰ νῦν διὰ τοσαύτης ἐπιμελείας οἰκονομούμενα καὶ τῶν Ἰνδικῶν ἐμποριῶν καὶ τῶν Τρωγλοδυτικῶν ἐπηυξημένων ἐπὶ τοσοῦτον; πρότερον μὲν γε 25

1. αἱ παρακείμεναι ἄλλαι: Kramer suggests that κατοικία has fallen out here; Vogel (*Philologus*, vol. 39, p. 335) would correct ἄλλαι into ἀλαί, 'salt-works,' and this emendation is rendered probable by our finding these words confused elsewhere; for instances see Liddell and Scott, s.v. ἀλή.

τῆς διώρυγος τῆς Κανωβικῆς: this canal, which was about 15 miles

E. of Alexandria, connected the Lake Mareotis with the Canobic mouth of the Nile.

19. ἐν τινι λόγῳ: this oration is now lost.

20. τῷ Αὐλητῇ: a title of Ptolemy XI, ὁ Κόκκης, already mentioned.

24. τῶν Τρωγλοδυτικῶν: the Troglodytae lived on the western coast of the Red Sea, to the south of Egypt.

οὐδ' εἴκοσι πλοῖα ἐθάρρει τὸν Ἀράβιον κόλπον διαπερῶν ὥστε  
 ἕξω τῶν στενῶν ὑπερκύπτειν, ἰὺν δὲ καὶ στόλοι μεγάλοι στέλ-  
 λονται μέχρι τῆς Ἰνδικῆς καὶ τῶν ἄκρων τῶν Αἰθιοπικῶν, ἕξ  
 ὧν ὁ πολυτιμότετος κομίζεται φόρτος εἰς τὴν Αἴγυπτον, κἀν-  
 5 τεῦθεν πάλιν εἰς τοὺς ἄλλους ἐκπέμπεται τόπους, ὥστε τὰ τέλη  
 διπλάσια συνάγεται τὰ μὲν εἰσαγωγικὰ τὰ δὲ ἐξαγωγικὰ τῶν  
 δὲ βαρυτίμων βαρέα καὶ τὰ τέλη. καὶ γὰρ δὴ καὶ μοιροπωλίας  
 ἔχει· μόνη γὰρ ἡ Ἀλεξάνδρεια τῶν τοιούτων ὡς ἐπὶ τὸ πολὺ  
 καὶ ὑποδοχεῖόν ἐστι καὶ χορηγεῖ τοῖς ἐκτός.

NO. 80.—THE PAPYRUS AND THE EGYPTIAN BEAN.

(XVII. 1. 15.)

- 10 15. Φύεται δ' ἐν τοῖς Αἰγυπτιακοῖς ἔλεσι καὶ ταῖς λίμναις ἢ  
 τε βύβλος καὶ ὁ Αἰγύπτιος κύαμος ἕξ οὗ τὸ κιβώριον, σχεδόν  
 τι ἰσοῦψεις ῥάβδοι ὕσον δεκάποδες. ἀλλ' ἡ μὲν βύβλος ψιλὴ  
 ῥάβδος ἐστὶν ἐπ' ἄκρῳ χαίτην ἔχουσα, ὁ δὲ κύαμος κατὰ πολλὰ  
 μέρη φύλλα καὶ ἄνθη ἐκφέρει καὶ καρπὸν ὅμοιον τῷ παρ' ἡμῶν  
 15 κύαμῳ, μεγέθει μόνον καὶ γεύσει διαλλάττοντα. οἱ οὖν κνα-  
 μῶνες ἠδεῖαν ὄψιν παρέχουσι καὶ τέρψιν τοῖς ἐνενοχέισθαι  
 βουλομένοις· εὐχοῦνται δ' ἐν σκάφαις θαλαμηγοῖς, ἐνδύοντες  
 εἰς τὸ πύκνωμα τῶν κυάμων καὶ σκιαζόμενοι τοῖς φύλλοις· ἔστι  
 γὰρ σφόδρα μεγάλα ὥστε καὶ ἀντὶ ποτηρίων καὶ τρυβλίων  
 20 χρῆσθαι· ἔχει γὰρ τινα καὶ κοιλότητα ἐπιτηδεῖαν πρὸς τοῦτο·  
 καὶ δὴ καὶ ἡ Ἀλεξάνδρεια μεστὴ τούτων ἐστὶ κατὰ τὰ ἐργα-  
 στήρια ὡς σκεύεσι χρωμένων· καὶ οἱ ἀγροὶ μίαν τιμὰ τῶν  
 προσόδων καὶ ταύτην ἔχουσι τὴν ἀπὸ τῶν φύλλων. ὁ μὲν δὴ

The  
Egyptian  
bean  
(*arum  
colocasia*).

Use for  
drinking  
cups.

11. ἕξ οὗ τὸ κιβώριον: 'from which comes the seed-vessel'; of this seed-vessel, as well as from the leaves, drinking-cups were made; cp. Hor. *Od.* 2. 7. 22 'ciboria exple': but the terms *κιβώριον* and

'Egyptian bean' seem to have been interchangeable, for Diodorus (I. 34) says, τὸ κιβώριον . . . φέρει τὸν καλούμενον Αἰγύπτιον κύαμον.

17. σκάφαις θαλαμηγοῖς: these were state barges.

The  
papyrus.

κύαμος τοιοῦτος, ἡ δὲ βύβλος ἐνταῦθα μὲν οὐ πολλὴ φύεται (οὐ γὰρ ἀσκεῖται), ἐν δὲ τοῖς κάτω μέρεσι τοῦ Δέλτα πολλή, ἡ μὲν χείρων, ἡ δὲ βελτίων ἢ ἱερατικῆ· κἀνταῦθα δέ τινες τῶν τὰς προσούδους ἐπεκτείνειν βουλομένων μετήνεγκαν τὴν Ἰουδαϊκὴν ἐντρέχειαν, ἣν ἐκεῖνοι παρεῦρον ἐπὶ τοῦ φοίνικος καὶ μάλιστα τοῦ καρνωτοῦ, καὶ τοῦ βαλσάμον· οὐ γὰρ ἔῳσι πολλαχοῦ φύεσθαι, τῇ δὲ σπάνει τιμὴν ἐπιτιθέντες τὴν πρόσοδον οὕτως αὔξουσιν, τὴν δὲ κοινὴν χρεῖαν διαλυμαίνονται.

NO. 81.—HELIOPOLIS; PLAN OF AN EGYPTIAN TEMPLE;  
LEARNING OF THE PRIESTS.

(XVII. 1. 27-29.)

The ruins of Heliopolis, the On of the Bible, are situated at a place about 6 miles to the north-east of Cairo, where a spring of water and an obelisk of red granite mark the site of the once famous city. Of the obelisk Dean Stanley remarks—‘It is the oldest known in Egypt, and therefore in the world,—the father of all that have arisen since. It was raised about a century before the coming of Joseph; it has looked down on his marriage with Asenath; it has seen the growth of Moses; it is mentioned by Herodotus;

2. ἀσκεῖται: ‘is cultivated.’

ἢ μὲν χείρων: Sir Gardner Wilkin-son says (Rawlinson’s *Herodotus*, vol. 2, p. 129 note): ‘It is evident that other *Cyperus*, and particularly the *Cyperus dives*, were sometimes confounded with the *Papyrus*, or *Byblus hieraticus* of Strabo; and when we read of its being used for mats, sails, baskets, sandals, and other common purposes, we may conclude that this was an inferior kind mentioned by Strabo.’

5. ἐντρέχειαν: ‘shrewd practice’; but as this word is elsewhere used only in a good sense for ‘skill,’ ‘industry,’ Cobet suggests (*Miscell. Crit.* p. 203) that κακεντρέχειαν

should be read, comparing γ. 3. 7 ἀπλουστάτους τε γὰρ αὐτοὺς νομίζομεν καὶ ἥκιστα κακεντρέχεις.

6. τοῦ καρνωτοῦ: see note on 16. 2. 41, No. 78.

οὐ γὰρ ἔῳσι πολλαχοῦ φύεσθαι: it would seem to be a result of this, that the Papyrus is now extinct in Egypt. It is found however in Europe, at the Fons Cyane near Syracuse, to which place it was not improbably transplanted by the Syracusan kings in the days of their intimate relations with the Ptolemies; *Dict. Geogr.* s. v. Cyane. Hooker also found it in Syria, on the shores of the Sea of Galilee; *Dict. Bibl.* s. v. Reed.



Plato sate under its shadow ; of all the obelisks which sprang up around it, it alone has kept its first position' ; *Sinai and Palestine*, p. xxxi. For the early period of Egyptian history Heliopolis was, what Alexandria subsequently became, the great university and home of scientific learning. The rectification of the calendar, which Strabo speaks of in the latter part of this extract as having proceeded from this place, was one of the strongest proofs of the wisdom of the Egyptians. These studies, and the reputation attaching to them, became an inheritance of the country, which was perpetuated to a much later period. 'It is interesting to see how the ancient wisdom of Egypt still maintained its fame, even in Christian theology. By a direct succession, the Bishops of Alexandria had inherited the traditions of astronomical science. . . . On them, therefore, was imposed the duty of determining the exact day for the celebration of each successive Easter, and of announcing it for each following year, by special messengers sent immediately after the Feast of Epiphany, to all the towns and monasteries within their own jurisdiction, as well as to the Western Church through the Bishop of Rome, and to the Syrian Church through the Bishop of Antioch.' Stanley, *Eastern Church*, p. 183.

Strabo's account of Egypt has an especial value as being the narrative of an eye-witness, for he visited it in the company of his friend Aelius Gallus, who was prefect of that country during the years 25 and 24 B.C.

27. Αὐτοῦ δὲ καὶ ἡ Βούβαστος πόλις καὶ ὁ Βουβαστίτης νομὸς καὶ ὑπὲρ αὐτὸν ὁ Ἑλιοπολίτης νομὸς. ἐνταῦθα δ' ἐστὶν ἡ τοῦ Ἑλίου πόλις ἐπὶ χώματος ἀξιολόγου κειμένη, τὸ ἱερὸν Ἑλιοπολῖς. ἔχουσα τοῦ Ἑλίου καὶ τὸν βοῦν τὸν Μνεῦιν ἐν σηκῶ τινι  
 5 τρεφόμενον, ὃς παρ' αὐτοῖς νενόμισται θεός, ὥσπερ καὶ ἐν Μέμφει ὁ Ἄπις. πρόκεινται δὲ τοῦ χώματος λίμναι τῆν ἀνάχυσιν ἐκ τῆς πλησίον διώρυγος ἔχουσαι. νυνὶ μὲν οὖν ἐστι πανέρημος ἡ πόλις, τὸ ἱερὸν ἔχουσα τῶ Αἴγυπτίῳ τρόπῳ

3. ἐπὶ χώματος ἀξιολόγου : the level of the ground has been so much raised by the alluvium of the Nile, that the obelisk is now buried to the depth of nearly 6 feet.

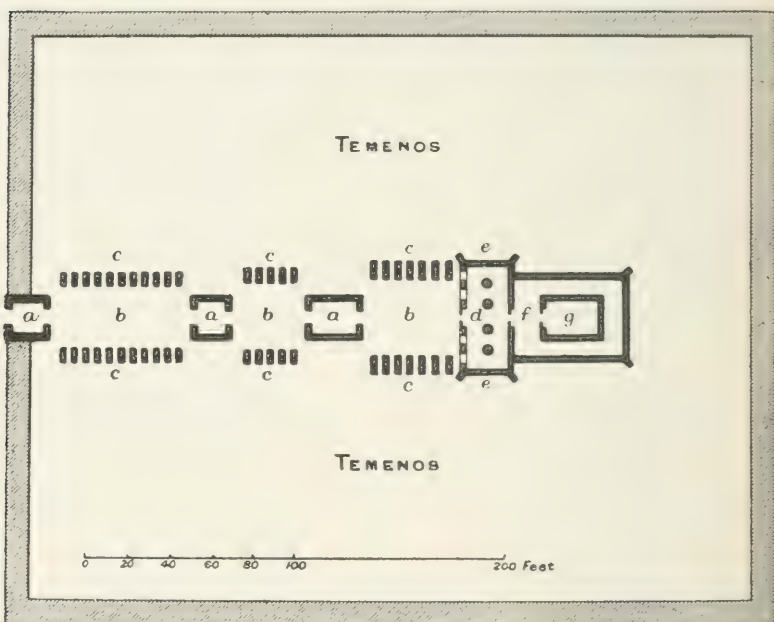
5. ὥσπερ καὶ ἐν Μέμφει ὁ Ἄπις : Diodorus tells us (1. 21. 10) that both Apis and Mnevis were sacred to Osiris and worshipped as divine.

Ravages of  
Cambyses.

κατεσκευασμένον ἀρχαῖον, ἔχον πολλὰ τεκμήρια τῆς Καμβύσου  
μανίας καὶ ἱεροσυλίας, ὅς τὰ μὲν πυρὶ τὰ δὲ σιδήρῳ διελωβᾶτο  
τῶν ἱερῶν, ἀκρωτηριάζων καὶ περικαίων, καθάπερ καὶ τοὺς  
ὄβελίσκους, ὧν δύο καὶ εἰς Ῥώμην ἐκομίσθησαν οἱ μὴ κεκακω- 5  
μένοι τελέως, ἄλλοι δ' εἰσὶ κακεῖ καὶ ἐν Θήβαις, τῇ νῦν Διοσ-  
πόλει, οἱ μὲν ἐστῶτες ἀκμὴν πυρίβρωτοι οἱ δὲ καὶ κείμενοι.

28. Τῆς δὲ κατασκευῆς τῶν ἱερῶν ἡ διάθεσις τοιαύτη· κατὰ  
τὴν εἰσβολὴν τὴν εἰς τὸ τέμενος λιθόστρωτόν ἐστιν ἔδαφος,

6. ἐστῶτες ἀκμὴν: 'still stand- on 15. I. 59, No. 74 ἀκμὴν κνο-  
ing'; for the use of ἀκμὴν see note μένων.



*a a a* Propylaea.      *b b b* Dromos.      *c c c* Sphinxes.      *d* Pronaos.  
*e e* Wings.              *f* Naos.                      *g* Sanctuary.

7. τῶν ἱερῶν ἡ διάθεσις: what  
follows is a description, not of the  
temple at Heliopolis in particular,

but of the arrangement usually found  
in Egyptian temples.

- πλάτος μὲν ὅσον πλεθριαῖον ἢ καὶ ἔλαττον, μῆκος δὲ καὶ Ἀρραγγε-  
 τριπλάσιον καὶ τετραπλάσιον, ἔστιν ὅπου καὶ μείζον· καλεῖται ment of an  
 δὲ τοῦτο δρόμος, καθάπερ Καλλίμαχος εἶρηκεν, Egyptian  
 5 δὲ δὲ τοῦ μήκους παιτὸς ἐξῆς ἐφ' ἑκάτερα τοῦ πλάτους Sphinxes.  
 σφίγγες ἴδρυνται λίθιναι, πήχεις εἴκοσιν ἢ μικρῶ πλείους  
 ἀπ' ἀλλήλων διέχουσαι, ὥσθ' ἓνα μὲν ἐκ δεξιῶν εἶναι  
 στίχον τῶν σφιγγῶν ἓνα δ' ἐξ εὐνούμων· μετὰ δὲ τὰς σφίγγας  
 πρόπυλον μέγα, εἴτ' ἄλλο προελθόντι πρόπυλον, εἴτ' ἄλλο· οὐκ Propyla.  
 10 ἔστι δὲ διωρισμένος ἀριθμὸς οὔτε τῶν προπύλων οὔτε τῶν  
 σφιγγῶν· ἄλλα δ' ἐν ἄλλοις ἱεροῖς, ὥσπερ καὶ τὰ μήκη καὶ τὰ  
 πλάτη τῶν δρόμων. μετὰ δὲ τὰ προπύλαια ὁ νεὸς πρόναος Pronaos.  
 ἔχουσι μέγα καὶ ἀξιόλογοι, τὸν δὲ σηκὸν σύμμετροι, ξύλαιον δ' Sanctuary  
 οὐδέιν, ἢ οὐκ ἀνθρωπόμορφοι, ἀλλὰ τῶν ἀλόγων ζῴων τιτύς·  
 15 τοῦ δὲ προνάου παρ' ἑκάτερον πρόκειται τὰ λεγόμενα πτερὰ·

9. *πρόπυλον μέγα*: these *propyla* or *propylaea* were not mere gateways, but imposing structures introductory to the temple. Thus the Propylaea at Athens have been compared to the overture to an *oratorio*.

13. *σύμμετρον*: 'of moderate size'; cp. 13. 4. 14, No. 61; 15. 1. 59, No. 74.

15. *τὰ λεγόμενα πτερὰ*: the passage which follows is very perplexing. Wilkinson supposes (*Handbook of Egypt*, p. 335) that the *πτερὰ* are the towers, or the front walls of the towers, that flank the gateway by which the *πρόναος* is entered, and that the words *ἐπινεύουσαι γραμμαὶ* refer to the elevation of these towers, the walls of which slope inwards as they ascend, and project at the top with a curved overhanging cornice. But this view is quite irreconcilable with the general meaning of the passage, for the expression *εἰς τὸ πρόσθεν προϊόντι* shows that the lines of the ground-plan, and not those of the elevation, are meant. The best

explanation is that the *πτερὰ* are the side-walls of the *πρόναος* (*πρόκειται* perhaps means 'flank the *πρόναος*,' when the spectator looks to the one or the other side (*παρ' ἑκάτερον*)), which, when they start from the side of the *πρόναος* opposite the temple, are separated from one another by a distance somewhat longer than the basement line of the temple, but converge slightly towards its façade. (The words *μέχρι πηγῶν πεντήκοντα ἢ ἐξήκοντα* give the length of the *πρόναος* from front to back.) This arrangement, as the French translators of Strabo remarked, is found in the temple at Philae; and though it does not occur in any of the early temples—for that at Philae is of the age of the Ptolemies—yet it is possible that Strabo, who had visited Philae, had that building in his mind's eye when writing this, and erroneously attributed this peculiarity to other Egyptian temples. Perhaps, however, the more probable explanation is, that Strabo's

'Wings' of Pronaos. ἀφεστῶτα ἀπ' ἀλλήλων μικρὸν πλέον ἢ τὸ πλάτος ἐστὶ τῆς κρηπίδος τοῦ νεώ, ἔπειτ' εἰς τὸ πρόσθεν προΐοντι κατ' ἐπι-  
 Decorations. νεουσῶν γραμμὰς μέχρι πηγῶν πεντήκοντα ἢ ἑξήκοντα ἀνα-  
 γλυφὰς δ' ἔχουσιν οἱ τοῖχοι οὗτοι μεγάλων εἰδώλων, ὁμοίων 5  
 τοῖς Τυρρηνικοῖς καὶ τοῖς ἀρχαίοις σφόδρα τῶν παρὰ τοῖς  
 "Ἐλλησι δημιουργημάτων. ἔστι δέ τις καὶ πολύστυλος οἶκος,  
 Halls with columns. καθάπερ ἐν Μέμφει, βαρβαρικὴν ἔχων τὴν κατασκευὴν· πλὴν  
 γὰρ τοῦ μεγάλων εἶναι καὶ πολλῶν καὶ πολυστίχων τῶν στύλων  
 οὐδὲν ἔχει χαρίεν οὐδὲ γραφικόν, ἀλλὰ ματαιοποιίαν ἐμφαίνει 10  
 μᾶλλον.

Learning of the priests. 29. Ἐν δὲ τῇ Ἡλίου πόλει καὶ οἴκους εἶδομεν μεγάλους ἐν  
 οἷς διέτριβον οἱ ἱερεῖς· μάλιστα γὰρ δὴ ταύτην κατοικίαν  
 ἱερέων γεγενῆσθαι φασὶ τὸ παλαιὸν φιλοσόφων ἀνδρῶν καὶ  
 ἀστρονομικῶν· ἐκλέλοιπε δὲ καὶ τοῦτο νυνὶ τὸ σύστημα καὶ 15  
 ἡ ἄσκησις. ἐκεῖ μὲν οὖν οὐδεὶς ἡμῖν ἐδείκνυτο τῆς τοιαύτης  
 ἀσκήσεως προεστῶς, ἀλλ' οἱ ἱεροποιοὶ μόνον καὶ ἐξηγηταὶ τοῖς  
 ξένοις τῶν περὶ τὰ ἱερά. παρηκολούθει δὲ τις ἐξ' Ἀλεξανδρείας  
 ἀναπλέοντι εἰς τὴν Αἴγυπτον Αἰλίῳ Γάλλῳ τῷ ἡγεμόνι  
 Χαιρήμων τοῦνομα, προσποιούμενος τοιαύτην τινα ἐπιστήμην, 20  
 γελῶμενος δὲ τὸ πλέον ὡς ἀλαζῶν καὶ ἰδιώτης· ἐκεῖ δ' οὖν  
 ἐδείκνυτο οἱ τε τῶν ἱερέων οἶκοι καὶ Πλάτωνος καὶ Εὐδόξου  
 διατριβαί. συναρέβη γὰρ δὴ τῷ Πλάτῳ ὁ Εὐδόξος δεῦρο, καὶ  
 συνδιέτριψαν τοῖς ἱερέυσιν ἐνταῦθα ἐκείνοι τρισκαίδεκα ἔτη, ὡς  
 εἴρηται τισι· περιττοὺς γὰρ ὄντας κατὰ τὴν ἐπιστήμην τῶν 25  
 οὐρανίων, μυστικούς δὲ καὶ δυσμεταδότους, τῷ χρόνῳ καὶ ταῖς

eye was deceived by the perspective of the temples, so that he thought that the walls really converged, when they did not.

4. ἀναγλυφὰς: 'figures in low relief.'

6. τοῖς Τυρρηνικοῖς: the figures in the Etruscan tombs.

7. πολύστυλος οἶκος: what is meant is a hall with several rows of

columns, like the Grand Hall of the Memnonium at Thebes.

10. γραφικόν: 'picturesque'; so Diodorus (2. 53) says of the growth of certain palm-trees, γραφικὴν ἀποτελεῖ τὴν πρόσοψιν.

20. Χαιρήμων: it is not certain whether this person was the same as the philosopher and historian of that name.

θεραπείαις ἐξελιπάρησαν ὥστε τινα τῶν θεωρημάτων ἱστορήσαι·  
 τὰ πολλὰ δὲ ἀπεκρύψαντο οἱ βάρβαροι. οὗτοι δὲ τὰ ἐπιτρέ- Rectifica-  
tion of the  
calendar.  
 χοντα τῆς ἡμέρας καὶ τῆς νυκτὸς μόρια ταῖς τριακοσίαις ἐξή-  
 κοιτα πέντε ἡμέραις εἰς τὴν ἐκπλήρωσιν τοῦ ἐνιαυσίου χρόνου  
 5 παρέδωσαν· ἀλλ' ἠγνοεῖτο τέως ὁ ἐνιαυτὸς παρὰ τοῖς Ἑλλησιν  
 ὡς καὶ ἄλλα πλείω, ἕως οἱ νεώτεροι ἀστρολόγοι παρέλαβον  
 παρὰ τῶν μεθερμηνευσάντων εἰς τὸ Ἑλληνικὸν τὰ τῶν ἱερέων  
 ὑπομνήματα· καὶ ἔτι νῦν παραλαμβάνουσι τὰ ἀπ' ἐκείνων,  
 ὁμοίως καὶ τὰ τῶν Χαλδαίων.

NO. 82.—THE BULL APIS AND THE SACRED CROCODILE.

(XVII. 1. 31, 38.)

The following passage from Dean Stanley's *Sinai and Palestine*, p. lii, on the honours paid to Apis at Memphis may serve to illustrate this extraordinary side of Egyptian worship: 'And lastly—only discovered recently—are long galleries hewn in the rock, and opening from time to time—say every fifty yards—into high arched vaults, under each of which reposes the most magnificent black marble sarcophagus that can be conceived—a chamber rather than a coffin—smooth and sculptured within and without; grander by far than even the granite sarcophagi of the Theban kings—how much grander than any human sepulchres anywhere else. And all for the

2. τὰ ἐπιτρέχοντα . . . μόρια : 'the fractions that remain over and above,' &c. This is enlarged upon in § 46, from which passage we see that the system of the Egyptians corresponded to our intercalary system of four years. By them the year was divided into 12 months of 30 days, and at the end of the 12 months 5 days were added, making 365 days (cp. Herod. 2. 4); then, as an additional quarter of a day remained over in each year, to make up for this a full day was added every fourth year, as in our

leap-year: see Wilkinson's *Ancient Egyptians* (Birch's ed.), 2. p. 373. Diodorus also mentions this, only he represents the additional quarter of a day as being added yearly: 1. 50. 2 τὰς γὰρ ἡμέρας οὐκ ἄγουσι κατὰ σελήνην, ἀλλὰ κατὰ τὸν ἥλιον, τριακονθημέρους μὲν τιθέμενοι τοὺς μῆνας, πέντε δ' ἡμέρας καὶ τέταρτον τοῖς δώδεκα μηνσὶν ἐπάγουσι, καὶ τούτῳ τῷ τρόπῳ τὸν ἐνιαύσιον κύκλον ἀναπληροῦσιν.

5. ὁ ἐνιαυτὸς : i. e. the true length of the year.



successive corpses of the bull Apis! These galleries formed part of the great temple of Serapis, in which the Apis mummies were deposited; and here they lay, not in royal, but in divine state.'

The bull  
Apis.

31. Ἐγγὺς δὲ καὶ ἡ Μέμφις αὐτῇ τὸ βασιλείου τῶν Αἰγυπτίων ἔστι γὰρ ἀπὸ τοῦ Δέλτα τρίσχοινον εἰς αὐτὴν ἔχει δὲ ἱερά, τό τε τοῦ Ἄπιδος ὅς ἐστιν ὁ αὐτὸς καὶ Ὅσιρις, ὅπου ὁ βοῦς ὁ Ἄπις ἐν σηκῷ τινι τρέφεται, θεὸς ὡς ἔφην νομιζόμενος, διάλευκος τὸ μέτωπον καὶ ἄλλα τινὰ μικρὰ τοῦ σώματος, τᾶλλα 5 δὲ μέλας· οἷς σημείοις αἰεὶ κρίνουσι τὸν ἐπιτήδειον εἰς τὴν διαδοχὴν, ἀπογενομένου τοῦ τὴν τιμὴν ἔχοντος. ἔστι δ' αὐτῇ προκειμένη τοῦ σηκοῦ, ἐν ἣ καὶ ἄλλος σηκὸς τῆς μητρὸς τοῦ βοῦς· εἰς ταύτην δὲ τὴν αὐτὴν ἐξαφιάσι τὸν Ἄπιον καθ' ὥραν τιὰ καὶ μάλιστα πρὸς ἐπίδειξιν τοῖς ξέροις· ὄρωσι μὲν γὰρ καὶ 10 διὰ θυρίδος ἐν τῷ σηκῷ, βούλονται δὲ καὶ ἔξω· ἀποσκιρτήσαντα δ' ἐν αὐτῇ μικρὰ ἀναλαμβάνουσι πάλιν εἰς τὴν οἰκίαν στάσιον.

The sacred  
crocodile.

38. Παραπλεύσαντι δὲ ταῦτα ἔφ' ἑκατὸν σταδίου πόλις ἔστιν Ἀρσιωή· κροκοδείλων δὲ πόλις ἑκαλεῖτο πρότερον, σφόδρα γὰρ ἐν τῷ νομῷ τούτῳ τιμῶσι τὸν κροκόδειλον, καὶ 15 ἔστιν ἱερὸς παρ' αὐτοῖς ἐν λίμνῃ καθ' αὐτὸν τρεφόμενος, χειροῆθης τοῖς ἱερέσιν· καλεῖται δὲ Σοῦχος· τρέφεται δὲ σιτίοις καὶ κρέασι καὶ οἴνῳ, προσφερόντων αἰεὶ τῶν ξένων τῶν ἐπὶ τὴν θέαν ἀφικνουμένων. ὁ γοῦν ἡμέτερος ξένος, ἀπὸ τῶν ἐντίμων, αὐτόθι μυσταγωγῶν ἡμᾶς, συνήλθεν ἐπὶ τὴν λίμνην, 20 κομίζων ἀπὸ τοῦ δείπνου πλακουντάριον τι καὶ κρέας ὅπτιον καὶ προχοϊδίον τι μελικράτον· εὔρομεν δὲ ἐπὶ τῷ χεῖλει κείμενον τὸ θηρίον· προσιόντες δὲ οἱ ἱερεῖς οἱ μὲν διέστησαν αὐτοῦ τὸ στόμα, ὁ δὲ ἐνέθηκε τὸ πέμμα καὶ πάλιν τὸ κρέας, εἶτα τὸ μελικράτον κατήρασε· καθαλούμενος δὲ εἰς τὴν λίμνην διήξεν 25 εἰς τὸ πέραν· ἐπελθόντος δὲ καὶ ἄλλου τῶν ξένων κομίζουτος ὁμοίως ἀπαρχὴν, λαβόντες περιήλθον ὁρόμῳ καὶ καταλαβόντες προσήνεγκαν ὁμοίως τὰ προσενεχθέντα.

2. τρίσχοινον: about 11 miles, but Strabo remarks (17. 1. 24) that reckoning 30 stades to the σχοῖνος, the estimate varied.

## NO. 83.—THEBES.

(XVII. 1. 46.)

Ancient Thebes was built both on the eastern and the western banks of the Nile, but the structures in the opposite quarters served to some extent different purposes. The eastern portion, where now lie the villages of Luxor and Karnak, contained the great mass of the population, and formed the civil quarter; while the western, which is partially occupied by the villages of Gournah and Medinet-Abu, was the royal and ecclesiastical quarter. The latter of the two was closely connected with the vast necropolis formed by the rock-hewn painted tombs, which are excavated in the valleys in its rear. The fame of Thebes and its grandeur was widely spread throughout the ancient world at an early period, however distant may have been the point of view from which it was regarded. That its reputation had reached Europe, the lines quoted by Strabo from Homer,—which are the only passage in the Iliad where Egypt is mentioned—sufficiently testify. By the Greeks its native name Tapé, the ‘head’ or ‘capital,’ was corrupted into the form Θῆβαι, by which it is familiarly known. By the Jews it was called No-Amon, the sanctuary of Ammon; and of this the prophet Nahum writes (3. 8. 9) in his denunciation of Nineveh, ‘Art thou better than No-Amon, that was situate among the rivers, that had the waters round about her, whose rampart was the sea (i. e. the Nile), and her wall was of the sea: Ethiopia and Egypt were her strength, and it was infinite.’

46. Μετὰ δὲ τὴν Ἀπόλλωνος πόλιν αἱ Θῆβαι (καλεῖται δὲ Greatness  
of Thebes.  
ἡ Διὸς πόλις)

αἱ θ' ἑκατόμυλοί εἰσι, διηκόσιοι δ' ἂν' ἐκάστη Hom. *I.*  
ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχρεσφιν. 9. 381 foll.

3. αἱ θ' ἑκατόμυλοί εἰσι: according to Dean Stanley, the fame of Thebes as the ‘city of a hundred gates’ originated in the avenues of gateways, like those described in No. 81, which led up to the great temple at Karnak. He adds, that

what makes them remarkable at Thebes is their number, and their multiplied concentration on the one point of Karnak, leading up to it from east and west, and north and south. *Sinai and Palestine*, Introd., p. xxxviii.

ἽΟμηρος μὲν οὕτω λέγει δὲ καὶ τὸν πλοῦτον,  
οὐδ' ὅσα Θήβας

Αἴγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται.

καὶ ἄλλοι δὲ τοιαῦτα λέγουσι, μητρόπολιν τιθέντες τῆς Αἰγύ-  
πτου ταύτην· καὶ νῦν δ' ἔχνη δείκνυται τοῦ μεγέθους αὐτῆς ἐπὶ 5  
ὄγδοήκοντα σταδίους τὸ μήκος· ἔστι δ' ἱερὰ τὰ πλείω. καὶ  
τούτων δὲ τὰ πολλὰ ἠκρωτηρίασε Καμβύσης· νυνὶ δὲ κωμηδὸν  
συννοικεῖται, μέρος μὲν τι ἐν τῇ Ἀραβίᾳ ἐν ἡπὲρ ἡ πόλις, μέρος  
δὲ τι καὶ ἐν τῇ περαίᾳ ὅπου τὸ Μεμνόνιον· ἐνταῦθα δὲ δυεῖν  
κολοσσῶν ὄντων μονολίθων ἀλλήλων πλησίον, ὁ μὲν σώζεται, 10  
τοῦ δ' ἐτέρου τὰ ἄνω μέρη τὰ ἀπὸ τῆς καθέδρας πέπτωκε  
σεισμῶ γενηθέντος, ὡς φασι. πεπίστευται δ' ὅτι ἄπαξ καθ'  
ἡμέραν ἐκάστην ψόφος ὡς ἂν πληγῆς οὐ μεγάλης ἀποτελεῖται  
ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους· καὶ γὰρ δὲ  
παρῶν ἐπὶ τῶν τόπων μετὰ Γάλλου Αἰλίου καὶ τοῦ πλήθους 15  
τῶν συνόντων αὐτῷ φίλων τε καὶ στρατιωτῶν περὶ ὥραν

The vocal  
Memnon.

5. ἐπὶ ὄγδοήκοντα σταδίους :  
Diodorus, who visited Thebes about  
sixty years earlier than Strabo, esti-  
mated its circuit at 140 stades ; Diod.  
1. 45. 4. We can thus trace the pro-  
gress of its decline.

8. ἐν τῇ Ἀραβίᾳ : i. e. on the  
right bank of the Nile.

9. τὸ Μεμνόνιον : this was an  
inaccurate name for the Rameseum.

δυεῖν κολοσσῶν : with their  
pedestals these colossi must have  
stood more than 60 feet above the  
surrounding plain. They form very  
conspicuous objects at the present  
day, especially at the time of inun-  
dation, when they stand out of the  
water. They are represented thus  
in David Roberts's *Sketches*, vol. 5,  
Plate 204.

11. τοῦ δ' ἐτέρου : to the Egyp-  
tians this was the statue of Ameno-  
phis III, and as Strabo does not  
speak of it as the statue of Memnon,  
it would seem that that name was

not yet attached to it by the Greeks.  
In Juvenal's time this was the case,  
for he says 'Dimidio magicæ re-  
sonant ubi Memnone chordæ' (15.  
5).

πέπτωκε : the statue was re-  
paired in the reign of Septimius  
Severus.

13. ψόφος : 'The sound it uttered  
was said to resemble the breaking of  
a harp-string, or, according to the  
preferable authority of a witness, a  
metallic ring—ὡς χαλκοῦ τυπέντος,  
one of the inscriptions says. This  
happened daily, about the first or  
second hour after sunrise' : Wilkin-  
son, *Topography of Thebes*, p. 36.  
There is every reason to believe that  
it was a device of the priests. Sir  
G. Wilkinson, who tried the experi-  
ment for himself, says (p. 37), 'in  
the lap of the statue is a stone, which  
on being struck emits a metallic  
sound.'

πρώτην ἤκουσα τοῦ ψόφου· εἴτε δὲ ἀπὸ τῆς βάσεως εἴτε ἀπὸ  
 τοῦ κολοσσοῦ εἴτ' ἐπίτηδες τῶν κύκλων καὶ περὶ τὴν βάσιν  
 ἰδρυμένοι τινοὶ ποιήσαντος τὸν ψόφον, οὐκ ἔχω δισχυρίσασθαι·  
 διὰ γὰρ τὸ ἄδηλον τῆς αἰτίας πᾶν μᾶλλον ἐπέρχεται πιστεῦναι  
 5 ἢ τὸ ἐκ τῶν λίθων οὕτω τεταγμένων ἐκπέμπεσθαι τὸν ἦχον.  
 ὑπὲρ δὲ τοῦ Μεμνοῖου θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ Tombs of  
 περὶ τετταράκοντα, θαυμαστῶς κατεσκευασμένοι καὶ θεὰς ἄξια· the kings.  
 ἐν δὲ ταῖς Θήβαις ἐπὶ τιῶν ὀβελίσκων ἀναγραφὰ ὁλοῦσαι  
 τὸν πλοῦτον τῶν τότε βασιλέων καὶ τὴν ἐπικράτειαν, ὡς μέχρι  
 10 Σκυθῶν καὶ Βακτρίων καὶ Ἰνδῶν καὶ τῆς ἰνὴ Ἰωρίας διατείνασθαι,  
 καὶ φόρων πλῆθος καὶ στρατιᾶς περὶ ἑκατὸν μυριάδας.

## NO. 84.—THE NILOMETER AT ELEPHANTINE.

(XVII. 1. 48.)

As the life of the inhabitants of Egypt has depended from first to last on the inundations of the Nile, it has always been a matter of the greatest importance to ascertain the amount of the rise or fall of that river. The reports of this regulated the time for opening the canals for irrigation, which were closed until the river reached a fixed height; and by them were determined beforehand the prices of provisions for the ensuing year, and the proportionate rate of taxation. In consequence of this a device for measuring the rise of the waters has existed from an early period down to the present time. The nilometer now in use is situated on the island of Roda near Cairo, and consists of a well or chamber, about 18 ft. square, in the centre of which is a graduated pillar. The rise

6. *θῆκαι βασιλέων*: the famous 'Tombs of the Kings,' with their brilliant decorations,—'the Westminster Abbey of Thebes.'

7. *περὶ τετταράκοντα*: 'The number of tombs now open in the principal valley is 25, but they are not all kings' tombs: some are those of princes and high functionaries.

Strabo speaks of having seen about 40, but he included in this number those of the western valley, and perhaps the 'Tombs of the Queens': Murray's *Handbook of Egypt*, p. 421.

8. *ἐπὶ τιῶν ὀβελίσκων*: one of these obelisks is now in the *Place de la Concorde* at Paris.

of the Nile as measured by this is proclaimed in the streets of Cairo every day during the inundation. Of the ancient nilometer which Strabo describes the following account is given by Sir G. Wilkinson: 'The nilometer in the island of Elephantine is a staircase between two walls descending to the Nile, on one of which is a succession of graduated scales containing one or two cubits, accompanied by inscriptions recording the rise of the river at various periods, during the rule of the Caesars.' *Popular Account of the Ancient Egyptians*, 2. p. 257. It is now for the most part destroyed.

48. Ἡ δὲ Συήνη καὶ ἡ Ἐλεφαντίνη ἢ μὲν ἐπὶ τῶν ὄρων τῆς Αἰθιοπίας καὶ τῆς Αἰγύπτου πόλις, ἢ δ' ἐν τῷ Νείλῳ προκειμένη τῆς Συήνης νῆσος ἐν ἡμισταδίῳ καὶ ἐν ταύτῃ πόλις ἔχουσα ἱερὸν Κνούφιδος καὶ νεилоμέτριον, καθάπερ Μέμφις. ἔστι δὲ τὸ νεилоμέτριον συννόμφ λιθῷ κατεσκευασμένοι ἐπὶ τῇ ὄχθῃ τοῦ Νείλου φρέαρ, ἐν ᾧ τὰς ἀναβάσεις τοῦ Νείλου σημειοῦνται τὰς μεγίστας τε καὶ ἐλαχίστας καὶ τὰς μέσας· συναναβαίνει γὰρ καὶ συνταπεινοῦται τῷ ποταμῷ τὸ ἐν τῷ φρέατι ὕδωρ. εἰσὶν οὖν ἐν τῷ τοίχῳ τοῦ φρέατος παραγραφαί, μέτρα τῶν τελείων καὶ τῶν ἄλλων ἀναβάσεων· ἐπισκοποῦντες οὖν ταύτας διασημαίνουσι τοῖς ἄλλοις, ὅπως εἰδεῖεν· πρὸ πολλοῦ γὰρ ἴσασιν ἐκ τῶν τοιούτων σημείων καὶ τῶν ἡμερῶν τὴν ἐσομένην ἀνάβασιν καὶ προδηλοῦσι. τοῦτο δὲ καὶ τοῖς γεωργοῖς χρήσιμον τῆς τῶν ὑδάτων ταμείας χάριν καὶ παραχωμάτων καὶ διωρύγων καὶ ἄλλων τοιούτων, καὶ τοῖς ἡγεμόσι τῶν προσόδων χάριν· αἱ γὰρ μείζους ἀναβάσεις μείζους καὶ τὰς προσόδους ὑπαγορεύουσιν. ἐν δὲ τῇ Συήνῃ καὶ τὸ φρέαρ ἔστι τὸ διασημαίνον

The nilometer.

Its use.

Syene (Assouan).

3. ἐν ἡμισταδίῳ: 'at the distance of half a stade.'

4. Κνούφιδος: this god was called Nef, Nâ, or Num.

5. συννόμφ λιθῷ: 'stone wrought to fit,' 'ashlar'; cp. 5. 3, 8, No. 25.

12. καὶ τῶν ἡμερῶν: that is, according to Groskurd, from the days on which the observations are taken,

because the early commencement and rapid progress of the inundation make it probable that it will ultimately reach a greater height. Coray suggests καὶ μέτρων.

15. τοῖς ἡγεμόσι: the prefects of Egypt; the title is applied to Aelius Gallus in § 29, No. 81.



τὰς θερινὰς τροπὰς, διότι τῷ τροπικῷ κύκλῳ ὑπόκειται οἱ τόποι οὗτοι· ἀπὸ γὰρ τῶν ἡμετέρων τόπων, λέγω δὲ τῶν Ἑλληνικῶν, προϊούσιν ἐπὶ τὴν μεσημβρίαν ἐνταῦθα πρῶτον ὁ ἥλιος κατὰ κορυφὴν ἡμῶν γίνεται καὶ ποιεῖ τοὺς γνόμενας ἀσκίους κατὰ  
 5 μεσημβρίαν· ἀνάγκη δὲ κατὰ κορυφὴν ἡμῶν γινομένου καὶ εἰς τὰ φρέατα βάλλειν μέχρι τοῦ ὕδατος τὰς αὐγὰς, καὶ βαθυτάτα ἢ κατὰ κάθετον γὰρ ἡμεῖς τε ἕσταμεν καὶ τὰ ὀρύγματα τῶν φρεάτων κατεσκευάσται.

Well for determining the summer solstice.

3. ἐνταῦθα πρῶτον: this is only of Syene was slightly to the north of approximately correct; the position of the tropic.



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