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SELECTIONS FROM STRABO

TOZER
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STRABO

WITH AN INTRODUCTION
ON
STRABO'S LIFE AND WORKS

BY THE
REV. H. F. TOZER, M.A., F.R.G.S.
HONORARY FELLOW OF EXETER COLLEGE, OXFORD
AUTHOR OF
'THE ISLANDS OF THE AEGEAN,' ETC.

WITH MAPS AND PLANS

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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.

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 —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 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. We also hear of a great-uncle of Strabo, called Moaphernes, being made governor of Colchis by Mithridates the Great. 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 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’ ἡμῶς and ἔφ’ 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

1 10. 4. 10. 2 11. 2. 18. 3 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 ημετέρων 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. 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. 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., and also of the appointment of Tarcondimotus by the Romans to be king of Cilicia, which occurred about the same time. 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. 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.

1 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.

2 12. 3. 41.

3 12. 5. 1.

4 14. 5. 18.

5 Meyer, Quaestiones Strabonianae, p. 54; Schröter, Bemerkungen zu Strabo, p. 3.
INTRODUCTION.

It runs as follows:—εἰτε ἐπέθεντο τῇ χώρᾳ τῦραννοὶ πολλοί, καὶ συνέστη τὰ ληστήρια· μετὰ δὲ τὴν τούτων καταλύσειν ἐφ' ἡμῶν ἂδη τὴν τοῦ Τεύκρου δυναστείαν ταύτην ἐκάλουν, τὴν δ' αὐτῆς καὶ ἱερωσύνην.

The meaning, however, of the words μετὰ δὲ ... ἂδη, 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.

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, 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 (ἐγενθημεν μετὰ νῦν), whereas we know from Tacitus 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 (νῦν ἦτε 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. 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;

1 14. 5. 10. 2 8. 7. 5. 3 17. 3. 7 and 25. 4 12. 8. 11. 5 Ann. 4. 36. 6 7. 1. 4. 7 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. 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, 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. Ῥυπάννιος) 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. 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. 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. To these three instructors some authorities would add a fourth, Posidonius. The only support for this statement is found in a passage of Athenaeus, where that writer quotes Strabo as saying in the Seventh Book of his Geography — apparently in the part of that book which is now

1 Strab. Life and Works, 14. 1. 48.  
2 12. 3. 16.  
3 Ad Att. 2. 6. 1.  
4 14. 5. 4.  
5 Athen. 14. 75, p. 657.
INTRODUCTION.

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.

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 Ἱμέτερος,1 and in another he speaks of the Stoics generally as οἱ Ἱμέτεροι2: 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. Ἀναμία) 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 Athenodorus3, 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 philosopher4. With him the primal agency which caused the organization of the world was Providence (πρόων), 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 Book5, where Strabo is speaking of the formation of the ground

1 1. 2. 34. 4 1. 2. 8; 7. 3. 4. 2 2. 3. 8. 16. 4. 21. 3 17. 1. 36.
in Egypt; but a practical illustration of it is furnished in his description of the river-system of Gaul, the adaptation of which to the needs of the inhabitants and to their development is described as προνοιας ἐργον, and is characterized by the Stoic expression ὀμολογία 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 compassion in which Polybius refers to that event (τὰ συμβέβηκα περὶ τὴν ἀλοιπὴν ἐν ὀίκτον μέρει λέγων), he himself regards the inhabitants as having paid the penalty of their misdeeds (ἀντὶ τούτων μὲν οὖν καὶ ἄλλων δὲν ἐξῆμαρτον ἐτύσαν δίκαιαι αἰτίαι). Similarly he mentions the conquest of his own fatherland, Pontus, by the Romans with a singular absence of feeling. 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; and, in particular, he refers to the security afforded to commerce by the tranquillity (ἡ νῦν εἰρήνη) arising from the extinction of piracy, and to the safety of life and property in

1 4.1.14. 2 8.6.23. 3 12.3.33. 4 1.1.16. 5 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. In Spain, he says, the well-being of the country was in proportion to the advance of the Roman arms, and elsewhere that power had succeeded in introducing communication among hostile tribes. Similarly, the prosperity of Gades and Massilia was in great measure due to their friendship and alliance with the Romans, and the people of Tarentum were better off after they had received a Roman colony. 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 (πολλοίς κακοῖς ἐσαφρίνουσιν αὐτοῖς). 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. 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.

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. 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

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1 14. 3. 3; 16. 2. 20.
2 3. 3. 8.
3 2. 5. 26.
4 3. 1. 8; 4. 1. 5.
5 6. 3. 4.
6 5. 4. 13.
7 6. 4. 2.
8 12. 8. 18; 13. 4. 8; cp. Tac. Ann. 2. 47.
9 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. 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. 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. 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. 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,

1 S. 6. 23.  2 Dion Cass. 50. 10.  3 S. 6. 21.  4 12. 6. 2.
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, Strabo resided for a long period in Alexandria \(^1\) (ἡμεῖς ἐπιδημοῦντες τῇ Ἀλεξάνδρείᾳ 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\(^2\) 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 \(^3\), which states that the Caesareium in that city, the position of which Strabo mentions \(^4\), 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

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\(^1\) 2.5.8.  
\(^3\) *Ephemeris Epigr.*, vol. 4, p. 34; vol. 5, p. 8; it is bilingual, in Greek and Latin.  
\(^4\) 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. 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. 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 χαραγγαφετος, and speaks of his work as ἡ χαραγγαφία. 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

1 15. i. 73.

2 Dion Cass. 54. 9.
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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. 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. 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, whereas we know from Tacitus 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; and he also notices the vase sent by the Cimbri to Augustus, 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

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2 5. 3. 8. 3 7. 2. 4.
4 Ann. 4. 44. 5 5. 3. 7.
6 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. 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; 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'
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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; 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 Formiae, which are occupied by handsomely furnished dwellings, and look out upon the islands of Pandataria and Pontia; or of the Plutonium at Hierapolis, where the spectator can hardly see the bottom for the exhalations that are emitted from it; or when he speaks of the Paneium at Alexandria as commanding from its summit a panorama of the city—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; and on the charming scenery (τὸ τῆς ὁφέως τερπεῖν) on the banks of the Baetis, which is due to the ground being laid out in plantations and well cultivated fields. Bearing these

1 17. 1. 7.  
2 5. 3. 6.  
3 13. 4. 14.  
4 17. 1. 10.  
5 3. 4. 6.  
6 3. 2. 3.
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; 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, his feeding the sacred crocodile at Arsinoë, his listening in a critical spirit to the sound emitted from the statue of Memnon, and his fears of drowning, at which he himself laughs, when he crossed on a frail native craft to the island of Philae. In consequence of this the Seventeenth Book is one of the most interesting parts of Strabo's Geography.

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

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1 17. 3. 20.  
2 17. 1. 31.  
3 17. 1. 38.  
4 17. 1. 46.  
5 17. 1. 50.
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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. 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 and of the Corycian cave—the latter a very remarkable account, the accuracy of which has been recently established by Mr. Bent's interesting discovery of the site—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; 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; at the Cappadocian Comana, which was one of the greatest centres of the native worship in those parts, he resided for some time; and Mazaca (afterwards called Caesareia), the capital of this province, together with the imposing mass of Mount Argeaeus in its neighbourhood, he had evidently seen. 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, and his birthplace Amasia, but also with those on the sea-coast, especially Sinope, his account of which contains highly interesting details. 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

1 16. 2. 23. ἐν ταῖς δὲ φασὶ πολυ-
2 14. 5. 12. στέγοις τῶν οἰκιῶν, ὡς τε καὶ τῶν ἐν
3 14. 5. 5. 'Ἀρμῷ μᾶλλον.

5 12. 2. 4.
6 15. 2. 15.
7 12. 2. 3.
8 12. 2. 7, 8.
9 12. 3. 38.
10 12. 3. 39.
11 12. 3. 11.
temple of Artemis, 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. His notices also of Philadelphia, with the walls of its houses cracked by earthquakes, of Sardis, and of Mylasa 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, 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 would lead us to think that he had visited that island; and the same thing may be true also of Cos and Samos. Perhaps it is safe to conclude that once at least—that is, on the occasion when he passed by Gyaros—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. 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, of Pessinus in Galatia, and of Cyzicus on the Propontis, are all striking, and still more so is that of Nicaea in Bithynia, 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 Scipys, 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

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

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; 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; 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; whereas its ruins were subsequently seen by Pausanias, 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. 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.

1 9. 1. 15; 9. 1. 4.
2 6. 3. 50; Curtius, Peloponnesos, vol. 2, p. 114.
3 8. 6. 10.
4 Pausan. 2. 16. 5-7.
5 9. 3. 1.
6 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 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 Pompeine Marshes, and that of the Lacus Nemorensis near Aricia, 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 (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. 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; with the lake Avernus, and with the harbour-works of Puteoli—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. 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; and his description of that port, and still more that of Tarentum, 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).  

1 5. 3. 6.
2 5. 3. 12.
3 5. 2. 6.
4 5. 2. 5.
5 5. 4. 7.
6 5. 4. 5.
7 5. 4. 6.
8 5. 4. 8.
9 6. 3. 7.
10 6. 3. 6.
11 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. 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; and his narrative leaves little doubt that he had communicated with them on the spot.

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,
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 Ἰστορικὰ 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, Διότερ ἡμεῖς πεποιηκότες ὑπομνήματα Ἰστορικὰ χρήσιμα, ὡς ὑπολαμβάνομεν, εἰς τὴν ἥθικὴν καὶ πολιτικὴν φιλοσοφίαν, ἐγγωμὲν προσβέναι καὶ τὴν τῶν σύνταξιν ὁμοιότητα γάρ καὶ αὐτῇ: and again in Book XI, where he is treating of the Parthians, he remarks, Εἰρηκότες δὲ πολλὰ περὶ τῶν Παρθικῶν νομίμων ἐν τῇ ἐκτῇ τῶν Ἰστορικῶν ὑπομνημάτων βιβλίων, δεύτερα δὲ τῶν μετὰ Πολύβιον, παραλείψομεν ἐνταῦθα, μὴ ταυτολογεῖν δόξωμεν. 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 Ἰστορικὰ ὑπομνήματα. 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 Ἰστορικὰ Ὑπομνήματα, or whether it does not rather designate a separate work. 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 ἐκτῇ τῶν Ἰστορικῶν ὑπομνημάτων βιβλίων, καὶ ἐν τῇ δευτέρᾳ τῶν μετὰ Πολύβιον; 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

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 Ἰστορικά 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 Polybius¹. 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 Ἰστορικῶν Ὑπομνήμων Fragmenta². 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 Caesar³. 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—

¹ Polyb. i. 3. 7-10. ² In the Leipziger Studien, ³ See Vogel in the Philologus, vol. 41, pp. 519 foll. supra.
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 Strabonianae*, 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

1 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\(^1\), 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\(^2\), concerning which event Strabo says, that his kingdom had been reduced to a Roman province, but that its organization was not yet known\(^3\); with the appointment of a son of Pythodoris and Polemo as king of Armenia\(^4\); with the conversion of Commagene into a Roman province\(^5\); and with the great earthquakes in Asia Minor, and the measures which Tiberius took for restoring

\(^1\) Tac. Ann. 2. 42.  
\(^2\) Tac. Ann. 2. 42.  
\(^3\) Tac. Ann. 42.  
\(^4\) Tac. Ann. 2. 3.  
\(^5\) Tac. Ann. 2. 56.
the cities then injured\textsuperscript{1}. 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\textsuperscript{2}. 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 δεύρο in certain parts of his work to designate that city\textsuperscript{3}. Thus in Book XIII, when referring to the destruction of Aristotle's library, he says, πολὺ δὲ εἰς τόüτο καὶ Ἡ 'Ρώμη προσελάβετο· εὐθὺς γὰρ μετὰ τὴν Ἀπελλικώτους τελευτήρυ Ἁλλίας ἥρε τὴν Ἀπελλικώτους βιβλιοθήκην ὥ τὰς Ἀθήνας ἅλων, δεύρο δὲ κοιμαθείσων Τιραννίων τε ὃ γραμματικὸς διεξερίσατο φιλαριστοτέλης ὅν, δεραπείσας τὸν ἐπὶ τῆς βιβλιοθήκης, καὶ βιβλιοποίοι τυχε γραφεύοι φαύλους χρόμενοι καὶ οὖκ ἀντιβάλλοντες, ύπερ καὶ ἐπὶ τῶν ἄλλων συμβαίνει τῶν εἰς πρᾶσιν γραφομένων βιβλίων καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρείᾳ\textsuperscript{4}. 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

\textsuperscript{1} 12. 8. 18; 13. 3. 5; 13. 4. 8.
\textsuperscript{2} 4. 6. 9.
\textsuperscript{3} 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.
\textsuperscript{4} 13. 1. 54.
was writing at the time. Thus in his account of India he speaks of Heracles as δεύρο ἄφεγμένον: and when writing of the cave of Zeus on Mount Ida in Crete, he describes Minos as ἀτ' ἐνεα ετῶν, ὑς ἔοικεν, ἀμαθίνων ἐπὶ τὸ τοῦ Δίος ἀντρων καὶ διατρίβων ἐνθάδε. 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: ἐνεδεικτὸν δὲ μετήνευκεν Ἀγρίππας τῶν πεπωκότα λέωντα, Λυσίππον ἔργον' ἀνέβηκε δὲ ἐν τῷ ἄλοει τῷ μεταξὺ τῆς λίμνης καὶ τοῦ εὐρίσκου. 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—valcat 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, 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

1 15. 1. 8. 2 10. 4. 8. 3 13. 1. 19.; see Niese, p. 37. 4 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, 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.' 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

1 Sueton. Octav. 52; see Schröter, Bemerkungen zu Strabo, p. 8.  
2 Examen de la Géographie de Strabon, p. 73.
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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.

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\(^1\)—to the \(\text{ἡγεμόνες}\), or, as he elsewhere calls them, \(\text{οὶ ἐν ταῖς ἑπεραχαῖς}\)\(^2\.\) 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\(^3\); 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\(^4\.\) 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

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1 I. 1. 18 ἐστὶ δὲ καὶ ἡ γεωγραφία περὶ τῶν ἡγεμονικῶν χρείας.
2 I. 1. 23.
3 I. 1. 21.
4 I. 1. 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 *sīnus*, he adds, *σινος γὰρ ὣ κόλπος*¹, and when he names Vada Sabatia (*Σαβάτας Όιάδα*), he says, ἐπερ ἐστὶ τενάγ*². 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.’³ The number of Roman writers whom he quotes by name is, no doubt, remarkably small; besides Cicero, whom he cites twice⁴, the only others are Caesar⁵, Asinius Pollio⁶, and Fabius Pictor⁷.

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

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¹ 5. 3. 6. ² 4. 6. 1. ³ speech now lost in 17. 1. 13. ⁴ The Brutus in 14. 2. 25, and a ⁵ 4. 1. 1. ⁶ 4. 3. 3. ⁷ 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. 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.' 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 the neglect of mathematical 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; 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

1 Bunbury, Hist. of Anc. Geogr., vol. 2, p. 217; Dubois, Examen, 1. 1. 16. 2 1. 1. 22; cp. 2. 5. 1. 3 1. 1. 16.
these were introduced as lessons for the instruction of others, either for imitation or for avoidance. 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 (διοσχέρεια), which, without any attempt at scientific delineation, supplies a general idea of the features of a country.

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

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1 2. 5. 17.  
2 2. 1. 23 and 30.
book to which it can best be compared is Ritter's *Erdkunde*, 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; in his account of the passes that lead from Upper Italy into Etruria he distinguishes the one by which Hannibal crossed; 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; the pass of the Climax on the coast of Lycia recalls the danger to which Alexander's troops were exposed in traversing it; 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, and in his discussion of the influence exercised by the physical features of Italy on the development of the power of Rome; 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 Pelopon- nese, and on the effect produced on the inhabitants of Aegina by the barrenness of its soil, which forced them to betake them-
selves to the sea and become a naval power. 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.

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 feebleness 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.' 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

1 8.6.16. 2 Dubois, op. cit., p. 121. 3 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.

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 (κολοσσαυργα), in which, as in a colossal statue, the general effect should be studied, and insignificant minutiae, which would detract from this, should be omitted. This is

1 1, 1, 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.' 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. 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, the Peloponnese to the leaf of a plane-tree, the Oases in the Lybian desert to the spots on a leopard's skin, the harbour of Brundisium and the Golden Horn at Byzantium with their winding inlets to a stag's head and horns, Mesopotamia to a cock-boat, the Trojan Ida, with its long range and numerous spurs, to a milleped; and other comparisons of the same kind might be mentioned. Many of these, no doubt, were borrowed, especially from

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1 3. 7.  2 16. 4. 18.  3 3.  3.  3.  4 8. 2. 1.  5 2. 5. 33.  6 6. 3. 6.  7 6. 2.  8 13. 1. 5.  9 See Butzer, op. cit., pp. 16, 17.
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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, the healthiness of Ravenna and Alexandria notwithstanding the shallows in their neighbourhood, the size and shape of the Peloponnese and the Tauric Chersonese, the intermittent streams by which the Lacus Fucinus in Latium and the river Amenanus in Sicily were fed, and the periodical inundations of the Nile and the rivers of India; 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. 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, the riddle about the unprofitableness of the mines in Attica, 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, 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. 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. Two of the best known of them, which occur in the same chapter of the Eighth Book, are 'Double Malea and forget your home' (Μαλέας δὲ κύμψας ἐπιλάθον τῶν οἰκαδῶν), with reference to the danger to which sailors were exposed in rounding that promontory; and 'Not every one can

1 16, 2, 23. 2 5, 1, 7. 3 7, 4, 5. 4 5, 3, 13. 5 15, 1, 19. 6 8, 4, 8; Butzer, pp. 17, 18. 7 14, 2, 21, Extract No. 66. 8 3, 2, 9, Extract No. 10. 9 3, 4, 16. 10 4, 6, 7; Butzer, p. 8. 11 p. 8, note 1. 12 8, 6, 20.
afford a trip to Corinth (οὐ παντὸς ἀνθρώπος ἐσ Ἐράμβεθον ἐσθ' ὑ 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 Argaes 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,¹ and the monsoons and the rainy season

¹ 4. 5. 2.
in India; 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. 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. 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 (or rice-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

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1 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 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. 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; 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. The use of crampons in mountain climbing, and tobogganing on the snow-slopes, are described as being familiarly practised in the Caucasus; and the ascents of high summits, like Etna and Argaeus, are noticed, together with the experiences of those who made them. Other points are of a nature to engage the attention of naturalists—the fish that live embedded in the ice of the Palus Maeotis, the red rock-

1 3. 2. 6.  2 1. 2. 16.  3 15. 1. 42.  4 11. 5. 6.  5 6. 2. 8; 12. 2. 7.  6 7. 3. 18.
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salt which turns white when pounded\(^1\), and tidal peculiarities, such as the occurrence of tides at the head of the Adriatic\(^2\), and the constantly shifting currents of the Euripus at Chalcis\(^3\). 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\(^4\), the practice of casting malefactors over precipices, with which the story of the Lover’s Leap seems to have been connected\(^5\), the custom of widow-burning in India\(^6\), and numerous observances in connexion with death and burial.

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 oikouμένη, 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,

\(^1\) 3. 3. 7.  
\(^2\) 5. 1. 5.  
\(^3\) 9. 2. 8.  
\(^4\) 7. 5. 4.  
\(^5\) 10. 2. 9.  
\(^6\) 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
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.

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: 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. Possibly Harpocration also should be noticed, by whom the Geography is twice named (s.v. Δευκάς and Λέξαων). 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-

1 Athen. 3, p. 121; 14, p. 657.
ever, the case was quite different. To the writers of that period 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— 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.' Lassen also, the great Indian authority, remarks, 'Strabo's work holds a very conspicuous position among the creations of the Greek intellect, both in

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1 *Deutsche Alterthumskunde*, vol. 1, p. 315.
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. 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 Gossellin, 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.

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, and in consequence of this we find him attacking the statements of Eratosthenes, who had ventured to advance the opposite opinion. But the veneration which he

2 Dubois, op. cit., pp. 176-179.
3 l. 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 Apollo-dorus on the Homeric catalogue, and that that work, and the similar treatise of Demetrius of Scæpsis, 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. 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. 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

1 12. 3. 21; 17. 1. 52.  
2 11. 6. 3.
remarkable. It has sometimes been explained by the supposition that he was not thoroughly conversant with the Latin language, 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.

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

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the Geography I may refer to the work of M. Dubois\(^1\), 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 περιοδος*), 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

\(^1\) *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. **EUadoxus**, 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 Περίγηγεσις, 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. *circa* 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. *circa* 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. Stratton, of Lampsacus, a Peripatetic philosopher, who became head of that school in 287 B.C. He received the surname of οὗτος on account of the attention he devoted to the physical branches of philosophy.

21. Theophrastus, of Mytilene, *circa* 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. Timothenes, of Rhodes, *circa* 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, *circa* 480 B.C. Strabo quotes him more than once in reference to changes that have taken place on the earth's surface.
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. 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

1 See Kramer's Preface to his 3 vol. edition, p. lxxxiv.
THE TEXT OF STRABO.

51 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 Variae 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 praecedessores et successores in Strabone pristino nitori restituendo praestitisse 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 Kramer deberi lubens fateror.' But in reality he did
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 refigienda 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.

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.
Hasenmüller, De Strabonis Geographi Vita.
Meyer, Quaestiones Strabonianæ.
— Straboniana.
AUTHORITIES.


OTTO, Strabonis ἱστορικῶν ἑπομνημάτων Fragmenta, and Quaestiones Strabonianae, 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.

SCHRÖTER, De Strabonis Itineribus.
— Bemerkungen zu Strabo.

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, εἰπερ Geography ἄλλην τινά, καὶ τὴν γεωγραφικήν, ἣν ἐν προηγήμεθα ἐπισκοπεῖν, οτι δ' οὖν φαύλως νομίζομεν ἐκ πολλῶν δήλων οἱ τε γὰρ πρώτοι θαρρήσαντες αὐτῆς ἄγασθαι τοιοῦτοι τινες ὑπήρξαν, Ὦμηρός τε καὶ Ἀναξίμανδρος ὁ Μιλήσιος καὶ Ἄκαταίος, ὁ πολίτης αὐτῶν, καθὼς καὶ Ἔρατοσθένης φησί: καὶ Δημόκριτος ὥς καὶ Εὐθύδης

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

ka Δικαίαρχος καὶ Ἑφόρος καὶ ἄλλοι πλείους· ἐτί δὲ οἱ μετὰ τούτους, Ἐρατοσθένης τε καὶ Πολύβιος καὶ Ποσειδώνιος, ἀνδρεῖς φιλόσοφοι. η τε πολυμάθεια, δι’ ἦς μόνης ἐφικέσθαι τοὺς τῶν ἔργων δυνάτων, οὐκ ἄλλον τινὸς ἐστιν ἦ τοῦ τὰ θεία καὶ τὰ άνθρώπεια ἐπιβλέπουσιν, ὡντερ τὴν φιλοσοφίαν ἐπιστήμην ἕφασιν. ὡς δ’ αὐτῶς καὶ ἦ ὦφελεία ποικιλὴ τῆς οὕσα, ἥ μὲν πρὸς τὰ πολιτικὰ καὶ τὰς ἥγεμονικὰς πράξεις, ἦ δὲ πρὸς ἐπιστήμην τῶν τε οὐρανίων καὶ τῶν ἐπὶ γῆς καὶ βαλάντις ζωῶν καὶ φυτῶν καὶ καρπῶν καὶ τῶν ἄλλων ὅσα ἰδεῖν παρ’ ἐκάστους ἦστι, 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 προοιμίας ἔργων (e.g. 4. I. 14, and especially 17. I. 36).

7. ἥγεμονικάς: ‘of persons in authority.’ The word ἥγεμονικός is several times used by Strabo in this first chapter (e.g. § 16 τὰς πράξεις τὰς ἥγεμονικὰς; § 18 τῶν ἥγεμονικῶν βίων and τῶν ἥγεμονικῶν χρείας), and always in this sense, the ἥγεμονικάς referred to being ‘governors’ or ‘commanders,’ whether civil or military. He elsewhere (§ 23: speaks of the same persons as τῶν εἰς ταῖς ὑπορχαῖς. 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 στρατηγάται, 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 ἥγεμονικός. That ἥγεμονικός has a wider application is clear from § 18, where he says, τῆς ἡθικῆς φιλοσοφίας καὶ πολιτικῆς τὸ πλεον περὶ τοὺς ἥγεμονικοὺς βίους.

10. ὑπογράφει: ‘sketches in outline,’ ‘indicates,’ ‘points to’; ep. 8. 1. 3 αὐτὴ ἦ τῶν τόπων θείας ὑπογράφει τὴν ἥγεμονίαν ταύτην.

11. καὶ εὐδαιμονίας: καὶ εἰπεξετήγετο; ‘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.

'1. 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. Πάντας, οἳ τῶν ἱδίωτας λέγεω ἐπιχειρόσων, οἰκεῖως προσάπτωνται καὶ τῶν οὐρανῶν καὶ γεωμετρίας, σχῆμα καὶ μεγέθη καὶ ἀποστήματα καὶ κλίματα δηλοῦντες καὶ

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

3. κλίματα: this is almost equivalent to 'parallels of latitude'; cp. 2. 5. 14, Νο. 6 εἶναι θ' ἐπὶ τοῦ Ὀρθακοῦ κλίματος τῷ Κρίσοι. 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 climate 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
PROLEGOMENA.

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

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

2. μή 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. παραλλαγῆν οὐ πολλῆν ἔχει: 'does not involve a great difference.'

11. τρόπον θέν τια: 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 'antipodes' (allũlãois).


16. έξαλλάξεις τῶν οἰκήσεων: i.e. variations in the points of observation.
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tou'tous μηδενὸς μηδ' ἐπὶ μικρὸν; καὶ γὰρ εἰ μὴ δυνατῶν κατὰ τὴν ὑπόθεσιν τὴν τοιαύτην ἀπαντὰ ἀκριβοῦν διὰ τὸ εἶναι πολιτικωτέραν, τὸ γε ἐπὶ τοσοῦτον, ἐφ' ὦσον καὶ τῷ πολιτικῷ παρακολουθεῖν δυνατόν, προσήκοι ἂν εἰκότως.

15. Ὁ δ' οὖτω μετεωρίσας ἡγῇ τὴν διάνοιαν οὖν ἦν τῆς ὀλης ἀπέχεται γῆς' φαίνεται γὰρ γελοῖον, εἰ τὴν οἰκουμένην γῆς-μενος σαφῶς ἐξεταίρησε τῶν μὲν ὑφανθέντων ἀνασάθη καὶ χρησμαχήσαι πρὸς τὴν διδασκαλίαν, τὴν οὖ' ὀλην γῆν, ἦς μέρος ἡ οἰκουμένη, μηθ' ὀπότι μηθ' ὑποίκει τοις μηθ' ὑποῖκοι κειμένη τοῦ σύμπαντος κόσμου, μηδὲν ἑφρότυπης, μηθ' εἰ καθ' ἐν μέρος οἰκεῖται μόνον τὸ καθ' ἡμᾶς ἡ κατὰ πλεῖον καὶ πόσα: ὡς οὖ' αὐτῶς καὶ τὸ ἀοίκητον αὐτῆς πόσον καὶ ποιῶν τι καὶ διὰ τί ἐσοκεν οὖν μετεωρολογικὴ τινὶ πραγματεία καὶ γεωμετρικὴ συνήθθαι τὸ τῆς γεωγραφίας εἴδος τὰ ἐπίγεια τοὺς ὑφανθέντας συνάπτον εἰς ἐν, ὡς ἐγγυτάτω ὄντα ἅλλα μὴ διεστάτα τοσοῦτον, ὑπὸς τῶν ὑφανθέν ς ἐστ' ἀπὸ γαῖς.

16. Φέρε δὴ τῇ τοιαύτῃ πολυμεθέια προσάθομεν τὴν ἐπίγειον ἱστορίαν, οἶον ζώων καὶ φυτῶν καὶ τῶν ἄλλων, ὥσα Χρήσιμα ἡ δύσχρηστα φέρει γῆ τε καὶ θάλασσα: οὕμα γὰρ ἐναργὲς ἂν γενέσθαι μᾶλλον ὁ λέγω. ὅτι δὲ καὶ τὸ ὀφελός μέγα παυτὶ τῷ παραλαβόντι τὴν τοιαύτην ἱστορίαν ἐκ τῇ τῆς παλαιὰς μνήμης ὠνομα καὶ ἐκ τοῦ λόγου. οἱ γαών ποιηταὶ φρονιμολογοῦν τῶν

1. εἰ μὴ δυνατῶν: '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 1. 1. 22: πολιτικῶν λέγομεν οὐχὶ τὸν παντ-πασιν ἀπαθετον, ἄλλα τὸν μετα- σχῶς τῇ τῇ ἐγκυκλίῳ καὶ συνῆθους ἄγωντις τοὺς ἐλευθέρους καὶ τῶν φιλο- σοφούσιν. He also uses it, no doubt, in the sense of 'a statesman.'

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

12. καὶ διὰ τί: sub, ἀοίκητον ἵστοιν.

13. μετεωρολογική: i.e. astronomical.

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

20. ὁ 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
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ήρων ἀποφαινομεν τοις ἀποθεμάταις πολλαχοῖς καὶ πλανηθήντας· ἐν μεγάλῳ γὰρ τίθενται τὸ πολλῶν ἀνθρώπων ἰδεῖν ἄστεα καὶ νόον γνωσία. καὶ ὁ Νέστωρ σημαίνεται διότι τοῖς Λατίβασις ἡμιλησεν, ἐλθὼν μεταπέμπτος

II. 1. 270. τηλόθεν εὖ ἄπραξ γαίης· καλέσαντο γὰρ αὐτοῖ. καὶ ὁ Μενέλαος ὅσαυτως,

Od. 4. 83. Κύπρουν ΦωνίΚην τε καὶ Λέγυντίους ἑπαληθείς Ἀθλιότας θ’ ἱκόμην καὶ Σιδωνίους καὶ Ἐρεμβοὺς καὶ Λεβύνην, ἑνα τ’ ἄρνες ἀφαρ κεραοὶ τελέοντης, προσθεὶς καὶ τὸ ἀἰώνιον τῆς χώρας,

τρῖς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἑναυτὸν. πάντα γὰρ τὰ τοιαῦτα παρασκευαὶ τινες εἰς φρονήσει μεγάλα τῷ μαθεῖν τῆς χώρας τῆς φύσιν καὶ ζωῆς καὶ φυτῶν ἱδέας. προσθείναι δὲ δεῖ καὶ τὰ τῆς θαλάτης’ ἀμφίβοις γὰρ τρόπουν τυόν ἐσμέν καὶ οὐ μᾶλλον χειραίον ἢ θαλάττιον. καὶ τῶν Ἡρακλέα εἰκὸς ἀπὸ τῆς πολλῆς ἐμπειρίας τε καὶ ἱστορίας λεχθῆναι

mekalwv ἐπιστορα ἐργῶν.

ἐκ τε ὅθ’ ἡς παλαιὰς μνήμης καὶ ἐκ τοῦ λόγου μαρτυρεῖται τὰ λεχθέντα ἐν ἀρχαῖς υψί ἡμῶν, διαφερόντως ὃ’ ἐπάγεσθαι δοκεῖ μοι πρὸς τά τὲν ἐκείνους ὁ λόγος, διότι τῆς γεωγραφίας τὸ πλέον ἐστὶ πρὸς τὰς χρεῖας τὰς πολιτικάς. χώρα γὰρ τῶν πράξεων ἐστὶ γῆ καὶ ἡθάλατα, ἢν οἰκούμεν, τῶν μὲν μικρῶν μικρά τῶν δὲ μεγάλων μεγάλης, μεγύττη ὃ’ ἡ σύμπασα, ἤπερ ἰδίως καλούμεν οἱκομενες ὡστε τῶν μεγίστων πράξεων αὕτη 25 ἄν εἴη χώρα, μέγιστα δ’ αἱ τῶν στρατηλατῶν, ὅσοι δύνανται

reflects upon it, it ‘stands to reason.’

12. parassevai tines eis frōnhsin: ‘means of initiating men into practical wisdom.’
14. prossthēnai de de: de, which seems to be required by the sense, was inserted by Coray; Meineke does not admit it.
20. épágesshai prōs tā vōn: ‘to win men over to the view we are maintaining,’ sc. of the comprehensiveness of geography.
22. tās χρείας tās politeikās: ‘the requirements of the public administration.’
26. μέγιστα δ’ αἱ: this is Coray’s emendation; Meineke retains με-
SUBDIVISIONS OF THE SUBJECT.

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γῆς καὶ θαλάττης ἀρχειν, ἐδνη καὶ πόλεις συνάγοντες εἰς μίαν ἐξουσίαν καὶ διοίκησιν πολιτικῆν. ὄνθον οὐν ὅτι ἡ γεωγραφικὴ πάσα ἐπὶ τὰς πράξεις ἀνάγεται τὰς ἥγεμονικάς, διατεθείσα ἥπερον καὶ πολαγή τὰ μέν ἐντὸς τὰ δὲ ἐκτὸς τῆς συμπάθειας ὅκουμένης. πρὸς τούτους δὲ ἡ διάθεσις, οἶς διαφέρει ταῦτα ἔχειν οὕτως ἡ ἔτερως καὶ γνώριμα εἶναι ἡ μὴ γνώριμα. βέλτιον γὰρ ἄν διαχειριζόμεθα ἐκατὰ εἰδοτεῖ τὴν χώραν ὑπόθη τῆς καὶ πῶς κειμένη τυχάνει καὶ τίνας διαφορὰς ἴσχυοντας τὰ τ' ἐν τῷ περιεχόμεθα καὶ τὰς ἐν αὐτῇ. ἄλλων δὲ κατ' ἄλλα μέρη δυνα-

It's limitations.

οικοαγίας. 10 στενώτυνω καὶ ἀπ' ἄλλης ἐστίας καὶ ἀρχής τὰς πράξεις προ-
χειρισμένων καὶ ἐπεκτεινόντων τὸ τῆς ἥγεμονίας μέγεθος, οὐκ ἐπ' ἦτος δυνατῶν οὐτ' ἐκείνως ἀπαντά γνωρίζειν οὕτω τοῖς γεωγραφῶσιν, ἄλλα τὸ μᾶλλον καὶ ἦττον πολὺ ἐν ἀμφοτέροις καθοράται τούτης. μόλις γὰρ ἂν τὸ ἐπ' ἦτος πιάτ' εἶναι 15 φαινέρα συμβαίνῃ τῆς συμπάθειας ὅκουμένης ὑπὸ μίαν ἀρχὴν καὶ πολιτείαν ὑπημένης ἄλλ' οὕτως οὕτως, ἄλλα τὰ ἐγκυντέρῳ μᾶλλον ἀν γνωρίζουσο. κἂν προσήκοι ταῦτα διὰ πλείων ἐμφανίζειν, ὑ' εἴη γνώριμα· ταῦτα γὰρ καὶ τῆς χρείας ἐγκυντέρῳ ἐστὶν. ὡστ' οὐκ ἂν εἴη ταχύστου οὐθ' εἰ ἄλλος μὲν Ἰνδόις 20 προσήκοι χωρογράφος, ἄλλος δὲ Λιθοφων, ἄλλος δὲ "Ελλης καὶ Ῥωμάιος. τι γὰρ ἂν προσήκοι τῷ παρ' Ἰνδόις γεωγράφῳ καὶ τὰ κατὰ Βοωτοῦς οὕτω φράζειν ὡς "Ομηρος,
II. 2. 496.  

PROLEGOMENA.

19. 'Allα τούτο μεν τὸ πλεονέκτημα πρὸς τὰς πράξεις ἔχει, δὲ τυχαὶ καὶ θεωρίας οὐ γὰρ ἡ πραγματεία, τὴν μὲν τεχνικὴν τε καὶ μαθηματικὴν καὶ φυσικὴν, τὴν δὲ ἐν ἱστορία καὶ μῦθοις κειμένῳ οὐδὲν οὕτω πρὸς τὰς πράξεις οἶον εἰ τις λέγοι τὰ περὶ τὴν Ὀδυσσείας πλάνην καὶ Μεσελάνον καὶ Ἰάσονος, εἰς 10 φρονήσεων μὲν οὐδὲν ἀν συλλαμβάνειν δόξειν, ὥν ὁ πράττων ζητεῖ, πλὴν εἰ καταμίσχοι καὶ τῶν γεγομένων ἀναγκαῖων τὰ παραδείγματα χρήσιμα· διαγωγὴν ὧν ὁμοίος πορίζοι ἢν οὐκ ἀνελεύθερον τῷ ἐπιβάλλοντι ἐπὶ τοὺς τόπους τοὺς παρασχοίτας τὴν μυθοποιίαν. καὶ γὰρ τοῦτο ζητοῦσιν οἱ πράττοντες διὰ τὸ 15 ἐνδοξοῦ καὶ τὸ ἕνω, ἀλλ᾽ οὐκ ἐπὶ πολὺ μᾶλλον γὰρ σπουδάζουσιν, ὡς εἰκός, περὶ τὰ χρήσιμα. διόπερ καὶ τῷ γεωγράφῳ τούτων μᾶλλον ἢ ἐκείνων ἐπιμελητέον. ὡς ὁ αὐτῶς ἔχει καὶ περὶ τῆς ἱστορίας καὶ περὶ τῶν μαθημάτων· καὶ γὰρ τούτων τὸ χρήσιμον ἀεὶ μᾶλλον ληπτέον καὶ τὸ πιστότερον.

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

(I. 2. 1.)

1. Εἶ δὲ πολλῶν προειρόμενοι ἐπιχειροῦμεν καὶ αὐτὸν λέγειν περὶ τῶν αὐτῶν, οὕτω μεμπέτειν, ἀν μὴ καὶ τὸν αὐτὸν τρόπον.

3. τὰ δὲ παρ’ Ἰνθίως: supplying the omissions, this sentence would run thus—τὰ δὲ παρ’ Ἰνθίως οὕτω φράζειν καὶ τὰ καθ’ ἐκαστὰ παρ’ αὐτοῦς οὐκέτι ἦμῖν προσῆκε.

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

11. ὁ πράττων: ‘the man of action.’

12. τῶν γεγομένων ἀναγκαίων: ‘the unavoidable occurrences which they met with.’

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

19. τῶν μαθημάτων: ‘mathematics.’

Progressive extension of geographical knowledge

1. Εἶ δὲ πολλῶν προειρόμενοι ἐπιχειροῦμεν καὶ αὐτὸν λέγειν περὶ τῶν αὐτῶν, οὕτω μεμπέτειν, ἀν μὴ καὶ τὸν αὐτὸν τρόπον.

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19. τῶν μαθημάτων: ‘mathematics.’
GEOGRAPHY IN THE AUGUSTAN AGE.

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Through Alexander, his reign subdued the tribes east of Pontus, the Colchians, and some districts beyond the Caucasus. When Parisades, king of the Bosporus, 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. In those logoi tois pro tois prois tois: in my criticisms on my predecessors.

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

πλημμελῶς λέγωσιν. εἰ δ’ ἀναγκασθησόμεθα ποιν τοῖς αὐτοῖς ἀντιλέγειν, οἷς μάλιστα ἐπακολουθοῦμεν κατ’ ἄλλα, δει συγγνώμην ἔχειν· οὐ γὰρ πρόκειται πρὸς ἀπαντᾶς ἀντιλέγειν, ἄλλα τοῖς μὲν πολλοὺς ἐὰν, οἷς μηδὲ ἀκολουθεῖν ἄξιον, ἐκεῖνος δὲ διαιτάν, οὐς ἐν τοῖς πλείστοις κατωρθώκοτας ἵσμεν, ἐπεὶ οὐδὲ 5 πρὸς ἀπαντᾶς φιλοσοφεῖν ἄξιον, πρὸς Ἐρατοσθένη δὲ καὶ Ἀπαρχὸν καὶ Ποσειδώνου καὶ Πολύβιον καὶ ἄλλους τοιούτους καλῶν.

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 (I. 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. διαιτάν: ‘to pass judgement on’; this meaning of the word is derived from διαιτά in the sense of ‘arbitration.’ When used in this way, διαιτάω 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 pre-historic 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 δὲ φησιν Ἁρατωσθένης ἔτησιν παρασχεῖν πῶς ἐν δισχιλίοις καὶ τρισχιλίοις ἀπὸ θαλάττης σταδίους κατὰ τὴν μεσόγαιαν ὁρᾶται πολλαχοῦ κόσχων καὶ ὀστρέων καὶ χειμαρμύων πλῆθος καὶ λιμνοθάλασσαι, καθάπερ φησὶ περὶ τὸ ἱερὸν τοῦ Ἀμμωνος καὶ τὴν ἔτη αὐτῶ ὀδὸν τρισχιλίων σταδίων οὖσαν Πολλῆν γὰρ ἐναὶ χῦσιν ὀστρέων, ἀλας τε καὶ νῦν ἐτε ἐφρύσκεται: Retirements of the sea:

4. λιμνοθάλασσαι: usually 'lagoons,' here 'salt-lakes' or 'salt-marshes.'
5. τρισχιλίων: in reality, the distance from the Ammonium to the Mediterranean at Paraetonium is not more than 1200 stades (150 miles).
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σθαί πολλούς, ἀναφυσήματα τε θαλάττης εἰς ὅψος ἀναβάλλειν· πρὸς δὲ καὶ νανάγα ταλαστίων πλοίων δείκνυσθαι, ἃ ἔφασαν διὰ τοῦ χάρματος ἐκβεβρᾶται, καὶ ἐπὶ στυλιδίων ἀνακείσθαι δελφίνας ἐπιγραφήν ἔχοντας Κυρηναίων θεωρῶν. ταῦτα δὲ εἰπὼν τὴν Στράτωνος ἐπαιτεῖ δόξαν τοῦ φυσικοῦ, καὶ ἔτι Ἐλέρθου τοῦ Λυδοῦ· τοῦ μὲν Ξάνθου λέγοντος ἐπὶ Ἀρταξέρξου γενέσθαι μέγαν αὐχμῶν ὁστί ἐκλειπέων τοταμοῦ καὶ λίμνας καὶ φρέατα· αὐτῶν τε εἰδέναι πολλαχῇ πρόσω ἀπὸ τῆς θαλάττης λίθου τε κογχυλιώδη καὶ τὰ κτενώδεα καὶ χηραμύδων τυπώματα καὶ λυμνοθάλασσαι ἐν 'Αμμινοῦ καὶ Ματηνοῦ καὶ ἐν τῷ Φρυγίᾳ τῇ κάτω, ὃν ἔνεκα πείδεσθαι τὰ πεδία ποτὲ θάλασσαν γενέσθαι. τοῦ δὲ Στράτωνος ἐτὶ μᾶλλον ἀπομένου τῆς

says of the Oasis of the Ammonium; 'γένονται δὲ καὶ άλλες αὐτώρατοι ἐν τῷ χαρῷ τοντὶ ὄρκοτι καὶ τοῦτον ἐστιν ὅσι ἐν Λίγυπτον φέρουσι τῶν ἱερῶν τινές τοῦ 'Αμμινοῦ.

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

2. ἔφασαν: sc. οἱ ἐπιχώροι.

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 αὐχμῶν: 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 'Αμμινοῦ καὶ Ματηνοῦ: the lakes Arsene (Lake of Van) and Kapauta (Lake of Urmiya) are meant. On these see 11. 14. 8, No. 54, and notes there. Both of them are brackish.

11. Φρυγίᾳ 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 (Buildur) and the Lake Anaua (Charidak). 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
RETIREMENT OF THE SEA.

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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 Bosporus 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 by the slope thus produced made the water to run off from them more rapidly. Strabo rejects this view.

3. Eit' ékpesévov to údó r: 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 Bosporus was probably pierced by the end of the Glacial period: see the Geographical Journal for 1893, p. 50.

10. ταύνα τις υφάλος: such a submarine barrier of rock does exist, extending from Cape Trafalgar to Cape Spartel, 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 ἀν μη μᾶς οὐσίας: 'implying that they did not form one sea.'
1. *eis oüs *ἐγκέκλιται τόπους: 'the outflow takes place towards those parts, in the direction of which the bed of the sea slopes.'


5. *tēn Σκυθῶν ἑρμίμαν: a general term for south-western Russia.

14. *ὑφάμμος εὑρίσκεσθαι: '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. *ὡς τον Σουάπτειν: 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.
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.

1. *prosφerein atopon:* 'impute paradox.'
2. *tα μή όντα αιτίαται:* '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.
3. *pros gar:* Strabo replies to Straton's theory by propounding his own.
4. *allà to tα αυτά εδάφη:* 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.
5. *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.
6. *Boûra:* a town in Achaia, which was destroyed by an earthquake at the same time as Helice; see 1. 3. 18, No. 5.
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 Argaeus 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 Santorini), 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 Peloponnesian, 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 Bizon, motu terrae intercedit’: Pliny, 4. 44, ‘Bizonen terrae hiatu raptam.’
2. ἀπορρῶγα: cp. Virg. Aen. 3. 414 ‘Hace 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 Kent.’
5. Πυθηκούσσας: 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 Æparæthus 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. Πρός δὲ τὴν ἀθαναστίαν τῶν τοιούτων μεταβολῶν, οἷς ἔφομεν αἰτίας εἶναι τῶν ἐπικλύσεων καὶ τῶν τοιούτων παθῶν, οἷς ἐκρήσατα τὰ κατὰ τὴν Σικελίαν καὶ τὰς Λιόδου νήσους καὶ Πιθηκούσας, ἄξον παραδείγναι καὶ ἄλλα πλείω τῶν ἐν ἔτεροις 5 τόποις ὡς τῶν ἔγενομένων ὁμοίων τούτων. ἀνθρώπος γὰρ τὰ τοιαῦτα παραδείγματα πρὸ ὑφθαλμῶν τεθέντα παῦσει τὴν ἐκπλήξιν. ὡς δὲ τὸ ἀνθρόπος παράτητος τὴν αὐσθησίαν καὶ δείκνυσιν ἀπειριάν τῶν φύσει συμβαίνουτον καὶ τὸν βίον παντός, οἷον εἴ τις λέγω τὰ περὶ Θήρας καὶ Θηρασίας νῆσους ἰδρυμένας at Thera.

1 Πρός δὲ τὴν ἀθαναστίαν: '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. 1 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 Ρηναίας for τῆς Κυρηναίας in both those passages. The form Ρηναία is found as well as Τήνεια.
12. ἀνὰ μέσον γάρ: the island of
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 Kamenae, 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; Törner, Islands of the Aegean, pp. 97-100.

5. ραλαττοκρατούντες: '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. 'Ασφαλίου: 'the Secure.'

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

18. συναγωγάς: 'collections of instances.'

Άρκέσει οικείως παρατείνα: 'it will suffice if we place before the reader so as to illustrate the matter on hand.'


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

2. κρουώ: the two fountains which Homer mentions in this passage are a great topographical difficulty. As long as the hill of Bunar bashi 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 His sarlik 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 τῶν μὲν has fallen out of the text.

11. Ποδέκατον Σκηψίου. 14. Η 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 ἀθανασία by the comparison. The island of Pharos became a peninsula when it was joined to the mainland by the dam called the ἐπιστασάδος χώμα, which is described in 17. 1. 6, No. 79.

15. 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, 1. p. 108) found the remains of the mole, which is a quarter of a mile in length, and about 30 feet in width.
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at Mount Casius,

ὦ ἐπιδημοῦντων ἐν Ἀλεξανδρείᾳ τῇ πρὸς Αἰγύπτῳ, περὶ Πελού-σιων καὶ τὸ Κάσιον ὁρὸς μετεωρισθέν τὸ πέλαγος ἑπέκλυσε τὴν γῆν καὶ νῆσον ἐποίησε τὸ ὄρος, ὡστε πλωτὴν γενέσθαι τὴν παρὰ τὸ Κάσιον ὄδον τὴν ἐς Φωικήν. οὐδὲν οὐν θαυμαστὸν οὐδὲ εἰ ποτε διαστὰς ὁ ἱσθμὸς ἦ τζίμα λαβὼν ὁ διείργων τὸ Αἰγύπτιον 5 πέλαγος ἀπὸ τῆς Ἑρυθρᾶς ἀλαττῆς ἁποφανεῖ πορθμὸν καὶ σύρροιν ποιῆσε τὴν ἐκτὸς θάλασσα τῇ ἑντός, καθάπερ ἐτὶ τοῦ κατὰ τὰς Ἱρακλέους Στῆλας πορθμὸν συνέβη. εἰρήται δὲ περὶ τῶν τοιούτων τινὰ καὶ ἐν ἀρχαις τῆς πραγματείας, ἀ δεὶ συμφέρειν εἰς ἐν καὶ τὴν πίστιν ἰσχυρὰν κατασκευάζειν τῶν τε ἤκον τῆς φύσεως ἑργῶν καὶ τῶν ἄλλων γινομένων μεταβολῶν.

at Piraeus,

18. Τὸν τε Πιεραία χησιάζοντα πρότερον καὶ πέραν τῆς ἀκτῆς κείμενον οὔτως φασίν ὑμομασθήναι: ὑπεναίστως ὥ Ἡ Ἑακᾶς Κορυνθίων τῶν ἱσθμῶν διακοψάντων νῆσος γέγονεν, ἀκτῆ πρότερον οὕσα: περὶ ταύτης γάρ φασὶ λέγειν τὸν Λαέρτιν,

Οἰ. 24. 376. ὁς Νήρικον εἶλον ἐυκτίμενον πτολέμεθος, ἀκτήν ἡ πειροῦτο.

ἐνταῦθα μὲν ὥ ἡ διακοπαὶ χειρότητοι γεγόνος, ἀλλαχόδι δὲ προσχώσεις ἡ γεφυρώσεις, καθάπερ ἐτὶ τῆς πρὸς Συρακούσαις νῆσου εἵν μὲν γέφυρα ἐστιν ἡ συμπάπτουσα αὐτὴν πρὸς τὴν 20

1. ἐπιδημοῦντων: Strabo resided for a considerable time in Alexandria: cp. 2. 3. 5 ἐπιδημοῦντες τῇ Ἀλεξανδρείᾳ πάλιν χρόνων.

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

4. οὐδὲν οὐν 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 Ἱρακλέους Στῆλας: cp. 1. 3. 6.

9. ἐν ἀρχαις: in 1. 3. 4, No. 4.

13. οὕτως ομομασθήναι: received this name from lying over against (πέραν) the coast. The view that the hill of Piraeus was once an island receives some confirmation from the name Ἀλισεδώρ, which was applied to the level ground to the northward of it, between the bay of Phalerum and the Peiric 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.
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ηπειρον, πρότερον δε χώμα, ὃς φησιν Ἰβυκος, λογαῖον λίθου, ὃν καλεῖ ἐκλεκτόν. Βοῦρα δὲ καὶ Ἐλίκη ἢ μὲν ὑπὸ χάσματος ἢ δ' ὑπὸ κύματος ὑψαίωσθη. περὶ Μεθόουν δὲ τὴν ἐν τῷ at Methone, Ἐρμοινικῷ κόλπῳ ὥρος ἐπταστάδιον τὸ ὤψος ἀνεβαλίθη γενης-5 θέντος ἀναφυτήματος φλογῶδους, μεθ' ἡμέραν μὲν ἄπρωσιτον ὑπὸ τοῦ θερμοῦ καὶ τῆς θεῖαις ὀδύμης, νῦκταρ δ' ἐκλάμπων πύρρω καὶ θερμαῖον ὠστε ζεῖν τὴν θάλασσαν ἐπὶ σταδίους πέντε, θολερὰν δ' εἶναι καὶ ἐπὶ εἴκοσι σταδίους, προσχωσθῆναι

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

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

1. 1, is Παρῃχρόνων λίθων τῶν παλάμαις βροτῶν: the reading ἐκλεκτῶν παλάμαις for τῶν 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 ἐκλεκτῶς, 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 Ἐλίκη: these two cities, which were situated near Aegium on the coast of Achaea, 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: Ἐπολὼν γὰρ σφινῶν ἐπὶ πολὺ τῆς χώρας ἦς θάλασσα καὶ τῆς Ἐλίκης περιέλαβεν ἐν κύκῳ πάσαν καὶ δὴ καὶ τὸ ἄλος τοῦ Ποσειδῶνος ἐπὶ τοσοῦτον ἐπέαχεν ὁ κλύδων ὡς τὸ ἄκρα τῶν δένδρων σύνοπτα εἶναι μόνον σέσαντος δὲ ἐξειρήθη τοῦ θεοῦ, καὶ ὡμοὶ τῷ σειομῷ τῆς θαλάσσης ἀναδραμομένης, καθελεύκειν αὐτανδρόν τὸ κύμα τὴν Ἐλίκην.

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

ἐπταστάδιον: 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. ἀναφυτήματος: 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, Otte'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 aevō.' Met. 15. 296-306.'
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2. κατεπόθη: this statement is repeated in 9. 2. 35.
5. Βυσσονίδος: 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 Daseylitis (13. 1. 9). This lake was situated to the southward of Cyzicus in Thrace, 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 Tereis are said to have been Thracians.
11. Ἡρόδotos: Herod. 2. 10 τῶν Ἐλαινίων νῆσων τὰς ἦμισεας ἦδη ἤπειρον πεποίηκεν: cp. Thuc. 2. 102; Strabo 10. 2. 19.
Αἰτωλικά δὲ τίνες 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 τῇ Ἴθακῇ: 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-
mon to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar."

2. "θὴν Ἀγανάν ἦ: "than ignorance of the localities on the poet’s part, or a false account of them devised in a spirit of fiction."

5. "Ἀντισά: 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. Ἴσσα) 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: Minerva Pro-

mon, the southern limit of the bay of Naples.

τὴν Ὀσσαν; 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 τέμαι.

12. ἐπέσχε ποτὲ τὸ ρέμα: 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 Capiae, while Strabo (11. 9. 1) says 500 stades. As it was a Median city, the derivation of the name from ῥάγημα was probably an afterthought of the Greek settlers.
PROLEGOMENA.

in the neighbourhood of the Maliacl Gulf.

2. Σατύροις: ‘a satyric drama.'
3. Εὔβοιâ 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' ἀκτής, ἐκτεμών | προβλήτα πορφύρων. 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 (l. 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’ ου Καλλατανος: see Gen. Introd., p. 47.
7. τῶν τε Λιχάδων: it has been mentioned in this introductory notice to this extract that a line of earthquake movement ran through the neighbourhood of the Maliacl 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 Euboea 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 Yphala, the port of Lamia. Then, turning to the southern shore of the Maliacl gulf, he introduces Heracleia and Alpeni or Alponus in the territory of Trachis; among the Epicenidians Locrians, Scarphela, Tarphie, 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 Εὔβοιâ).
ERUPTIONS, EARTHQUAKES, ETC.

kōsias τυππεσεῖν, Ἐχίνου τε καὶ Φαλάρων καὶ Ἡρακλείας τῆς Τραχύνος, τῶν μὲν πολὺ μέρος πεσεῖν, Φαλάρων δὲ καὶ ἐκ ἐδάφους ἀνατραπῆται τὸ κτίσμα. παραπλῆσια δὲ συμβῆναι καὶ Λαμιέσι καὶ Λαρισαίους καὶ Σκάρφειαν δὲ ἐκ θεμελίων ἀναρρηφῆται, καὶ καταδύναι σάματα χιλίων καὶ ἐπτακοσίων οὐκ ἐλάττων, Θρονίους δὲ ὑπὲρ ἡμισὺ τούτων κυμά τε ἔξαρθθεν τριχῆ τοῦ μὲν πρὸς Γάρφην ἐνεχθῆναι καὶ Ὀρόνιον, τὸ δὲ πρὸς Θερμοπύλας, ἀλλὰ δὲ εἰς τὸ πεδίον ἔως τοῦ Φωκικοῦ Δαφνοῦντος, πηγὰς τε ποταμῶν ἐξηραθῆναι πρὸς ἡμέρας τις τινάς τὸν Σπερχείου ἀλλὰξαι τὸ βείδρον καὶ ποίησαι πλωτὰς τὰς ὄδοις, τὸν δὲ Βοάγρων κατ᾽ ἄλλης ἐνεχθῆναι φάραγγος, καὶ Ἀλόπης δὲ καὶ Ὀμόνιον καὶ Ὀπούντος πολλὰ καταβλαβῆναι μέρη. Οἶνον δὲ τὸ ὑπερκείμενον φρουρίον πᾶν ἀνατραπῆναι, Ἐλατέας δὲ τοῦ τείχους καταρραγῆναι μέρος, περὶ δὲ Ἀλπονὸν θεσμο- 

16. τοῦργον τῶν ἐλλυμενίων: 'one of the towers at the harbour.'

17. 'Αταλάντης: 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 Δοκραῖος τοῖς ὘ποντίοις νῆσον ἐπικλίσεις, καὶ τοῦτο οἱ τριβοῦσι τῶν Ἀθηναίων παρείλη, καὶ δύο νέων ἀνεκλυτικῶν τὴν ἐτέραν κατέκαθαν.

BOOK II.

PROLEGOMENA.

NO. 6.—SHAPE OF THE INHABITED WORLD.

(Strabo 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 Κυνακωδόνη ηῆ), 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. 'Εστι δὲ τι χλαμυδοειδὲς σχῆμα τῆς γῆς τῆς οἰκουμένης, οὗ τὸ μὲν πλάτος ὑπογράφει τὸ μέγιστον ἡ διὰ τοῦ Νεῖλου γραμμή, λαβώσα τὴν ἀρχὴν ἀπὸ τοῦ διὰ τῆς Κινναμομοφόρου παραλλήλου καὶ τῆς τῶν Αἰγυπτίων τῶν φυγάδων νῆσον μέχρι τοῦ διὰ τῆς Ἰέρυμης παραλλήλου, τὸ δὲ μήκος ἡ ταύτῃ πρὸς ὀρθὰς ἀπὸ τῆς ἐσπέρας διὰ Στηλῶν καὶ τοῦ Σικελίκου πορθμοῦ μέχρι τῆς Ρωδίας καὶ τοῦ Ἰσσικοῦ κόλπου, παρὰ τῶν Ταύρων ἱόσα τὸν διεξοκότα τὴν 'Ασίαν καὶ καταστρέφοντα ἐπὶ τὴν ἐφώνθιαν μεταξὺ Ἰνδῶν καὶ τῶν ὑπὲρ τῆς Βακτριανῆς Σκιθῶν. δει δὴ ἴνα παραλληλογραμμὸν τι, ἐν φοῖ τὸ χλαμυδοειδὲς σχῆμα ἐγγεγραπται οὕτω ὡστε τὸ μήκος τῷ μήκει ὁμολογεῖν καὶ ἵσον εἶναι τὸ μέγιστον καὶ τὸ πλάτος τῷ πλάτει. τὸ μὲν δὴ χλαμυδοειδὲς σχῆμα οἰκουμένη ἐστὶ, τὸ δὲ πλάτος ὀρίζεσθαι ἐφαμέν αὐτῆς ταῖς ἐσχάταις παραλλήλωις

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 (πτερών, πτέρως), 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, διεξοκότα τοῦ σχῆμα ἐστὶ, ἀκρομένον εἰκὼν στὸ τῶν ακρα μεγαλέον.

4. τῆς τῶν Αἰγυπτίων τῶν φυγάδων νῆσον: 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 Sembritae, i. e. 'immigrants,' and that the island which they occupied was situated in the Nile higher up the stream than Meroe.

10. 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.
PROLEGOMENA.

The parallels that bound it.

πλευραῖς, ταῖς διοριζούσαις τὸ οἰκήσιμον αὐτῆς καὶ τὸ ἀοίκητον ἐφ', ἐκάτερα. αὐτὰ δὲ ἦσαν πρὸς ἃρκτοις μὲν ἡ διὰ τῆς Ἰέρυμης, πρὸς δὲ τῇ διακεκαμμένῃ ἡ διὰ τῆς Κινωναμοφόρου αὐτὰ δὴ προσεκβαλλόμεναι ἐπὶ τε τὰς ἀνατολᾶς καὶ ἐπὶ τὰς ὤσεις μέχρι τῶν ἀνταρκτῶν μερῶν τῆς οἰκουμένης ποιήσουσι τὸ 5 παραλληλόγραμμον πρὸς τὰς ἐπίζευγνούσας διὰ τῶν ἄκρων αὐτὰς. ὅτι μὲν οὖν ἐν τούτῳ ἐστὶν ἡ οἰκουμένη, φαινεῖν ῆκ τοῦ μῆτε τὸ πλάτος αὐτῆς τὸ μέγιστον ἔξω πίπτει αὐτῷ μήτε τὸ μῆκος· ὅτι δ' αὐτῆς χαλαμυδοειδὲς τὸ σχῆμα ἐστιν, ἐκ τοῦ τὰ ἄκρα μυνουρίζειν τὰ τοῦ μῆκος ἐκατέρωθεν, κλυσόμενα ὑπὸ τῆς 10 θαλάσσης, καὶ ἀφαιρεῖν τοῦ πλάτους· τούτῳ δὲ δῆλον ἐκ τῶν περιπλανάσων τὰ τε ἔφα μέρη καὶ τὰ δυσμᾶ ἐκατέρωθεν.

Its tapering extremities.

The S.E. coast.

The N.E. coast.

3. τῇ διακεκαμμένῃ: sub. ζώη, 'the torrid zone.'

αὐταὶ δὴ: '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 ἄφρα τὰ μεσημβρινᾶτα ἰμαλογούσαι πολλοὶ τῶν κατὰ Μέρυμν ἀνταίρειν τῶν.

10. μυνουρίζειν: '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 κεῖται δὲ τῇ ταυτῇ παραλλαία is intended to prove the subordinate point, that the Sacrum Promontorium is in the same latitude as Rhodes.

13. τῆς τῇ γὰρ Ἰνδικῆς: the argument here is that, as the island of Taprobane ('Ceylon'—which is within (not south of) the habitable region (οἰκουμένη ἐστὶ), 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. κράσιν: 'temperature.'
SHAPE OF THE INHABITED WORLD.

83

στόμα τῆς Ῥωμαίας καὶ ἐτι μᾶλλον τὰ κατὰ τὴν Ἱέρυμην. ὅμως δὲ καὶ περὶ τῆς ἢξω Στηλῆίν λέγεται ὡς μικροτάτῳ μὲν γὰρ σημείον τῆς οἰκουμένης τὸ τῶν Ἰβήρων ἄκρωτηριον δὲ καλούσιν ιερόν. κείται δὲ κατὰ τὴν γραμμὴν πῶς τὸν διὰ Γάδελρων τε καὶ Στηλῶν καὶ τοῦ Σικελικοῦ πορὸν δὲ καὶ τῆς Ῥωμαίας. συμφωνεῖν γὰρ καὶ τὰ ἄριστοποιεῖ καὶ τῶν ἀνείμοις φασί τοὺς ἐκατέρωσε φοροῦσα καὶ τὰ μήκη τῶν μεγίστων ἥμερων τε καὶ νυκτῶν ἐστὶ γὰρ τετταρεσκαίδεκα ὡρῶν ἱσημερινῶν καὶ ἡμίσους ἡ μεγίστη τῶν ἥμερων τε καὶ νυκτῶν. ἐν τῇ παραλλ. τῇ κατὰ Γάδερα καὶ Ἰβήρας ποτε ὀράσθαι. 

1. τῆς Ῥωμαίας λαβάττης: another name for the Caspian. Strabo regarded this sea as an inlet from the northern ocean; cp. 11. 6. 1 ἐστὶ δὲ ὁ κόλπος ἀνέχαν ἐκ τοῦ ὦκεανοῦ πρὸς μεσιμβριαν κατὰ ἄρχας μὲν ἰκανοὺς στενοὺς, ἐνδοτέρω δὲ πλατῖνεται προῖς. Herodotus (1. 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. σημείον: 'point'; it was a mistake to say that the Sacrum Promontorium is the westernmost point of the inhabited world, for the Promontorium Magnum in Lucania lies further to the west, and parts of Africa much more so.

6. ὄροσκοπεία: 'sun-dials.'

7. φοροῦν: 'tending,' 'blowing'; in 6. 3. 5 φορόν πνεύμα 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. ἐστὶ γὰρ: 'in those places the longest day and the longest night consist of 14½ equinoctial hours each.' The words καὶ ἡμίσους, 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 term ἡμίσους, which belongs to the later Attic, is found elsewhere in Strabo, e.g. 5. 2. 5 τὸν ἡμίσους ἐλαττον.

9. ἱσημερινῶν: 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 Ἰβήρας: these words are corrupt. The most probable emendation that has been suggested for them is that of Meinecke (Vind. Strabon. p. 12), who would read Καθείρους, which name, according to him, represents a constellation in the neighbourhood of Canopus.

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

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

Εὐδόξου σκοπῆς: 'the observatory of Eudoxus,' the famous astronomer of cent. 4 B.C.: cp. 17, 1, 20 ἐν δὲ τῇ Λιβύῃ Κερκέσσου πόλις κατὰ τὸν Ἱλιού πόλεως, καθάπερ καὶ πρὸ τῆς Κυδίου, πρὸς ἥν ἐσόμειον ἔκκαιν τῶν οὐρα-νίων τινῶν κίνησεις.

6. κλίματος: 'parallel'; see note on 1. 1. 13, No. 2.

10. ἄκραν ποιήσαντα στενήν: 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 Πυρῆνης ἄκρων: Strabo conceived of the Pyrenees as running due north and south (3, 1, 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. ἀν Καππιτερίδες: on the position of these, see note on 3. 2. 9, No. 10.
SEAS AND CONTINENTS.

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. Δέγομεν δ' ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως 5 ὅτι ἢ καθ᾽ ἡμᾶς οἰκουμένη γῆ περίφρυκτος οὖσα δέχεται κόλπους εἰς ἑαυτὴν ἀπὸ τῆς ἐξω θαλάττης κατὰ τὸν ὁκεανῷ πολλοὺς, μεγάστους δὲ τέταρας: δὲν δὲ μὲν βόρειος Κασπία καλεῖται θάλαττα (οἱ δ' Ἰρκανίαι προσαγορεύοντον), δὲ δὲ Περσικὸς καὶ 'Αράβιος ἀπὸ τῆς νοτίας ἀναχέονται θαλάττης, δὲ μὲν τῆς 10 Κασπίας κατ' ἀντικρυ μάλιστα δὲ τῆς Ποντικῆς, τὸν δὲ

6. κατὰ τὸν ὁκεανὸν: 'in the direction of the ocean.'
8. Ἰρκανίαι: 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 τῶν Εὔξεινος immediately below.
PROLEGOMENA.

The Mediterranean.

tétartov, ὅσπερ πολὺ τοῦτος ὑπερβεβληται κατὰ τὸ μέγεθος, ἡ ἐντὸς καὶ καθ' ἡμᾶς λεγομένη ὀάλαττα ἀπεργάζεται, τὴν μὲν ἄρχην ἀπὸ τῆς ἐσπέρας λαμβάνουσα καὶ τοῦ κατὰ τὰς Ἰρακλείους Στῆλας πορθμοῦ, μηκυνυμένη δὲ εἰς τὸ πρός ἐω μέρος ἐν ἄλλῳ καὶ ἄλλῳ πλάτε, μετὰ δὲ ταῦτα σχιζομένη καὶ τελευ-τῶσα εἰς ὄνο κόλπους πελαγίους, τὸν μὲν ἐν ἀριστερᾷ, ὅσπερ Ἐὐζευνίων ποίτων προσαγορεύμενον τὸν ὥτερον τὸν συγκεκίμενον ἐκ τοῦ Ἀιγυπτίου πελάγους καὶ τοῦ Παμφύλιου καὶ τοῦ Ἰσικοῦ. ἀπαντεῖ δ' οἱ λεχθέντες κόλποι ἀπὸ τῆς Ἐξω θαλάσσης στενῶν ἔχουσι τῶν εἰσπλων, μᾶλλον μὲν δ' τ' ἀράβιος 10 καὶ δ' κατὰ Στῆλας, ἦπτον δ' οἱ λοιποὶ. ἡ δὲ περικλείουσα αὐτῶν γῆ ἀπὸ τριχῆ λειμένη, καθάπερ εἴρηται. ἡ μὲν οὖν Εὐρώπη πολυσχημονεστάτη πασῶν ἔστιν, ἡ δὲ Λιβύη τάναντα πέπον-θει, ἡ δὲ Ἀσία μέσην ποὺ ἀμφοῦ ἔχει τὴν διάλεσιν. ἀπασαί δ' ἐκ τῆς ἐντὸς παραλίας ἔχουσι τὴν αἰτίαν τοῦ τε πολυχώ-15 μούς καὶ τοῦ μῆ, ἡ δ' ἐκτὸς πλὴρ τῶν λειχθέντων κόλπων ἀπλῆ καὶ χλαμύδωειδής ἔστιν, ὡς εἶπον, τὰς δ' ἄλλας ἐν μικρῷ διαφορὰς ἐστῶν ὦν ὑπὸ γὰρ ἐν τοῖς μεγάλως τοῦ μικρῶν. ἐτί δ' ἐπηλ κατὰ τὴν γεωγραφικὴν ἥστοριαν οὐ σχήματα μόνον ἵπτο-μεν καὶ μεγέθη τῶπων, ἀλλὰ καὶ σχέσεις πρὸς ἄλληλα αὐτῶν, 20 ὅσπερ ἔμφαμεν, καὶ ἐνταῦθα ἡ ἐντὸς παραλία παρέχεται μᾶλλον ἡ ἔκτος. πολὺ δ' ἐστι καὶ τὸ γνώριμον καὶ τὸ εὐκρατον καὶ τὸ πόλεμι καὶ ἐδυναστεύουσα εὐνομομένοις συνοικούμενον μᾶλλον ἐνταῦθα ἡ ἔκει. ποιοῦμεν δὲ εἰδέναι

15. τῆς ἐντὸς παραλίας: 'the sea-coast of the four gulls just mentioned.'
16. πλὴν: 'putting out of sight.'
17. τὸς ἄλλας ἐν μικρῷ διαφορᾶς: 'the other irregularities in the outline (besides the four gulls), 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 ἐντὸς παραλία refer to all the four gulls, but as he proceeds Strabo confines his attention to the Mediterranean (ὁ παρ' Ἥμων βάλαττα).
22. πολὺ δ' ἐστι: 'the lands in the neighbourhood of the inner sea have more noticeable objects, a better temperature, and a superior social and political life.'
NO. 8.—SUPERIORITY OF EUROPE OVER THE OTHER CONTINENTS.

(Π. 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 Ἑλλάδος γένος ὁ πολυσθήσεως τε καὶ Πρός ἄρεταν ἀνδρών εὐφυεστάτη καὶ πολιτείων καὶ ταῖς ἄλλαις πλείστοι μεταδεδωκάτα τοὺς οἰκείους ἁγαθούς, ἐπειδὴ σύμπασα ὁ οἰκήσιμος ἔστι πλὴν διάλεγης τῆς διὰ ψυχος ἀοικήτων. αὕτη δ' ἔσται ταύτα, ὅσο εἴσο διὰ τοῦ πολλού ὁμόορφον ὁμοιότητα ἐξερευνάται, ὥσπερ ἡ παρ' ἡμῶν θάλασσα πλεονέκτημα ἔχει μέγα.
Prolegomena.

Prolegomena.

suited to civilized life.

Fostering the arts of peace and war.

1. Ἀμαξοίκοι; these are spoken of by Horace, Od. 3. 24. 9. 10, as ‘Campestres Scytheae, | Quorum planstra vagas rite trahunt domos.’

5. καθάπερ οἱ Ἑλληνες: similarly Herodotus (7. 102) represents Demaratus as saying to Nereus, ‘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) ἐμπόρων γὰρ γενέσθαι, διὰ τὴν λυπρότητα τῆς χώρας τῶν ἀνθρώπων θαλασσουργοῦντων ἐμπορικῶν.

9. δυσοικήτως πολλοῖς; ‘unsuited to a large population.’

10. ἀνεπιπλέκτους: ‘who had no intercourse’; cp. the use of ἐπίπλοσι in this sense in the last extract.

17. ἔχει τι πλεονήματα: ‘has the advantage somewhat.’

20. τὸ γεωργικὸν καὶ πολιτικὸν: Meineke and the preceding editors, following the MSS, read τὸ πολιτικὸν, thus making three divisions of the population together with τὸ μάχαι. Madvig (p. 229) omits τὸ, rightly remarking that throughout this passage Strabo implies a twofold division.
SUPERIORITY OF EUROPE.

γεωργικῶν καὶ πολιτικῶν καὶ τὸ μάχιμον παρακέισθαι· πλέον δὲ εἶναι θάτερον, τὸ τῆς εἰρήνης οἰκεῖον, ὡσθ' ὅλων ἐπικρατεῖ τούτο, προσλαμβανόντων καὶ τῶν ἡγεμόνων Ἐλλήνων μὲν πρῶτερον Μακεδόνων δὲ καὶ Ρωμαίων ἅπτερον. διὰ τοῦτο δὲ καὶ πρὸς τοὺς πολέμους αὐταρκεστάτης ἥστας καὶ γὰρ τὸ μάχιμον πλῆθος ἀφθονον ἔχει καὶ τὸ ἐργαζόμενον τὴν γῆν καὶ τὰ τῶν πόλεων συμέχον. διαφέρει δὲ καὶ ταύτη, διότι τοὺς καρποὺς ἐκφέρει τοὺς ἁρίστους καὶ τοὺς ἀναγκαῖους τῷ βίῳ καὶ μεταλλὰ ὥστα χρήσιμα· θυώματα δὲ καὶ λίθους πολυτελεῖς ἔξωθεν μέτεισιν, δὲν τοῖς σπανιζομένοις οὐδὲν χείρον· ὁ βίος ἐστὶν ἡ τοῖς εὐπορομένοις. ὡς δὲ αὐτῶς βοσκημάτων μὲν πολλῶν ἀφθονίαι παρέχει, θηρίων δὲ σπάνων.
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 Tarcessus 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 tells 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. Παροικεῖται δὲ ὑπὸ πλείωστον ὁ Βαύτις καὶ ἀναπλείται Τιθεν τι ἐπὶ χιλίους καὶ διακοσίους σταδίους ἐκ θαλάττης μέχρι Κορδύβης καὶ τῶν μικρῶν ἐπάνω τόπων. καὶ δὴ καὶ ἑξεύρεσαι περιττῶν ἤ τε παραπτωμα καὶ τὰ ἐν τῷ ποταμῷ διὰ τοῦτο οὐσία. πρόσεστι δὲ καὶ τὸ τῆς ὄψεως τερπνῶν, ἀλοσει καὶ ταῖς ἄλλαις φυτουργίαις ἐκπεπονημένων τῶν χωρίων. μέχρι μὲν οὖν Ἰσπάλιος ὀλκασίων ἀξιολόγοις ὁ ἀνάπλους ἐστὶν ἐπὶ σταδίους οὐ πολὺ λείποντας τῶν πεντακοσίων, ἐπὶ δὲ τῶν ἄνω πόλεων μέχρι Ἰλίπασ ταῖς ἐλάττοσι, μέχρι δὲ Κορδύβης τοῖς ποταμίοις σκάφεσιν, πηκτοῖς μὲν τὰ υἱὸν τὸ παλαιὸν δὲ καὶ μονοχύλους· τὸ δ’ ἄνω τὸ ἐπὶ Καστλῶνος οὐκ ἐστὶν πλούμῳ.

1. ἀναπλείται; 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. Πλάτας; this is probably the modern Peñafior, on the right bank of the Guadalquivir, where there are Roman remains.

11. μονοχύλους: 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 southeastern Europe. The following is a description of the ferry-boat, by which the Drin, a large stream, is crossed on the head-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, 1. p. 289.

Καστλῶνος: Lat. Castulo; now Cazlona, on the right bank of the Guadalimar, a little above its junction with the Guadalquivir; the mines of copper and lead close to
The Anas (Guadiana).

Products and exports.

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

2. συνάπτουσα 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. Σισάπων: 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.* 3, 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*, 1. p. 247 (4th ed.). This is Σισάπων ὁ παλαίων: where ὁ παλαίων was 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 Κατηπταίνα, for the modern Constancia, near which there are mines, is about twenty miles from Almaden.

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

12. Κατηπταίνα: 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. Baetria was the name for the northern slopes of the Mons Marianus.
BASIN OF THE BAETIS.

93

καὶ μέλι καὶ πίπτα ἐξάγεται καὶ κόκκος πολλή καὶ μύλτος οὗ χείρων τῆς Σινωπικῆς γῆς. τά τε ναυπήγαμα συνιστάσιν αὐτοῦ εἶς ἑπταχιώτης ὑλῆς, ἀλές τε ὀρυκτοὶ παρ’ αὐτοῖς εἰσι καὶ ποτάμων ἀλμυρῶν ἐρμιματα οὐκ ὄλγα: οὐκ ὄλγη ἐπὶ οὐδὲ ἐκ τῶν ὕψων τοῖς τερίχεια οὐκ ἔθεν μόνον ἄλλα καὶ ἐκ τῆς ἀλλής τῆς ἐκτὸς Ἑτηλῶν παραλίας, οὗ χείρων τῆς Ποντικῆς. πολλὴ δὲ καὶ ἐσθίς πρῶτον ἤρχετο, νῦν δὲ ἔρια μᾶλλον τῶν κοραζών. καὶ ὑπέρβολῆ τός ἐστὶ τοῦ κάλλους ταλαντίανοι γοῦν ὄρωνται τοὺς κρουὸς εἰς τάς ὑχείας. ὑπέρβολὴ δὲ καὶ τῶν λεπτῶν ὕφασμάτων, ἀπερ οἱ Σαλτυίταις κατασκεύασθον. ἢφθανος δὲ καὶ βοσκημάτων εὐπορία παντοῖω 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. 

μύλτος οὗ χείρων τῆς Σινωπικῆς γῆς: Strabo is here confusing μύλτος or νιβρία (red earth) with κανάβαρι or minimum (bisulphurate of mercury) from which vermilion was produced. Pliny 33. 115) carefully distinguishes the two; 'Milton vocant Graeci [rubricam], minimum cinnabarim.' As has been already noticed, it was the cinnabar which was found in the Spanish mines. The τερίχεια which was called Ἴσωπικὴ γῆ or Ἴσωπικὴ μύλτος 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 Ἴσωπικὴ μύλτος, ἀρίστη τῶν πασῶν ἐνάμιλλος δ’ ἐστὶν αὐτῇ καὶ ἡ 'Ιβηρική ἄφωνάσθη δὲ Ἴσωπική, διὸ κατάγειν ἐκείνη εἰσώθεσαν οἱ ἐμποροὶ: compare also Groskurd's note ad loc.

3. ἀλές τε ὀρυκτοὶ: 'rock-salt.'

4. ὕψων: '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. ταρχείας. The tunny fisheries of the Euxine are referred to, the chief centres of which were Pharmacia (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 ἤχεσθαι and ἤχερ- 

χεσθαι are used of traffic.

νῦν δ’ ἔρια μᾶλλον τῶν κοραζών: 'but at the present day rather wool of the raven-black kind'; the epithet κοραζός, which Strabo again uses in speaking of the wool of Laodiceia in Phrygia (12. 8. 16 τῆς κοραζῆν χρών), was applied to a specially fine kind of black wool.

10. οἱ Σαλτυίται: this is the French translators' correction for Σαλτυίται 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.

ἀπόθεων . . . εὐπορία: the
OLETHRIΩΝ ΘΕΡΙΩΝ ΣΠΑΝΙΣ ΠΛΗΡΩΝ ΤΩΝ ΓΕΩΡΓΙΧΩΝ ΛΑΓΙΝΔΕΩΝ, ΟΥΣ ΕΝΟΙ ΛΕΒΕΡΙΔΑΣ ΠΡΟΣΑΓΟΡΕΥΟΥΣΙ: ΛΥΜΑΙΝΟΝΤΑΙ ΓΑΡ ΚΑΙ ΦΥΤΑ ΚΑΙ ΣΠΕΡΜΑΤΑ ΡΙΩΦΙΑΓΟΥΤΕΣ' ΚΑΙ ΤΟΥΤΟ ΣΥΜΒΑΙΝΕΙ ΚΑΘ' ΟΛΗΝ ΤΗΝ 'ΙΒΗΡΙΑΝ ΣΧΕΔΟΝ, ΔΙΑΣΩΕΙΝ ΔΕ ΚΑΙ ΜΕΧΡΙ ΜΑΣΣΑΛΙΑΣ, ΟΧΛΕΙ ΔΕ ΚΑΙ ΤΑΣ ΥΨΟΥΣ. ΟΙ ΔΕ ΤΑΣ ΓΥΜΝΗΣΙΑΣ ΟΙΚΟΥΤΕΣ ΛΕΓΟΝΤΑΙ 5 ΠΡΟΣΒΕΒΕΛΟΝΤΑΙ ΠΟΤΕ ΠΡΟΣ 'ΡΩΜΑΙΟΥΣ ΚΑΤΑ ΧΩΡΑΣ ΑΙΤΗΣΟΝ ΕΚΒΑΛΛΕΣΘΑΙ ΓΑΡ ΥΠΟ ΤΩΝ ΧΩΡΩΝ ΤΟΥΤΩΝ, ΔΥΤΕΧΕΙΝ ΜΗ ΔΥΝΑΜΕΝΟΙ ΔΙΑ ΤΟ ΠΛΗΘΟΣ. ΠΡΟΣ ΜΕΝ ΚΑΙ ΤΟΝ ΤΟΣΟΥΤΟΝ ΙΩΣΙΟΥ ΠΟΛΕΜΟΝ, ΟΙ ΟΥΝ ΑΕΙ ΣΥΜΒΑΙΝΕΙ, ΦΟΡΑ ΔΕ ΤΙΝ ΛΟΙΜΙΚΗ ΚΑΘΑΠΕΡ ΘΕΦΩΝ ΚΑΙ ΜΥΘΩΝ ΤΩΝ ΑΡΟΥΑΙΩΝ, ΧΡΕΙΑ ΤΗΣ ΤΟΣΑΤΗΣ ΕΠΙΚΟΥΡΙΑΣ, ΠΡΟΣ ΔΕ ΤΟ 10 ΜΕΤΡΙΟΝ ΕΞΕΥΡΗΣΗΝ ΠΛΕΙΟΝ ΘΗΡΑΙ ΚΑΙ ΔΕ ΚΑΙ ΓΑΛΑΣ ΑΓΡΙΑΣ ΑΣ Η ΛΑΒΘΗ ΦΕΡΕΙ ΤΡΕΦΟΥΣΙΝ ΕΠΕΤΗΘΕΣ, ΑΣ ΦΙΜΟΒΑΝΤΕΣ ΠΑΡΙΑΘΕΝ ΕΙΣ ΤΑΣ ΟΤΡΑΙΣ· ΑΙ ΘΕralekOUVOUS ΕΞΩ ΤΟΥΣ ΟΥΣΙΑΝ ΟΥΣ ΑΝ ΚΑΤΑΛΑΒΩΣΗΝ, Η ΦΕΥΓΕΙΝ ΑΝΑΓΚΑΖΟΥΣΕ ΕΙΣ ΤΗΝ ΕΠΙΦΑΝΕΙΑΝ, ΕΚΠΕΣΟΝΤΑΙ ΔΕ ΘΡΕΥΟΥΝ ΟΙ ΕΦΕΣΤΩΤΕΣ. ΤΗΝ ΔΕ ΑΦΘΟΙΑΝ ΤΩΝ ΕΚΚΟΜΙΔΩΜΕΝΩΝ 15 ΕΚ ΤΗΣ ΤΟΥΡΦΗΣΤΑΙΑΣ ΕΜΦΑΝΙΖΕΤΩ ΤΟ ΜΕΓΕΘΟΣ ΚΑΙ ΤΟ ΠΛΗΘΟΣ ΤΩΝ ΒΑΝΚΛΗΡΙΩΝ ΩΛΚΑΔΕΣ ΓΑΡ ΜΕΓΙΣΤΑ ΠΑΡΑ ΤΟΥΤΩΝ ΠΛΕΟΝΥΜ ΕΙΣ ΔΙΚΕΑΛΡΧΕΙΑΝ ΚΑΙ ΤΑ 'ΩΣΤΙΑ ΤΗΣ 'ΡΩΜΗΣ ΕΠΙΝΕΙΟΝ ΤΟ ΔΕ ΠΛΗΘΟΣ ΜΙΚΡΟΥ ΔΕΥΝ ΕΙΝΑΜΗΛΟΥ ΤΟΙΣ ΛΙΒΥΚΟΙΣ.

MSS. read ἄφθονος ... ἄφθονία, which has been emended in various ways; εὔπορία for ἄφθονία 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 λέβος 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, Kulturpfianzen, pp. 398-400. A similar plague of rabbits to what is here described exists in Australia at the present day.

5. τὰς ΓΥΜΝΗΣΙΑΣ: the Balearic islands.

11. γαλάς 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 Ταυρήσσαι (i.e. Spanish) γαλάι of Herod. 4. 192. The method of using them that is here described corresponds to modern ferreting, 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. 18.
GOLD, SILVER, AND TIN MINES IN SPAIN.

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 (1. 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 καστήρεσις 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 Böhtlingk'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, Otte’s trans.) that in 1799 he found tin mines being still worked in Galicia, though in a very inferior manner.

8. Τοσούτως δὲ τῆς προειρήμενης χώρας ἀγαθώς κεχορηγημένης, οὐχ ἦκιστα, ἀλλὰ καὶ μάλιστα ἀποδέξατ’ αὖ τις καὶ θαυμάσει τὸ περὶ τὰς μεταλλείας εὐφυεῖς ἀπάσα μὲν γὰρ μεστῇ τῶν τοιούτων ἐστὶν ἡ τῶν τῇβήρων χώρα, οὐ πάσα δὲ ἐυκαρπὸς οὐδ’ εὐδαίμων οὕτως καὶ μάλιστα ἡ τῶν μετάλλων εὐποροῦσα. στάτων δ’ ἐν ἄμφοτέρως εὐτυχεῖς, σπάσιον δὲ καὶ τὸ τῆς αὐτὴν ἐν ὁλίγῳ χωρίῳ παιτοῦσι πληθὺνες μετάλλους. ἢ δὲ Τουροθησία καὶ ἡ προσεχῆς αὐτή λόγων οὐδένα ἄξιον καταλείπει τέρι τιμῆς τήν ἄρετὴν τοὺς ἐπισκευών βουλομένους. οὔτε γὰρ χρυσός, οὐδ’ ἄργυρος, οὐδ’ ὁτ’ ἥλιος, οὐδὲ σίδηρος οὔ τῆς οὐδαμοῦ τῆς γῆς οὔτε τοσούτος οὖθ’ οὕτως ἀγαθός ἐξήτασται γεννώμενος μέχρι νῦν. ὁ δὲ χρυσὸς οὐ μεταλλεύεται μόνον ἀλλὰ καὶ σύρεται· καταφέροντι δ’ οἱ ποταμοί καὶ οἱ χείμαρροι τήν χρυσῖτιν ἄμμον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδρως τόποις οὕτως οὕτως, ἀλλ’ ἐκεί μὲν ἄφαλης ἐστὶν, ἐν δὲ τοῖς ἐπικύλλωσιν αὐτὸ ἀπολάμπει τὸ τοῦ χρυσοῦ ψῆφιμα· καὶ τοὺς ἀνύδρους δὲ φορητῷ ἐπικύλλωσιν ὅταν στιλπνοῦ ποοῦσι τὸ ψῆφιμα, καὶ φρέατα δ’ ὁρύσσουτε καὶ ἀλλα ὑγεία ἐπισυνιόντες πλέοις τῆς ἄμμον τῶν χρυσῶν ἐκλαμβάνουσι, καὶ πλεῖον τῶν χρυσωρυχείων ἐστὶ νῦν τὰ χρυσαπλύσια προσαγαρεύμενα. ἄξιοισθε δὲ Γαλάται 20

2. ἀποδέξατ’ ἂν: ‘accept, believe in.’

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

1. ίσα: this is Madvig's emendation (Advers. Crit. i. p. 532) for τά of the MSS. : Meineke, following Kramer, reads κράσιστα.

τῶν Κεμένων ὄρει: the Cevennes: on the gold that is found there see 4. 1. 13, where Strabo says of the tribe of the Tectosages: ἐφάστονται μικρά καὶ τῶν προσαρτικῶν πλευρῶν τῶν Κεμένων, πολύχρυσόν τε νέμονται γῆν.

4. πάλας: a native word for 'nuggets': cp. Pliny, 33. 77 'inveniuntur ita massae, nec non in puteis et denas excendentes libras. Palagas, alli palacumias, iideam quod minutum est talicum vacant.'

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

Ἑλεκτρον: 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 Ἑλεκτρον is properly the Greek name for this, while Ἑλεκτρον is 'amber'; see Prof. Gardner's art. Electrum in Dict. Antiq. (new ed.).

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

10. τῶν ἄχυρω τήκεται μᾶλλον ὅ χρυσός: similarly Pliny, 33. 94 'paleis aurum funditur.'

11. συμμέτρως ἐχεῖ πρὸς: 'suits,' 13. ἐξαίρεσι: 'carrying it off' in smoke; cp. τὴν λιγνῖν ἐξαίρεσθαι immediately below.

14. σκάφαι: 'troughs,' φρέαρ: 'a tank.'

ἡ δὲ ἀνενεκθείσα γῆ: i. e. the soil which is washed up, accumulated in the tank.
Furnace chimneys.

Posidonius' account.

7. συνενθοσία ταίς υπερβολαῖς: '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 ὡραίῳ σχῆματι: 'with a flourish of language.'

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

24. τὰς σύριγγας: 'the galleries.'

ἐν ὡραίῳ σχῆματι: 'with a flourish of language.'

ως ἂν ἐκ μετάλλου: 'far-fetched, and from a rich vein.'
GOLD, SILVER, AND TIN MINES IN SPAIN.

99

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 χαριτωτας μέν γαρ εμελλον γούς φησιν ὅτι πολλάκις καταπλώσαντες τὰ φανέρα τῶν αὖθεν ἕνεκα δὲ μὲν ἐμέλλον οἷον ἐκλαβοῦν, δ' εἶχον ἀπέβαλον: compare the same in Diodorus, 5. 37 ἐκείνα μὲν γαρ [τὰ κατὰ τὴν 'Αττικὴν μέταλλα] οἱ μέταλλα λειτούρτες καὶ τοῖς ἐργάσιοις μεγάλα προείμενοι διάπανος ἃ μὲν ἡπίσαμη ἐνείοτε λαβεῖν οἷον ἔκλαβον, δ' εἶχον ἀπέβαλον. The existing text of Strabo, which Meineke has kept, gives the first half of the riddle as ὅσα μὲν ἄνελαβον οὐκ ἔλαβον, which spoils the meaning; Cobet (μὴ σίσιν) has rightly replaced ἄνελαβον by ἐμέλλον from Athenaeus.

1. τοῖς Ἀιγιπτίωσι κοχλίαις: the Archimedean water-screw, of which Diodorus says (5. 37) ὃς Ἀρχιμήδης ὁ Συρακουσίος εἶρεν, ὅτε παρέβαλεν ἐπὶ Ἀιγυπτίου. For a description and figure of this spiral engine for raising water see Engl. Cyclop., Arts and Sciences, vol. 7, p. 359.

2. ὥσα μὲν γαρ ἐμέλλον: 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 χαριτωτας μέν γαρ εμελλον γούς φησιν ὅτι πολλάκις καταπλώσαντες τὰ φανέρα τῶν αὖθεν ἕνεκα δὲ μὲν ἐμελλον οἷον ἐκλαβοῦν, δ' εἶχον ἀπέβαλον: compare the same in Diodorus, 5. 37 ἐκείνα μὲν γαρ [τὰ κατὰ τὴν 'Αττικὴν μέταλλα] οἱ μέταλλα λειτούρτες καὶ τοῖς ἐργάσιοις μεγάλα προείμενοι διάπανος ἃ μὲν ἡπίσαμη ἐνείοτε λαβεῖν οἷον ἔκλαβον, δ' εἶχον ἀπέβαλον. The existing text of Strabo, which Meineke has kept, gives the first half of the riddle as ὅσα μὲν ἄνελαβον οὐκ ἔλαβον, which spoils the meaning; Cobet (μὴ σίσιν) has rightly replaced ἄνελαβον by ἐμέλλον from Athenaeus.

6. ἤδωτως: these are the private adventurers, whose ἰδιωτικαὶ κτήσεις are mentioned below.

9. ὡρύστεσθαι: ancient tin mines have been discovered in Galicia; Bapst, L'Étoile, p. 16.

10. ταῖς Κασσιτερίαις 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 (ep. 2. 5. 15). Diodorus (5. 38) is somewhat more explicit, when he says, ἰσιον γαρ τῆς τῶν Λυσιτανῶν χώρας ἐστὶ μέταλλα πολλὰ τοῦ κασσιτερίου, κατὰ τὰς προ-
SPAIN.

τῶν Βρεττανικῶν δὲ εἰς τὴν Μασσαλίαν κομίζεσθαι. ἐν δὲ τοῖς Ἀρτάβροις, οἱ τῆς Λυσιτανίας ὕστατοι πρὸς ἀρκτοὺς καὶ ὕσιν εἰσὶν, ἐξαυθεῖν φησί τὴν γῆν ἀργυρῷ, κατιτέρῳ, χρυσῷ λευκῷ (ἀργυρομηνία γάρ ἔστι), τὴν δὲ γῆν ταύτην φέρειν τοὺς ποταμοὺς· τὴν δὲ σκαλύσει τὰς γυναῖκας διαμόσαις πλύνειν ἐν ὁ ἱδρυμίῳ πλεκτοίς εἰς κίστην. οὗτος μὲν περὶ τῶν μετάλλων τοιαύτ᾽ εἰρήκε.  

10. Πολύβιος δὲ τῶν περὶ Καρχηδόνα Νέαν ἀργυρείων μυρισθεὶς μέγιστα μὲν είναι φησὶ, διέχειν δὲ τῆς πόλεως ὅσον εἴκοσι σταδίους, περιελιφοῦτα κύκλον τετράκοσιών σταδίων, ὁποῖον τέταρτος μυριάδος ἀνυφρόπων μένειν τῶν ἔργαξεμένων, ἀναφέροντας τότε τῷ ὄντι τῶν Ἱωμαίων καὶ ἑκάστην ἡμέραν δισμυρίας καὶ πεντακινδυλίας δραχμάς. τὴν δὲ κατεργασίαν τὴν μὲν ἄλλην ἕω (μακρά γάρ ἔστι), τὴν δὲ συρτὴν βῶλον τὴν

κειμένα τῆς Ἱδρύης εἰς τῷ ὀκεανῷ νησίδας τὰς ἀπὸ τοῦ συμβεβηκότος Κατιτέριδας ἀνυφροσύνας. 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. 1. 14, No. 16. The present passage is an important one, because the statement of Pheidonius 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, ἀγγείων πλεκτῶν: see Meineke, Vind. Strabon., p. 22.

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

13. κατεργασίαν: 'mode of working.'

14. μακρά γάρ ἔστι: 'it is a long story.'

تمعν δὲ συρηνή 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 'cobbled,' 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.
HABITS OF THE NORTHERN MOUNTAINEERS. 101

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 υπόστασιν, κ.τ.λ.: 'when the residuum of the fifth sifting has been smelted, by which process the lead that it contains 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. Καστλών: see note on 3. 2. 3. No. 9.

τίδον: '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.

3. 7. "Apauntei δ' οἱ ὁρείοι λίτοι ὑδροπόται Χαρακεινοὶ βαθείᾳ κατατεχνεύειτο τὴν κόμην γυναικῶν δίκην' μιτρωσά-

μενει δὲ τὰ μέτωπα μάχονται. τραγουφαγοῦσι δὲ μάλιστα, καὶ
tῷ "Αρεί τράγου δύονι καὶ τοὺς αἰχμαλώτους καὶ ἵππους
πουνί τι νεφει καὶ ηπατόμβας ἐκάστων γένους ἐλληνικῶς. τελούσι
δὲ καὶ ἀγώνας γυμνικοὺς καὶ ὅπλιτικοὺς καὶ ἵππικοὺς, πυγμή

dαι φόρῳ καὶ ἀκροβολίσμῳ καὶ τῇ σπειρήδου μάχῃ. οἱ δ' ὁ-

ρεῖοι τὰ δύο μέρη του ἔτους ὁρνοβαλάνω χρώματα ἐξηράντας
καὶ κόψαντες, εἶτα ἀλέσαντες καὶ ἀρτοποιησάμενοι ὡστ' ἀπο-

τίθενται εἰς χρόνον. χρώματα δὲ καὶ ζύθει' οὐνὶ δ' ἐπανῷ
τον τὸν γυνομένον ταχὺ ἀναλίσκοντι κατενωχοῦμενοι μετὰ τῶν
συγγεγενών' ἀντ' ἑλάιον δὲ βουτύρῳ χρώματα. καθή-

μενει τε ἐπιπόνος περί τούς τοῖς καθέδρας οἰκόδομητὰς
ἐξοντες, προκάθισται δὲ καθ' ἡλικίαν καὶ τιμήν' περιφοριῶν
δὲ τὸ ἐκπον. καὶ παρὰ πότον ὀρχοῦνται πρὸς αὐλῶν' καὶ
σάλπιγγα χορεύσαστες, ἀλλὰ καὶ ἀναλίσκονται καὶ ὀκλάσσατες
ἐν Βασσητατίᾳ δὲ καὶ γυναίκες ἀναραξίαν ἀντιλαμβανό-

μενει τῶν χειμών. μελανέσαναι ἀπαντεῖ τὸ πλέον ἐν σάγοις,
ἐν οἴσσερ καὶ στιβαδοκούτοισιν ἐρέσιοι δὲ ἦ αὐγεῖοι χρώμαται,

7. ἀκροβολίσμῳ καὶ τῇ σπει-

ρήδων μάχῃ: 'skirmishing and

fighting in companies.'

13. οἰκόδομητας: 'built,' i. e. not

temporary.

16. ἄλλα καὶ: 'sometimes too,'

ὀκλάσοντες: 'bending the knee,'
to give force to the spring; cp.

Xen. Anab. 5. 9. 10 ἔλος δὲ
tὸ περισχον ἀφρίτο, κροῦν τὸς
πελτας, καὶ ὀκλασαί καὶ ἐκατισταί
καὶ ταύτα πάντα ἐν μυθῷ ἐποίει πρὸς
tῶν αὐλῶν. The two kinds of danc-

ing which Strabo mentions are the

same that are found among the

modern Greeks and Albanians, the

χορός the 'dull roundabout'

of the Romans, while the more

excited dance is that of the Alba-
nians, 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 daunc'd the kirtled

clan.'

18. σάγοι: coarse cloaks,

used by the Gauls and Spaniards.

19. ἐρέσιοι δὲ: the MSS. here

read κρύσιοι δὲ ἀγγεῖοι χρώματα.

Friedemann suggested ξυλίνου for
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ekryptois, and this emendation was
accepted by Kramer and Meineke, the latter of whom transposed the whole sentence from ένδύμασι to Κέλτοι, which was out of place where dress was being spoken of, and introduced it after δείπνον 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 οὔτω σάγοι μέλανα τραχεῖς καὶ παραπλησίων ἔχοντο το ἐρών τοῖς ἀνέγειας βραδίν. The form ἕρων, it is true, is not found without 1. ἕνδύμασι: 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 ἀνθίναις (‘gay-coloured’), with ἔσθη-σεσί.

3. ἐλάσματος: ‘beaten metal’; so Caesar (B. G. 5. 12) says, that the Britons use instead of money ταλεαν ferreae ad certum pondum examinatae.

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

5. γαμοῦσι δὲ ωσπερ οἱ Ἑλληνες: 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).: ᾿Οὐκεροι habent deni duodenique inter se communes, et maxime frates cum fratibus parentesque cum liberas.'

6. ωσπερ οἱ Ἀσσυρίους: Αἰγυ-πτιοι MSS.; but in 16. 1. 20 Strabo attributes this custom to the Asyrians: τοὺς δὲ ἀρρώστους εἰς τὰς τρίῳδον ἔκτισθέντες πυρπάνται τῶν παραβότων εἰ τῇ τῇ ἔχοι λεγέν τῶν πάθως ἀκοὐ ῥωσίδε τῇ ἐστὶν οὕτω κακός τῶν παράδων, ὅσον ἐντυπών εἰ τῇ φρονέι σωσθὲν ὑποτήθεται. Σφ. Περιοδ. 1. 197.

8. διφθερίνου τε πλοίων: a sort of coracles.

ἐως ἐπὶ Βροῦτου: 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 πορφυροῖ, 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
Religion.

4. 16. 'Ενιοι δὲ τοὺς Καλλαίκους ἀθέους φασί, τοὺς δὲ 5 Κελτίζηρας καὶ τοὺς προσβόρρους τῶν ὄμορφων αὐτῶς ἀνωνύμω 7 τινὶ δεόνθην τὰς πανσέληνους νύκτωρ πρὸ τῶν πυλῶν, πανοικίους τὸν γερανέον καὶ παννυχίειν. τοὺς δὲ Οὐέττωνας, ὅτε πρῶτον εἶς τὸ τῶν Ῥωμαίων παρήλθουν στρατόπεδον, ἱδώντας τῶν ταξιαρχῶν τινὰς ἀνακάμπτοντας ἐν ταῖς ὀδοῖς περιπάτου 10 χάριν, μαρτίον ὑπολαβόντας ἥγεσθαι τὴν ὁδὸν αὐτῶς ἐπὶ τὰς σκηνὰς, ὥς δὲν ἦν μένει καὶ ἦν πεφυκαί ἄρηθεν ἔτι μάχεσθαι.

17. Τῆς δὲ βαρβαρικῆς ἱδέας καὶ τῶν τῶν γυναικῶν ἐνώπιον κόσμου θεία τις ἄν, ὅπειροι 'Ἀρτεμίδορος' ὅποι μὲν γὰρ περιτροχίλα σιδηρὰ φορεῖν αὐτὰς γῆς ἔχοντα κόρακας καὶ-15 πτομέιον ὑπὲρ κορυφής καὶ προπλέοντας πρὸ τοῦ μυκῆνον πολὺ, κατὰ τούτον δὲ τῶν κοράκων, ὅτε βούλονται, καταστὰν τὸ κάλυμμα ὡστὲ ἐμπεπείθεσθε σκιάδιον τῷ προσώπῳ παρέχειν, καὶ νομίζειν κόσμον ὅποι δὲ τυμπάνιον περικείθαι 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. 220), 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 attains another colour, becoming as white as snow.'

3. Οὐασκῶνων: the modern Navarre.

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

11. μανιάν ῥοπαλαβόντος: 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 policiées de l'Europe, est de voir des hommes se promener sans autre but que celui du plaisir ou de la santé.'

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

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

19. τυμπάνων: from the description here given this 'little kettle-drum' must have closely resembled the 'calash' (Fr. caliqué), which within the memory of man was worn
over their head-dresses by English ladies going out of an evening.

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

3. τὰ προκόμμα ψιλῶν: as προκόμμα 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 ὡς ψιλώσῃ; the word ἀποστίλβειν, which follows, is used absolutely.

10. τὸν πόλεμον τὸν ἐν Καντάβροις: they were subjugated by Augustus in 19 B.C., but had to be reconquered by Agrippa in 19 B.C.

17. ἐκείνους ἀνθ' ἕαυτῶν κατακλισαί: on this primitive and widespread custom, which is known by the name of the Couvade, see Tylor, Primitive History of Mankind, pp. 288 fol. It is mentioned as existing among the Tibareni, a tribe on the coast of Pontus, by Apollion. Rhod. 2. 1011–14: 'Εςθ' ἐπεὶ ἂρ πε' βώπανα ἑκάναν γυναίκας, Ἀλτοὶ μὲν στενάχοιν ἐνι λεχέσσι πεσόντες, | Κράατα δημάρμοι τι δ' ἐν κομίσουν ἐδώδη | Ἀνέρας, ἡδ' λοετρά λεχέία τοῖς πένναυται. Cp. Val. Flacc. 5. 148.
SPAIN.

οὐδὲ τὸ τῶν μυῶν πλήθος ὕδιον, ἀφ’ οὗ καὶ λοιμωκαὶ νόσοι πολλάκις ἠκολούθησαν. ἀνεβή δ’ ἐν τῇ Καυταβρίᾳ τότε τόσο Ῥωμαῖοι, ὡστε καὶ μυσθοὺς ἄριστήρας μνημονεύοντας πρὸς μέτρων ἀποδειχθέν, καὶ διεσώζοντο μᾶλις προσελάμβανε δὲ καὶ ἄλλων σπάνις καὶ στίου’ ἐπεστίζοντο δὲ ἐκ τῆς Ἀκυτανίας χαλεπῶς 5 διὰ τὰς δυσχωρίας. τῆς δ’ ἀποροιας καὶ τοῦτο λέγεται τῆς Καυταβρίων, ὅτι ἀλώτες τινὲς ἀναπετηγότες ἐπὶ τῶν σταφυρῶν ἐπαιμιζον. τὰ μὲν οὖν τοιαῦτα τῶν ἠδῶν ἀγριότητος τινος παραδείγματ’ ἂν εἴη τὰ δὲ τοιαῦτα ἤττον μὲν ἰῶσι πολιτικά, οὐ θηριώδθη δὲ, οἶνον τὸ παρὰ τοὺς Καυταβρίους τοὺς ἀνδρὰς 10 διδόναι ταῖς γυναιξὶ προῖκα καὶ τὸ τάς θυγατέρας κληρονόμως ἀπολείποντο καὶ τοὺς τε ἀδελφοὺς ὑπὸ τοῦτων ἐκδίδοσθαί γυναιξίν’ ἔχει γάρ τινα γυναικοκρατίαν τοῦτο δ’ οὖ πάνω πολιτικῶν. Ἱβηρικῶν δὲ καὶ τὸ ἐν ἔθει εἶναι παρατίθεσθαι τοιχίκων ὁ συντεθέασιν ἐκ βοτάνης σελίνης προσομοιας ἀπονομοὶ, ὡστ’ ἔχειν ἐν 15 ἔτοιμω πρὸς τὰ ἀβούλητα, καὶ τὸ καταστένθειν αὐτοὺς οἰς ἅν προσθῦναι, ὡστε ἀποθήσκειν αὐτοὺς ὑπὲρ αὐτῶν.

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 λοιμωκαὶ 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 μέτρων ἀποδειχθέν: 'at a specified rate' of numbers.

10. τὸ παρὰ τοῖς Καυταβρίοις: 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 τοῦτων ἐκδίδοσθαι γυναιξίν: i.e. receive marriage portions from them.

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

17. ὡστε ἀποθήσκειν: Valerius Maximus (2. 6. 11) says of the Celtiberi, 'Celtiberi etiam nefas esse ducedabant praelio superesse, cum is occidisset, pro cujus salute spiritum devoverant.' Caesar also (B. G. 3. 22), speaking of the Aquitanians, mentions 'devoti, quos illi soldiarios appellant, quorum haec est condicio, uti omnibus in vita commodis una cum iis fruatur, quorum se amicitiae dediderint. si quid his per vim accidat, aut eundem casum una
CHARACTER OF THE IBERIANS.

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, unyelding 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 μελανεϊμονες ἀπαντες, 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 καλότρπα μέλανα which was worn by the women, seems to have been the original of the mantilla. Finally, the capa, or voluminous Spanish cloak, may well have descended from the σάγος, which was the principal garment of the men in antiquity.

5. Τῆς ἀπὸ τῶν Ἑλλήνων πλάνης τῆς εἴσ τὰ βάρβαρα ἔθνη νομίζοι τις ἄν αὐτίων τὸ διεσπάσθαι κατὰ μέρη μικρὰ καὶ δυ-ferant aut sibi mortem consciscant.' Athenaeus (6. 54) explains the name of these retainers (σιλοδωβροι, σαλιν-rii) as meaning in the Celtic language ‘under a vow’ (ἐφ’αιλμαιοι, i.e. ‘devoti.’ By Celtic is probably here meant Iberian, for the Aquitanians belonged to the Iberian stock.

1. πλάνης: ‘dispersion.’
2. τὸ διεσπάσθαι 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 αὐθαίνει of its inhabitants.
Guerrilla warfare.

Disunion.

vasteias επιπλοκήν οὐκ ἔχουσας πρὸς ἀλλήλους κατ' αὐθάδειαν, ὥστε ἐκ τούτου πρὸς τούς ἐπιώντας ἔξωθεν ἀσθενεὶς εἶναι. τοῦτο δὲ τοῖς αὐθάδεσ ἐν δὴ τοῖς Ἰβηρίσι μάλιστα ἐπέτευξεν προσ- λαβοῦσι καὶ τὸ πανούργον φύσει καὶ τὸ μῆ ἄπλον ἐπιθετικοί γάρ καὶ ληστρικὸ τοῖς βίωσι ἐγένοντο τὰ μικρὰ τολμώντες, 5 μεγάλους δ' οὐκ ἐπιβαλλόμενοι διὰ τὸ μεγάλαις μὴ κατασκευά- ζοντες δυνάμεις καὶ κοινωνίας. εἰ γάρ δὴ συνασπίζετεν ἐβού- λοντο ἀλλήλους, οὕτε Καρχηδονίωις ὑπῆρξεν ἄν καταστρέψασθαι ἐπελθοῦσα τὴν πλείστην αὐτῶν ἐκ περιουσίας, καὶ ἔτι πρῶτερον Τύριοις, εἶτα Κελτῖκσι οἱ νῦν Κελτίζηρες καὶ Βάρνωνες καλοῦν- 10 ταί, οὕτε τῷ Ἀρσιῆ Οὐριάδῳ καὶ Σερτωρίῳ μετὰ ταῦτα καὶ εἴ τινες ἔτεροι δυσάστειας ἐπεθύμησαν μεῖζονος. Ἱππαίοι τε τῷ κατὰ μέρη πρὸς τοὺς Ἰβηρίας πολεμεῖν καθ' ἐκάστην τὴν δυναστείαν πολὺν τινα διετέλεσαν χρόνον ἄλλοις καταστρέφομενοι. Μείνεκε, though he retains this in his text, with a comma after χρόνον. Translate thus: 'the Ro-

9. τὴν πλείστην: sub. γῆν.
10. Βάρνωνες: these were settled about the upper course of the Iberus.
12. 'Ἰππαίοι τε, κ.τ.λ.: the MSS. here read Ἱππαίοι τε τῷ κατὰ μέρη πρὸς τοὺς Ἰβηρίας πολεμεῖν καθ' ἐκ- αστην διὰ ταύτην τὴν δυναστείαν πολὺν τινα διετέλεσαν χρόνον ἄλλοις καταστρέφομενοι. Meinecke, 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' ἐκάστην cannot be used for καθ' ἐκαστον: (2) that διετέλεσαν τῷ πολεμεῖν for διετέλεσαν πολεμοῦντες is not good Greek. Madvig has
CADIZ
and its environs

Castle of St. Peter
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. Ἐξω δὲ Στηλών τὰ Γάδερα, περὶ ὅν τοσοῦτον μῦδον εἰρήκαμεν ὅτι τῆς Κάλπης διέχει περὶ ἐπτακοσίους καὶ πεντήκοντα σταδίους, τῆς δὲ ἐκβολῆς τοῦ Βαίτιδος πλησίον ὅρυται: πλείων δ' εἰσὶ λόγοι περὶ αὐτῆς. οὖτοι γὰρ εἰσὶν οἱ ἄνδρες οἱ 5 τὰ πλείστα καὶ μέγιστα ναυκλήρως στέλλοντες εἰς τῇ καθ' ἡμᾶς θάλατταν καὶ τήν ἐκτός, οὕτε μεγάλην αἰκώνην νῆσον οὕτε τῆς περαίας νεμόμενοι πολλῆν οὕτ' ἄλλων εὐποροῦντες

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. Baetis.
5. πατή τῶν Παταοωνών: cr. 5. 1. 7 το Παταοωνών, παζων αριστή τω ναύτι πόλεων. ἢ γε νεωστι λεγεναι ταμινασθαι πεντακοσίους ἵππους ανήβας, καὶ τὸ παλαιὸν δὲ ἐστελλε διδεκα μιχαδᾶς στρατιάς, ὅπλει δὲ καὶ τὸ πλῆθος τῆς πεπομένης κατασκευῆς εἰς τὴν Πόμην καὶ ἐπιμορίων, τῶν πε ἀλλων καὶ ἕσθητο παντοδάπης, τῆς εὐανδρῶτας τῆς πόλεως καὶ τῆς εὐεξίας.

9. Μαύλβος Γαδίτανος ὁ θραμβεύσας: 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 θραμβεύς. He added the suburb and built the dockyard here mentioned when quaestor in Hispania Ulterior in 44 and 43 B.C. *Dict. Biogr.* 1. p. 457.

13. τὴν ἐπὶ τῆς προκειμένης νησίδος: 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 Roman 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 between 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 (προσεξὲς αὐτῆς) at the extremity (τελευταίας) over against the islet (πρὸς τῆς νησίδος). 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
Gades.

The Port.

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 δὲ Ἡράκλειον: it is stated by Ford (Handbook, 1. 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. σταδιαῖον πορθμὸν: the channel or ‘river’ of St. Peter.

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

10. ἐστὶ δὲ μεῖζον, π. τ. λ.: τὸ μέγας 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 επὶ τὴν ἀνατολὴν: more accurately speaking, from NNW. to SSE.
BOOK IV.

GAUL.

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 (Nimes), Arelate (Aries) 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 Φωκαίεων ἡ Μασσαλία, κείται δ’ ἐπὶ χωρίου πετρώδους: ὑποπέπτωκε δ’ αὐτῆς ὁ λιμὴν θεατροεῖ δέ τέτρα βλεπούση πρὸς νότον. τετείχισται δὲ καὶ αὐτὴ καλῶς καὶ ἡ πόλις σύμπασα μέγεθος ἔχουσα ἀξιόλογον. ἐν δὲ τῇ ἀκρᾳ τὸ Ἐφεσίου ἱδρυται καὶ τὸ τοῦ Δελφικόν Αὔπόλλωνος ιερὸν τοῦτο μὲν κοινὸν Ἰωάνων ἀπάντων, τὸ δὲ Ἐφεσίου τῆς Ἀρτέμιδος ἐστὶ νεός τῆς Ἐφεσίας. ἀπαίρουσι γὰρ τοῖς Φωκαίεσιν ἐκ τῆς οἰκείας λόγιον ἐκπεσεῖν φασὶν ἡγεμόνι χρήσασθαι τοῦ πλοῦτο παρὰ τῆς Ἐφεσίας Ἀρτέμιδος λαβοῦντι τοῦτο μὲν δὴ προσαχθέντας τῇ Ἐφεσίῳ θείᾳ ὑποτροφία τοῦ προσταθείν. Ἀριστάρχη δὲ τῶν εἰσῆλθον σφόδρα γυναικῶν παραστήναι κατ᾽ ὅπερ τὴν θείαν καὶ κελεύσαι συναπαίρει τοῖς Φωκαίεσιν ἀφιδρυμα τῶν ιερῶν λαβούσῃν γενομένων δὲ τοῦτο καὶ τῆς ἀποκείας λαβοῦσας τέλος, τὸ τε ιερὸν ἱδρύσασθαι καὶ τὴν Ἀριστάρχη τιμῆσαι διαφερόντως ἱερειαν ἀποδείξαντας, ἐν τε ταῖς ἀποίκοις πόλεις παιαξάνοι.

5. Διδύμων: 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. Αριστάρχη, ὑποτροφία τοῦ τῶν ιερῶν λαβούσας τέλος, τὸ τε ιερὸν ἱδρύσασθαι καὶ τὴν Ἀριστάρχη τιμῆσαι διαφερόντως ἱερειαν ἀποδείξαντας, ἐν τε ταῖς ἀποίκοις πόλεις παιαξάνοι.

10. ταῖς ἀποίκοις πόλεις: Strabo specially mentions temples of this nature.
Gaul.

timam en tois prwtous taithn thn theon kai to ouxanou thn diadeaswn thn authn kai talla nounma phulattew ta auta atper en thn muropolei nevymistai.

5. Dioukoutrai o Aristotelis sounmirata, anothen exakosian katasthsantes synedrion dia 5 ou ths taithn ekhontw ths timhs, ou ths timouchovs kaleoun. Peuntekaideka o' ei to ou synedrion prosothotes, toous de ta praxeira dioikeiv ddeota. Pame de twv peuntekaideka proka-thrta treis ois pleistous ischnoutes, toous de elis' timouchovs o' ou ginetai mi' tekrna ekhs mnde dia trignousias ek politwn 10 rogyonos. Oi de nymoi 'Ioukoi, prokeinatai de ommosia. Xhran o' ekhoun onlaimofunon mavn kai katampelenou, sti'w de lyprotetan dia thn trachynta, osete pepeiboutes thj balattty mallon h thj. h th prs nautilias euyyes eliotou mallon. Vntepon meutoi taus anparagabiais ischnas proslabein tina twv gerikw pedwv 15 apd ths auths dunamew arf hys kai tws poleis ekthsan, epitechiymata tais menv kato thn 'Ibhrivai tois 'Ibhrin, ois kai ta ierai ths 'Ephesias 'Aretemidos parodomai ths paitria osete elirwstsi thieni, thn de 'Rohn 'Agydhon tois peri twv potamwn oukouyi thn 'Rohovn barbarios, to de Tauroention kai thn 20

goddess as existing at the Massaliote colonies of Hemeroscopemen (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. Pántwv euvomwstata: the constitution of Massilia was famous in ancient times; Aristotle wrote a treatise on the Massalioswv politeia, 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 (politekoi tera ejyne to diaparhia) by admitting a larger number of the wealthier citizens to the government. Cicero, too, in his speech Pro Flacco (25.63) says of Massilia—sic optimatum 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. Oi de nymoi 'Ioukoi: this means, apparently, that they maintained the laws which they brought from Phocaea.

19. Pohn 'Agydhon: Agatha is mentioned by Pliny (3.33) as a colony of Massilia in the position here required. 'Pohn appears to be corrupt; see Muller, Index Var. Lect., p. 961.

20. Tauroention, k.t.l.: the
'Oλβίαν καὶ 'Αυτίπολιν καὶ Νίκαιαν τῷ τῶν Σαλὼν ἑθνεῖ καὶ τοίς Λήγνοι τοῖς τάς 'Αλπεῖς οἰκοῦσιν. εἰς δὲ καὶ νεώσοικοι παρ’ αὐτοῖς καὶ ὀπλοθήκης’ πρότερον δὲ καὶ πλοῖων εὐπορία καὶ ὀπλῶν καὶ ὄργανων τῶν τε πρὸς τὰς ναυτιλίας χρησίμω

5 καὶ τῶν πρὸς πολιορκίας, ἀφ’ ὧν πρὸς τοὺς βαρβάρους ἀντέχοι καὶ 'Ρωμαίοις ἐκτήσαντο φίλους, καὶ πολλὰ καὶ αὐτοὶ χρησίμοι κατέστησαν ἐκείνων κακεύον προσέλαβον τῆς αὐξήσεως αὐτῶν. Σέξτιος γοῦν ὁ καταλῦσας τῶν Ζήλνας, οὗ πολὺ ἀποβεβη τῆς Μασσαλίας κτίσασι πόλιν ἐπώνυμον ἑαυτῷ τε

10 καὶ τῶν ὑδάτων τῶν θερμῶν, διὰ τινὰ μεταβεβληκέναι φασίν εἰς ψυχρά, ἑνταῦθα τε φρούρια κατάκυστο 'Ρωμαίοι, καὶ ἐκ τῆς παραλίας τῆς εἰς τὴν Ἰταλίαν ἀγούσης ἀπὸ Μασσαλίαν ἀνέ-

15 στείλε τοὺς βαρβάρους, οὗ δυναμεῖν τῶν Μασσαλιωτῶν ἀνείργησαν αὐτοὺς τελέως. οὔτ’ αὐτὸς δὲ πλέον ἵσχυσεν ἀλλ’ ἐν τοῖς ὑδάτων τοῖς πόλισιν καὶ περὶ τὴν ἐκτησίαν τῆς Ἰταλίας ἐπετείχοι τοὺς βαρβάρους, ἀνάκειται ἐν τοῖς ὑδάτων ἅρματοι, άει ἐκλάβων κατανεμημένα καὶ τοὺς ἔφυσαν ὑπὸ τοὺς ἁμφίσβητο-

20 τας τῆς βαλάντης ἀδίκως. πρότερον μὲν οὖν εὐτύχους δια-

 stereotype with the natives.

towns here mentioned to the east-

armoury.

Struggles with the natives.

Friendship with Rome.

town.

and factories of arms were Massilia,

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. πολίν ἐπώνυμον ἑαυτοῦ: Aqueae Sextiae, the modern Αίξ; ἐπώνυμον is Cobet’s correction (Miscell. Crit. p. 122) for ὑμώνυμον, which, as he remarks, governs the dative.

23. ἐν τῷ Ἅβεντιῳ: MSS. Ἅβεντιῳ. Livy (1.45) says that the temple of Diana on the Aventine was erected as a common sanctuary.
GAUL.

éhon τοφ παρὰ τούς Μασσαλιότας ἀνέθεσαν. κατὰ δὲ τὴν
Πομπηίου πρὸς Κάισαρα στάσιν τῷ κρατηθέντι μέρει προσθέ-
μενοί τὴν πολλὴν τῆς εὐδαιμονίας ἀπέθανον, ὡμοὶ δὲ σὺν ἔχειν
λειτεται τοῦ παλαιοῦ ζήλου παρὰ τοὺς ἀνθρώπους καὶ μάλιστα
περὶ τὰς ὁργανοποιίας καὶ τὴν ναυτικὴν παρασκευὴν. ἐξημεροῦν-
ζένων δ’ ἂν οἱ τῶν ὑπερκειμένων βαρβάρων καὶ ἀντὶ τοῦ πολεμεῖν
tετραμμένων ἥδι πρὸς πολιτείας καὶ γεωργίας διὰ τὴν τῶν
Ῥωμαίων ἐπικράτειαν, οὔτ’ αὐτοῖς ἐτὶ τούτους συμβαίνοι ἀν
περὶ τὰ λεχθέντα τοσαύτη σπουδή. ὃντοι δὲ τὰ καθεστηκότα
νυν’ πάντες γὰρ οἱ χαρίεστες πρὸς τὸ λέγειν τρέπονται καὶ
τὸν φιλοσοφέων, ὅσο’ η’ πόλις μικρὸν μὲν πρότερον τοὺς βαρβάρους
ἀνείτο παιδευτήριον, καὶ φιλελλήνας κατεσκεύαζε τὸς Γαλάτας
όστε καὶ τὰ συμβολαία ἐλληνιστὶ γράφειν, ἐν δὲ τῷ παρόντι καὶ
tους γνωριμωτάτους Ρωμαίων πέπεικεν ἀντὶ τῆς εἰς
Ἀθήνας ἀποδημίας ἔκεισε φοιτών φιλομαθεῖς ὑπότα. ὅρωντες ὃς
δὲ τούτους οἱ Γαλάται καὶ ἀμα εἰρήνην ἄγοιτς, τὴν σχολὴν
ἀσμενοι πρὸς τοὺς τοιούτους διατίθενται βῖον οὐ καὶ ἀνδρα
μόνον ἀλλὰ καὶ ὁμοσια’ σοφιτάς γούν ὑποδέχονται τοὺς μὲν
ἰδία, τοὺς δὲ πόλεις κοινὴ μισθούμεναι, καθάπερ καὶ ἱατροὺς.

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. τῇ πολλῇ τῇς εὐδαιμονίαις: for τῷ πολύ τῇς εὐδαιμονίαις: this form of
attraction is not uncommon in Strabo, e. g. τῆς Αἰδας πολλήν in 1.
2. 1, No 3.

11. τοῖς βαρβάροις ἀνείτο παι-
dευτηρίον: "was given up, devoted
to the barbarians as a place of
education."

13. τὰ συμβολαία ἐλληνιστὶ
grάφειν; these contracts were writ-
ten, 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. 1.
29. 1), "In castris Helvetiorum
tabulæ repertae sunt litteris Graecis
coniectae"; cp. 6. 14. 3.

22. χρυσότι: Lat. aurei, in value
about a guinea each.
THE CAMPUS LAPIDEUS.

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 Erechtheium. Similarly, in the present case, when the Greeks sought an explanation of these
7. 'En μὲν οὖν ἔχει παρώδους ἡ προερημένη παραλία τὸ περὶ τοὺς ὀρυκτοὺς ἵχθυσ, ἐτερον δὲ μεῖζον τοῦτον σχεδὸν τι τὸ λεχθησάμενον. μεταξύ γαρ τῆς Μασσαλίας καὶ τῶν ἐκβολῶν τοῦ Ἄραβαν πεδίων ἐστὶ τῆς θαλάττης διέχους εἰς ἑκατον σταδίων, τοσοῦτον δὲ καὶ τὴν διάμετρον, κυκλοτερῆς τὸ σχῆμα 5 καλεῖται δὲ Λυθάδες ἀπὸ τοῦ συμβεβηκότος. μεστὸν γὰρ ἐστὶ λίθων χειροπήθου ὑποπεφυκτικών ἐχώντων αὐτοῖς ἀγρωστῶν, ἀφὶς άφθονα νομαί βοσκήμασιν εἰσὶν ἐν μέσῳ οὐδατά καὶ ἀλκυίδες συνίσταται καὶ ἀλέσ. ἀπασα μὲν οὖν καὶ ἡ ὑπερ- κειμένη χώρα προσήνεμός ἐστι, διαφερόντως δ' εἰς τὸ πεδίον ἑοὶ τοῦτο τὸ μελαμβόρειον καταγίζει πνεύμα βίαιον καὶ φ甭ἀδες.'

2. ὀρυκτοὺς ἵχθυσ: 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; υἱὸ γαρ ἡ τρεῖς ὄρειστα πόδας καὶ καθαύτη τριβόδουτα εἰς δυσφ λιώδεις ἐστί περιπεραί τῶν ἵχθυν ἄξιολογον τὸ μέγιθος: τρέφεται δὲ ὑπὸ τῆς λύών καθάπερ οἱ ἐγχέλες.

8. ἄφθονοι νομαί: Pliny, 21. 57 'Thymo quidem nunc etiam lapides campos in provincia Narbonensi referunt scimus, hoc paene solo reditu, e longinis 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 frocks driven bither from the French Alps, where they spend the summer.'

9. ἀλκυίδες: 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 aubrir le mistral,' as the natives say.
THE CAMPUS LAPIDEUS.

4. brastów: earthquakes with vertical movement. The meaning of the word is explained in the pseudo-Aristotelian De Mundi, 4 τῶν σεισμῶν οἱ ἄγιοι ῥητοῖν ται κατω κατ᾽ ὥρθας γενίας βραστα καλούνται.

6. Ποσειδώνιος δὲ κ. τ. λ.: the meaning is—'Posidonins 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. ὁμοίοις τε κ. τ. λ.: I have adopted C. Müller's emendation (Ind. Var. Lct., p. 961) of this corrupt passage, which appears in the MSS. as 'ὅμοιοί δὲ καὶ λίθων καὶ ἵσωμεν τῇ ὑμωότητι καὶ τῷ αἰτίᾳ κ. τ. λ. Meineke retains this, only altering ὁμοίοις into ὁμοίους and inserting πρὸς before τῇ ὑμωότητι. But πρὸς τῇ ὑμωότητι, '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’ ἔαυτον 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 μύθον ἔξετόπισε: 'perverted it into a fable.'
3. ἧξεις δὲ: this passage is from the *Prometheus Unbound* of Aeschylus: Dindorf, *Fragmenta*, No. 182.

5. βέλη λαπείν: Madvig would correct this to βέλη λπείν, remarking (*Advers. Crit.* 1. p. 536), 'non relicturus ibi Herculeus 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 λείσω is very rarely used elsewhere in the sense of 'to fail' with an accus. of the person, as λείσως is. But an instance of this use occurs in a passage very similar to the present one, Hom. *Od.* 22. 119 αὐτὸς ἐπεὶ λίπων ἵνα διστέφοντα ἄνακτα, 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 λαπείν, he says in the same passage (1. 41) of Heracles and the army which was supposed to have accompanied him, πάντων αὐτοῖς ἐπιλεῖσάνων ἐν τῇ μάχῃ τῶν βελῶν.

8. σε Ζεὺς: Meineke's emendation for σ' ἔλεας, on account of the cretic pause. In a very interesting note (*Vind. Strabon.* p. 41), in which he tells us that he had discussed the passage with Lachmann, he says—'Nimirum plurimum ad recitationem interest, utrum sic metiare | - - - - - | an sic - - - - | - - -.'

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
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 Introd. pp. 6, 7) to be due, not to accident, but to providential design (ἐργον τῆς προφοίας). 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 ἐπισημήρασθαι πάλιν ὅπερ εἴπο-

meν πρότερον, τίνι ὁμολογίαν τῆς χώρας πρὸς τε τούς ποταμοὺς

καὶ τίνι θύλατταν τίνι τ’ ἐκτὸς ὁμοίως καὶ τίνι ἑντὸς· εὑροὶ γὰρ

ἂν τις ἐπιστήμας ὦν ἐλάχιστον μέρος τοῦθ’ ὑπάρχῃ τῆς τῶν

τῶν τόπων ἀρετῆς, λέγω δὲ τὰς χρείας ἐπιπλέκεσθαι τὰς τοῦ

βίου μετὰ βραστούς ἀπασὶ πρὸς ἀπαντας καὶ τὰς ὀφελείας

ἀπείδηαν κοινᾶς, μάλιστα δὲ νῦν, ἢνκα ἄγοντες σχολὴν ἀπὸ

τῶν ὁπλῶν ἐγράφωνται τῆς χώραν ἐπιμελώς, καὶ τοὺς βίους

κατασκευάζουσιν πολιτικοῦ· ὡστε ἐπὶ τῶν τοιούτων κἀν τὸ

10 τῆς προφοίας ἐργον ἐπιμαρτυρέσθαι τις ἄν δοξείει, οὐχ ὅπως

ἐπιμένεται, ἄλλ’ ὡς ἂν μετὰ λογισμοῦ τινος διακειμένων τῶν τοῦτων.

ὁ μέν γε Ἱβαδόνος πολὺν τε ἔχει τοὺν ἀνάπλου καὶ μεγάλοις

πορτίοις καὶ ἐπὶ πολλὰ μέρη τῆς χώρας διὰ τοῦ τοὺς ἐμπίπτουσι

ἐις αὐτὸν ποταμοὺς ὑπάρχειν πλωτοὺς καὶ διαδέχεσθαι τῶν

15 φόρτων’ πλείστων δ’ ὁ Ἀραρ ἐκδέχεται καὶ ὁ Δοῦβις ὁ εἰς

Rhodanus (Rhône).

2. ὁμολογίας: 'symmetry,' as being 'conformity to nature'—a

Stoic term, in Cicero 'convenientia';

De Fin. 3. 6. 21 'Quod (summum

bonum) cum positum sit in co, quod

ὁμολογίαν Stoici, nos appellamus

convenientiam, si placet.'

4. ἐπιστήμας: 'by careful ob-

servation'; the word is used absolu-

ately in this sense by Aristotle and

Polybius.

5. τὰς χρείας ἐπιπλέκεσθαι,

κ.τ.λ.: 'the necessaries of life are

easily interchanged among all, and

the supplies are thrown open to

general use.'

14. τοῖς φόρτοις' πλείστων δ’ ὁ

Ἀραρ: this is Madvig's excellent

citation of τὸν φόρτον πλείστων.

ὁ δ’ Ἀραρ.

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.
1. *eîta peçevetai*: 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 *peçeveteta* is employed in the unusual sense of *to go by land,* of commodities.

2. *Ληξοβίους καὶ Καλέτος*: the tribes on either side of the mouth of the Sequana.

3. *eîs tîn Bpeòttaikîn*: 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 κατίτευρον . . . φησιν [ὁ Ποσειδώνιος] ἐκ τῶν Bpeòttaików eîs tîn Mαsσαλίαν κομίζεται.

7. *tou 'Rodavou kal touíous plêisiázonos*: the Loire rises in the northern extremity of the Cévennes 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.


12. *peçevetetai ðê plêon*: 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-channel 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.

(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 quantaeque in armis essent, sic reperiebat: plerosque Belgas esse ortos ab Germanis, Rhenumque antiquitus traductos propter loci fertilitatem ibi consedisse, Gallosque, qui ea loca incoherent, expulisse.’ This was true at all events of the Treviri in the neighbourhood of the Moselle, whom Tacitus (Germ. 28) describes as ‘circa adfectationem Germanicae originis utro 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
2. To δὲ σύμπαν φύλον, ὃν μὲν Γαλλικὸν τε καὶ Γαλατικὸν καλοῦσιν, ὀρεμαμίον ἐστὶ καὶ θυμικὸν τε καὶ ταχὺ πρὸς μάχην. ὄλλως δὲ ἀπλοῦν καὶ οὐ κακόθενες. διὰ δὲ τοῦτο ἔρεθισθέντες μὲν ἀθρόοι συνήσιπ πρὸς τοὺς ἁγώνας καὶ φατεράς καὶ οὐ μετὰ περισκέψεως, ὅστε καὶ εὐμεταχειρίστων γίνονται τοῖς καταστρατηγείν ἐθέλουν καὶ γὰρ ὅτε βουλεῖται καὶ ὄστον καὶ ἀφ’ ἥς ἔτυχε προφάσεως παροξύνας τις αὐτῶν ἐτοίμως ἔσχε πρὸς τὸν κίνδυνον, πλήν βίας καὶ τάλμης οὐδὲν ἔχοντας τὸ συναγωνιζόμενον. παρασχεθέντες δὲ εὐμάρω πενίδοδοι πρὸς τὸ χρήσιμον, ὅστε καὶ παιδείας ἀπτεσθαί καὶ λόγων. τῆς δὲ βίας τὸ μὲν ἐκ τῶν σωμάτων ἐστὶ μεγάλων ὄντως, τὸ δ’ ἐκ τοῦ πλήθους’ συνίασι δὲ κατὰ πλῆθος ρηθὼς διὰ τὸ ἄπλον καὶ αὐθέκαστον, συναγαγόντων τοὺς ἀδικείσθαι δοκοῦσιν ἀεὶ τῶν πληθυντικῶν. γινεί μὲν οὖν ἐν εἰρήνῃ τάντας εἰσὶ δεδουλωμένου καὶ ζῶντες κατὰ τὰ προστάγματα τῶν ἐλόνων αὐτῶν ἰδ.’ Ῥωμαίων, ἀλλ’ ἐκ τῶν παλαιῶν χρόνων τὸ τοῦ οἰκτομάνων περὶ αὐτῶν καὶ τῶν μέχρι νῦν συμμειώσων παρὰ τοῖς Γερμανοῖς νομίμων. καὶ γὰρ τῇ φύσει καὶ τοῖς πολιτεύσαντι ἐμφέρεις εἰσὶ καὶ συγγενεῖς ἀλλήλως οὕτως, ὁμορῶν τε οἰκοῦσι χωρὰν ὁδιοριζόμενην τῷ Ῥήμῳ ποταμῷ καὶ παραπλῆς ἔχουσιν τὰ στέιστα. ἀρκτικοτέρα δ’ ἐστὶν ἡ Γερμανία, κρουμένων τῶν τε νοτίων μερῶν πρὸς τὰ νότια καὶ τῶν ἀρκτικῶν πρὸς τὰ ἀρκτικά. διὰ τοῦτο δὲ καὶ τὰς μετανοιάσεις αὐτῶν ρηθῶς ὑπάρχουσιν συμβαίνει, φερομένων ἀγεληθῶν καὶ παιστρατιά, μάλλον δὲ καὶ πανοικίων ἐξαιρόντων, ὅταν ὑπ’ ἄλλων ἐκβάλλωσι στρεπτών. 25 αὐθέκαστον· 'artlessness.'
of that ahhor extending writers, Caesar, and others of Anc.
different from those known as Gauls, dress.
the large population of Gaul generally.
the Trans-alpine Gaul was known to the Romans as Gallia Comata.
that of the Gals, and those of the Rhine to those of the Loire.
the large population of Gaul generally.
χιτώνων σχιστοῦς χειριστῶν σέρνουσι μέχρι αίδοίων καὶ γλυκτῶν. ἦ δ' ἐρέα τραχεῖα μὲν ἀκρόμαλλος δὲ, ἀφ' ἦς τοὺς δασεῖς σάγους ἐξυφάιωσιν οὔς λαίνας καλοῦσιν οἱ μέντοι Ῥωμαῖοι καὶ ἐν τοῖς προσβορροτάσιν ὑποδιψάντων τρέφουσιν ποίμνας ικανῶς ἀστείας ἑρέας. ὁπλισμὸς δὲ σύμμετρος τοῖς τῶν σωμάτων μεγέθεσι, μάχαιρα μακρὰ παρηρτῆμα παρὰ τῷ δεξίῳ πλευρῶν, καὶ θυρεὸς μακρὸς καὶ λόγχαι κατὰ λόγχον καὶ μάρμαρος, πάλτων τι εἴδως. χρώνται δὲ καὶ τόξοι ἐνοί καὶ σφενδόναις· ἕστι δὲ τι καὶ γρόσφω ἐοικός ἔλον, ἐκ χειρὸς οὐκ εξ ἀγκύλης ἀφίεμενον, τηλεβολότερον καὶ βέλους, ὃ μάλιστα καὶ πρὸς τῶν ὀρνέων χρώνται θήρας. χαμενωνθεὶ δὲ καὶ μέχρι νῦν οἱ πολλοὶ καὶ καθεξῆς κυρίως δειπνοῦσιν ἐν στιβάσι. τροφῆ δὲ πλείστη μετὰ γάλακτος καὶ κρέατος παντώμων, μάλιστα δὲ τῶν ἕλεον καὶ νέου καὶ ἄλιστῶν. αἱ δ' ὑσὲ καὶ ἀγρανδοῦσιν ύψει τε καὶ ἀλκή καὶ τάχει διαφεῖ 15 ροσάρας· κάδινους γοῦν ἐστὶ τῷ ἁθεῖ προσώπητι, ὡσπάντως καὶ

1. σχιστοῦς χειριστῶν: 'tunics open at the sides, with sleeves, instead of the ordinary tunics.' As χιτώνις must be understood with σχιστοῦς (σχιστοῦς χιτῶν being the regular name for a garment of this make), Meineke proposes in his Vind. Strabo, p. 44, to read ποτίμων after χιτώνων (ποτίμων χιτῶν 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. λαίνα: 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. ὑποδιψάντως, κ.τ.λ.: 'rear flocks clothed in skins (fellitae stes) bearing quite fine wool.' cp. 12. 3. 15 ἐγεῖ δὲ καὶ προβατεῖαν ὑποδιψάντως καὶ μαλακὴς ἑρέας, where ὑποδιπ-διψάντως means 'grown under skins.'

7. κατὰ λόγον: 'corresponding in size to these.'

8. μακάρις: this Gaulish spear is called matara by Caesar, B. G. 1. 26. 3, maturis 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. ἁγκύλης: the casting-thong, Lat. amentum, which was attached to the middle of a spear, and helped to steady its flight.

16. ᾽σαντως καὶ λύκω: Dr. C. Müller (Index Var. Leet., p. 964) quotes Arist. Hist. Animal, 8. 6 μάχεται δ' ὡς καὶ λύκω.
CHARACTER AND CUSTOMS OF THE GAULS. 127

Λύκφ. τὸν δ' οὖκ έκ σανίδων καὶ γέρρων ἔχουσι μεγάλους Dwellings. θολοείδεις, ὄραφον πολὺν ἐπιβάλλουσι. οὔτως δ' ἔστι δαβίλη καὶ τὰ ποίμνια καὶ τὰ ύδορβια ὅστε τῶν σάγων καὶ τῆς ταριχείας ἀφθονίαν μὴ τῇ Ἔτοι μὴ χρονεῦσθαι μόνον, ἀλλὰ καὶ τῶν πλείστων μέρει τῆς Ἰταλίας. ἀποστράτηκαν οὖν· ἔσται καὶ πλείον ποιλετεῖν· ένα δ' ἡγεμών ἱρόνυτο κατ' ἐναντίων Government. τὸ παλαιόν, ὡς δ' ἄστος πέλεμου εἰς ὑπὸ τοῦ πλήθους ἀπεδέικνυτο στρατηγὸς καὶ προσέχουσι τοίς τῶν Ἑλλάδων προστάγμασι τὸ πλέον. ἦδον δὲ τὸ ἐν τούς συνεδρίοις συμβ. 10 βαινον· ἦν γὰρ τις θυρηβί τῶν λέγοντα καὶ ὑποκρύσσῃ, προσώπον ὁ ὑπηρέτης ἐσπασμένος τὸ ἔλφος κελεύει συγάν μετ' ἄπειλῆς, μὴ παμπονῆν, δὲ, καὶ δεύτερον καὶ τρίτον ποιεῖ τὸ αὐτό, τελευταῖον δὲ ἀφαίρει τοῦ σάγου τοσοῦτον ὁσον ἄχρηστον ποίησαι τὸ λοιπὸν. τὸ δὲ περί τούς ἀνδρὰς καὶ τὰς γυναίκας, τὸ 15 διηλαχθαί τὰ ἔργα ὑπεναιτίως τοῖς παρ' ἡμῖν, κοινοὶ καὶ πρὸς ἄλλους συνήθοις τῶν βαρβάρων ἐστι.

4. Παρὰ πάσι δ' ὡς ἑπίπαυ τρία φύλα τῶν τιμωμένων δια- Bards, χειρότων ἐστι, βάρδοι τε καὶ οὐάτεις καὶ ὄρνειαν. B. G. 5. ἱναται καὶ ποιηταί, οὐάτεις δὲ ἐρεποιοί καὶ φυσιολογοί, 43. 'casas, quae more Gallico stramentis erant tectae.' The dwell- 20 χρείας δὲ πρὸς τῇ φυσιολογίᾳ καὶ τῷ ἡθικῷ φιλοσοφίᾳ Judicial functions of Druids, ἀσκοῦσιν ἀκινάτατοι δὲ νομίζονται καὶ διὰ τούτο πιστεύονται of Druids,

2. ὄροφον: 'thatching,' Lat. Stramentum; cp. Caesar, B. G. 5. stramentum; 31. 2, 3: εἰσὶ δὲ παρ' αὐτοῖς καὶ ποιηταί μελῶν, οὗ Bards, βάρδους ὀνομάζουσιν. οὗτοι δὲ μετ' ὀργάνων ταῖς λεπαίς ὀμοίων ὀφθαλίς οὗ μὲν ημοῖς, οὗ δὲ βλασφημοῦσι. B. G. 24. 5: τίνεσ εἰσὶ καὶ θεολογοὶ ὑπερτῶς τιμωμένοι, οὗ ὄρνειας ὀνομάζουσιν. χρωταί δὲ καὶ μάντεσιν, 18. οὐάτεις: D'Arbois de Jubainville (op. cit. 1. p. 49) identifies the φυσιολογία: Caesar, B. G. vates, i. e. Prophets or Diviners, with Bards, the Irish fiel, of whom he gives a full account in the latter part of that volume.

17. τρία φύλα: the following is Diodorus' account, 5. 31. 2, 3: εἰσὶ δὲ παρ' αὐτοῖς καὶ ποιηταί μελῶν, οὗ βάρδους ὀνομάζουσιν. οὗτοι δὲ μετ' ὀργάνων ταῖς λεπαίς ὀμοίων ὀφθαλίς οὗ μὲν ημοῖς, οὗ δὲ βλασφημοῦσι. Φιλολόγοι τίνεσ εἰσὶ καὶ θεολογοὶ περιτῶς τιμωμένοι, οὗ ὄρνειας ὀνομάζουσιν. χρωταί δὲ καὶ μάντεσιν, οποδοχύες μεγάλης ἀξίωσιν αὐτοῖς οὗτοι δὲ διὰ τῇ φύσις σιωπασμάς καὶ διὰ τὴν ἱερεῖον θυσίας τὰ μέλλουσα πρόλογουσι καὶ πάν τὸ πλήθος ἔχουσιν ὑπήκους.
tās te ἴδιωτικὰς κρίσεις καὶ τὰς κοινὰς, ὡστε καὶ πολέμους
dήμων πρότερον καὶ παρατάττεσθαι μέλλουσα ἐπάνων, τὰς δὲ
φωνικὰς δίκας μᾶλιστα τούτοις ἐπετείρατπο ὅικαξειν. ὅταν τε
φορὰ τούτων ἦ, φορὰν καὶ τῆς χώρας νομίζουσιν ὑπάρχειν.
ἀφθάρτους δὲ λέγουσι καὶ οὔτοι καὶ οἱ ἄλλοι τὰς ψυχὰς καὶ 5
τῶν κόμων, ἐπικρατήσειν δὲ ποτὲ καὶ πῦρ καὶ ὕδωρ.

5. Τῷ δ' ἀπλῷ καὶ θυμικῷ πολῷ τὸ ἀνύθτων καὶ ἀλαζονικὸν
πρόσεται καὶ τὸ φιλόκοσμον' χρυσοφοροῦντες τε γὰρ, περὶ μὲν
τοῖς τραχύλοις στρεπτὰ ἔχουσες περὶ δὲ τοῖς βραχίσοι καὶ τοῖς
καρποῖς ὕδεια, καὶ τὰς ἐσθήτας βαπτᾶς φοροῦσι καὶ χρυσο-
pάστους οἱ ἐν ἀξίωματι. ὑπὸ τῆς τοιαῦτης δὲ κοινότητος
ἀφόρητοι μὲν νικώντες, ἐκπλαγεὶς δὲ ἡπτηθέντες ὀρῶνται.
πρόσεται δὲ τῇ ἀνοίᾳ καὶ τῷ βαρβαρῶ καὶ τῷ ἐκφύλω, δ' οἱ
προσβόρροις ἔθνεσι παρακολουθεῖ πλείονον, τὸ ἀπὸ τῆς μάχης
ἀπιόντας τὰς κεφαλὰς τῶν πολεμῶν ἐξάπτειν ἐκ τῶν αὐχένων

1. κρίσεις: Caesar, B. G. 6. 13. 5 'Nam fere de omnibus controversiis
publicis privatissque [Druidae] constituant et, si quod est admission
facinus, si caedes facta, si de here
ditate, de finibus controversia est,
ideo decernunt, praemia poenascque
constituant.'
2. διήτων: 'used to arbitrate in,
decide.'
3. ὅταν τε φορὰ τούτων ἦ: not-
withstanding Meineke's strongly ex-
pressed objections (Vind. Strabon.,
p. 44) to taking φορὰ τούτων as re-
fering to the φωνεῖ δικα, I have
no doubt that the meaning is, 'when
there is a good supply of trials for
murder (and consequently of execu-
tions), 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
praelis periculosque versantur, aut
pro victimis homines immolant aut
se immolaturos vovent . . . Supplicia
eorum, qui in furto aut in latrociniio
aut aliqua noxia sint comprehensi,
gratiora dis immortalibus esse arbi-
trantur.'
5. ἀφθάρτους: the doctrine was
rather that of metempsychosis; cp.
Caesar, B. G. 6. 14. 5 'Imprimis hoc
volunt persuadere, non interire ani-
mas; sed ab aliis post mortem transire
ad alios.'
8. χρυσοφοροῦν: this trait of the
Gauls is commemorated in the
well-known passage of Virgil, Aen.
8. 653—61, where their 'aurea vestis'
is mentioned, and more particularly,
the στρεπτά are noticed in 'lactea
colla | Αἷο inetcutur.'
13. τὸ ἐκφύλον: 'the unnatural
custom.'
15. τὰς κεφαλὰς τῶν πολεμῶν:
Mr. Elton (op. cit. p. 109) says, 'the
Museum of Aix contains bas-reliefs
representing Gaulish knights carry-
ing 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
tōn ἵππων, κομίσαντας δὲ προσπατταλεύειν τοῖς προπυλαίοις.
φησι γοῦν Ποσειδώνιοι αὐτὸς ἱδεῖν ταύτην τὴν ὑεῖαν πολλαχοῦ,
καὶ τὸ μὲν πρῶτον ἀνήζεσθαι, μετὰ δὲ ταῦτα φέρειν πρῶς διὰ
tὴν συνήθειαν. τὰς δὲ τῶν ἐνδόξων κεφαλὰς κεδροῦντες
επεθείκειν τοῖς ξένοις, καὶ οὐδὲ πρὸς ἴσοστάσιον χρυσῶν ἀπολυτρῶν ἥξιον.
καὶ τούτων δὲ ἐπαινοῦσαν αὐτοῦς 'Ῥωμαίοι καὶ τῶν
cατὰ τὰς θυσίας καὶ μαντείαις ὑπεναίτων τοῖς παρ' ἡμῖν νομίμοις.
ἀνθρωπον γαρ κατεσπεισμένον παίσαντες εἰς
νάτων μαχαίρα ἐμαυτεύοντο ἐκ τοῦ σφαδασμοῦ. ἔδων δὲ οὐκ
ἀνεῖν δρύϊδῶν. καὶ ἄλλα δὲ ἀνθρωποθυσιῶν εἶδο λέγεται καὶ
gαρ κατετοξευόν τινας καὶ ἀνεσταύρων ἐν τοῖς ἱεροίς καὶ
κατασκευάσαντες κολοσσῶν χόρτων καὶ ἕνων, ἐμβαλόντες
eἰς τούτον βοσκήματα καὶ θηρία παντοῖα καὶ ἄνθρωπον,
όλοκαύτων.

Strabo's remark that it prevailed especially among the northern races.

8. κατεσπεισμένων: '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 δὲ ἀν-
θρώπων αἷμαλάτων, καλύττοντες κά-
γοις εἶδο ὅταν πληγή ὑπὸ τὰ σπλαγχνα
ὑπὸ τοῦ ἱεροκίπων, μαντεύονται πρώ-
τον ἐκ τοῦ πτώματος: and among the
Albani by the Caspian; 11. 4. 7 ἔχουν τις ἱερῶν λόγχην, ἔπερ ἐστὶ
νῦμος ἀνθρωποθυσιῶν, παρελθὼν ἐκ τοῦ
πλῆθους, παίει διὰ τῆς πλεύρας εἰς τὴν
καρδίαν, οὐκ ἄπειρος τοιοῦτον πεσοῦ-
τος δὲ σημειώνεται μαντεία τινα ἐκ
τοῦ πτώματος.

9. ἔδων δὲ οὐκ ἀνεῖν δρύϊδῶν: Diodor. 5. 31. 4 ἵθος δὲ αὐτοῦς ἐστὶ
μὴδενα θυσίαν παίειν ἀνεῖν φιλοσόφουν

diā γὰρ τῶν ἐμπείρων τῆς θείας φόσεως
ἀπομειρὰ τίνων ὄμφασιν τὰ χαρατή-
ρια τοῖς θεοῖς φασι δὲν προσφέρειν,
καὶ διὰ τούτων οἴονται δὲν τὰ γάταθα
αιτεῖσθαι.

16.4 'Aliimmanim magnitudine simu-
lacra habent, quorum contexta vimi-
nibus membra vivis hominibus com-
plement; quibus succensis circumventi
flamma examinantur homines.'

Traces of these sacrifices long re-
mained. 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,
Ésquisse 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.

1. Ἡ δὲ Βρετταϊκὴ τρίγωνος μὲν ἐστὶ τῷ σχήματι, παραβεβληται δὲ τὸ μέγιστον αὐτῆς πλευρὸν τῇ Κελτικῷ, τοῦ μήκους οὖθ' υπερβάλλον οὐτ' ἐλλεῖπον. 2. . . . τέτταρα δ' ἐστὶ διάμετρα, οἷς χρώνται συνήθως ἐπὶ τὴν νῆσον ἐκ τῆς ἱπείρου, τὰ ἀπὸ τῶν ἐκβολῶν τῶν ποταμῶν, τοῦ τε Ρήνου καὶ τοῦ 5 Σηκοῦα καὶ τοῦ Λέγγρου καὶ τοῦ Γαροῦνα. τοῖς δ' ἀπὸ τῶν περὶ τῶν Ρήνου τόπων ἀναγομένοις οὐκ ἄπ' αὐτῶν τῶν

1. παραβεβληται: 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 (διάμετρα) 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.
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1. τῶν ὁμορούντων 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 Ἰτίον: 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 Ἰτίον of Strabo is not the Portus Itius itself, but the promontory which Ptolemy speaks of as Ἰτίον ἀκρον (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 Ἰτίον ἀκρον 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 ναύσταθμον 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 ἀκρον 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 debatable 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 (perī tertārēn ērapē) cum primis navibus Britanniam attigit.'

4. τριῳκόσιοι καὶ ἕκαστο σταθεῖς: 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
a general estimate of the distance across from the mouths of the rivers of Gaul to Britain: 4. 3. 4. diárama δ' εστὶν εἰς τὴν Βρετανίκην ἀπὸ τῶν στόμων τῆς Κελτικῆς εἰσοδος καὶ τραχύος στάδιον.

1. ἡ πλείστη τῆς νήσου: it is hard to decide whether this is an attraction for τὸ πλεῖστον, as in 4. 1. 3 τὴν πολλὴν τῆς εὐδαιμονίας, or whether γῆ is to be understood with ἡ πλείστη, as in 3. 4. 5 ἐπελθοῦσι τῆν πλείστην αὐτῶν.

2. φέρει δὲ οἶτον: 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 metallam.' 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. κῦνες εὐφυείς: 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 taurorum fracturae colla Britannae.' Sil. Lib. 3. 301. The Celtic greyhound (οἱ ἐπὶ ψυχράντας) is the vertrages or verthra, the velirs of mediaeval records: Elton, p. 294.

Keltōi: by this name is meant the Gauls, as being the inhabitants of Keltikē.

8. χαυνότεροι: 'lanker,' 'more loosely made.'

ἀντιπαῖδας: 'striplings'; see Polyb. 15. 33. 12, and 27. 13. 4, in both which instances τὴν ἰλιώδαν is attached to the word.

11. τὰ δ' ἀπλούστερα: the people whose life is here described seem to have belonged to a pre-Celtic, perhaps Iberian, race.
Climate.

3. *De diei diei* Caesar in eis tuum vēsoun dē theos, eπανήλθε de duo tachēon oudeven mega diaprapzámenvos oude proelevnos epi polv tis vēsoun, dia te tis en tois Keltwv geneomenvas stataes tois te barbatwv kai tois oikeiow stratwstow, kai dia to polla tōn poliwn apoleldhavi kata tivn panselehorn auξhwn Lαbouwv tōn amptōtew kai tōn plηmwrivnov. ouv mēntoi η treis nikav eπικηρε tois Bretteanos, kaipere duo tāγmata moνon peraiōsos tis stratwv, kai απηγαγεν ωμηρα te kai anapōda kai tis állhs leias plēbhos. wuvi mēntoi tōn dunastwv tines tōn autōdoi prosbευσεσι kai therapeiais kataσkενσαμενοι tivn proē Kaíšara tōn Σεβαστων φιλίαν, anathēmatα te ωμεθκαν εν τω,

1. *apēnaia*: the essedae of Caesar.
2. *pôleis d' autōν*: Caesar, B.C.
3. *Oppidum autem Britanni vocant, cum silvas impeditas vallo atque fossa munierunt, quo incursionis hostium vitandae causa convenire conseruerunt.*
4. kalubopoulyntai: Diodor. 5. 21. 5 tais oikēsias eutelēs ἠ톱ων, ek tōn kalamōn ἥ ἐδων κατά το πλαῖων συγκειμένων. These kalbēs or wigwams were like those which Strabo describes in speaking of the Belgae in the last passage: tois d' oikous ek sainidων kai γερρὰν ἠ톩ων μεγάλους tholosdeis, ὁρφον πολλων ἐπιβάλλουν.
5. en de tais aithriais: 'on cloudless days'; cp. 12. 2. 7 kατοπτωνεσθαι tais aithriais ἀμφω τα πελάγη.

19. προσβευνομε: 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 Anycrum* of suppliant chieftains from Britain coming to Augustus: *Dict. Geogr.* 1. 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.
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Taxation.

Kapetwolilw kai oikeian skhedon ti paraseskunasan tiis 'Pomaiwos ollh tis nisou' telle te ouwos upomenvou barea toon te eisagomenein eis tis Keltikin ekitein kai toon exagomenein ezevit (tauta de estin elefantaia psalia kai perianxenia kai ligywpria kai valli skheia kai allas rodos toioutos), ooste 5 mpeden dein phrouras tis nisou toulakhiston mev gar enos tagmatos chmiouv an kai iptikov tivos, ooste kai ferous apagesthai par aivton, eis ison de kathstain' an to analwma ti stratia tois prosofereomeinous xirmowin anagkh gar meiosthai ta telle ferous epiyallolemov, ama de kai kivounov anaptan id tivus biax eisagomenein.

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. ouwos: this is the reading of the MSS., but it was altered by Xylander into ouwos, which has since been retained in the text: ouwos, 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—plon gar eke twn telon dounei prosofersebai wun, h o ferous othona ta sunetelw, deiromenein ti eis to stratieswton kapanes to ferouridov kai ferologidov ti nisov.

5. ligyoipria: 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 ligywpria 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 Turbìa,' 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 the 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. 'Αρχονταί μὲν οὖν αἱ 'Ἀλπεῖς οὐκ ἀπὸ Μονοῖκου λαμένοις, ὃς εἰρήκασι τινες, ἀλλὰ ἀπὸ τῶν αὐτῶν χωρίων ἄφι ὄντες καὶ τὰ 'Απέννινα ὀρῇ κατὰ Γένουαν ἐμπόριοι Λιγυίων καὶ τὰ καλούμενα Σαβάτων Οὐάδα, ὅπερ ἑστὶ τενάγνη τὸ μὲν γὰρ 'Απέννινον ἀπὸ Γενούας, αἱ δὲ 'Ἀλπεῖς ἀπὸ τῶν Σαβάτων ἔχουσι τὴν ἀρχὴν στάδιον ὅ εἰσὶ μεταξὺ Γενούας καὶ Σαβάτων διακόσιον πρὸς τοῖς ἐξήκοντα, μετὰ δὲ τριακοσίων πρὸς τοῖς ἐβδομήκοντα 'Ἀλβίγγανον ἔστι πόλισμα, οἱ δὲ ἐνοικούντες

1. 'Αρχονταί: 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
GAUL.

Names with the root *alb*.

Liones "Igganou kalouwtag' estevthen d' eis Monoioun lamena tetrapastos kai ogdoikonta. Eiv te to metaxu polis eu megeidhs "Albiou Iustemelion kai oi katoikousites Iustemelion. Kai deta kai semeion tivnetai tov tis arkhin apó tis Sabatos einai taus "Alpesin ek tov onomatow toutow' ta gar 'Alpeia k kaleisai proteron 'Albiva, kathaper kai 'Alpeivà. Kai gar ev to tois 'Iaposin èrhois lýmlon synapton poui tis 'Okorai kai tais 'Alpesin 'Albiou legeisai, ws an mecri deyro tout 'Alpeon ekstetamenv. 2. tout ouv Lignous tout ouv 'Igganous toutis 'Iustemelion, eikotos tas epoikias autoùs to epi to thú bhalten tihn men onomázeisai 'Albiou 'Iustemelion

a fine Roman bridge remains. Strabo has overestimated the distance from Sabata to this place, which is in reality about 22 miles.

3. "Albiou Iustemelion: 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. schedion tivnetai: the line of argument here, which is not very clearly stated, is as follows: 'The names which were used in speaking of the Alps, 'Alpeia 'Alpeiva, 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 'Albiou oros. 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. kathaper kai: 'just as also,' 'and in like manner.' 'Alpeiva in this passage is a correction for 'Alpivia of the MSS., of which nothing can be made.

7. ev tois 'Iaposin: the Iapodes were an Ilyrian tribe, situated at the extremity of the Julian Alps, of which chain Mt. Ocra 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.
THE LIGURIAN COASTLAND.

1. oiov Ἄλπειον: 'as being "of the Alps."

2. ἐπιστημημένος: the name Albigaenum is given by some writers as Albium Ingannum, and conversely Albium Intemelium is found in Tac. Hist. 2. 13 as Albintimilium.

3. 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.

4. προσεχής: 'exposed to the wind'; cp. 5. 3. 6 προσεχής αἰγαλώς Αἰβί: 5. 4. 4 βαχίωδης γαρ καὶ προσεχής ὁ πλεῖστος αἰγαλώς.

5. ζώντες ἀπὸ θρεμάτων: in 4. 6. 4 Strabo speaks of the inhabitants of the mountain district of this coast as τῆλος βάρβαροι.

6. τῶν θυίων: the 'thyme wood' of Rev. 18. 12. This was the wood of the tree called by the Greeks θῦια or θία, 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."

Inhabitants.

7. Προσεχής: 'mixed with pitch.' Dioscorides (5. 48) gives the proportions in οἴνος πιττίτης as one or two ounces of pitch to about six gallons of new wine. It must have resembled the resinous wine which is found almost everywhere in modern Greece, and is preferred by the Greeks to wine without resin.

8. τῶν θυίων: the 'thyme wood' of 4. 6. 4. This was the wood of the tree called by the Greeks θῦια or θία, 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."

9. Ruggedness of the country.

10. "Oιων ἔλαυν: called "oιων ἔλαυν... τὰ ὄρη," which the Romans say the Romans were accustomed to use the word in the general sense of 'pony.'
Gaul.

Portus Herculis
Monoeci (Monaco).

No. 20.—Alpine roads, precipices, and avalanches.

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.

6. 'Τυρέκειναι δὲ τοῦ Κόμμου πρὸς τῇ μίζῃ τῶν Ἀλπεων ἱδρυμένου τῇ μὲν Ῥαίτοι καὶ Οἰλέννων ἐπὶ τὴν ἐω κεκλιμένοι, τῇ δὲ Απόντιοι καὶ Τριδεντίοι τούτοι καὶ Άλλα πλεῖον ὅ πρὸς τοῦ ὅνυματος: from its being Greek.

7. Μονοίκου καλουμένου: the epithet 'dwelling alone,' as applied to the tutelar 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. ἄπο τοῦ ὅνυματος: from its being Greek.

9. Ἀντιπόλεως: now Antibes, between Cannes and Nice.

13. Απόντιοι: the three tribes here mentioned have left traces of...
ALPINE ROADS, PRECIPICES, AND AVALANCHES.

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their names in the names of places at the present day—the Leponiti in the Val Lemontina, 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 Stoni 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. **katapréxonta**; Madvig’s emendation (Advers. Crit., 1. p. 539) for **katéxonta**: he compares

4. 6. 8 **áspantes** δ’ οὕτως καὶ τῆς Ἰταλίας τὰ γενομένων μέρη κατέτρεχον ἄει. The tribes here mentioned never inhabited Italy.

5. ὃς ἐνεστὶ: ‘as far as may be.’

6. **κατασκευήν**: ‘engineering works,’ i.e. the construction of roads (τὴν κατασκευὴν τῶν ὁδῶν), which is mentioned immediately below.

12. **κατὰ τῖνα αὐτοῦ**: ‘in some places there’; this is Kramer’s emendation for **κατὰ τινὰς τοῖς**: Groskurd suggests **κατὰ τινὰς τούς**.

20. διαλυθήναι: ‘melted.’
BOOK V.

NORTHERN AND CENTRAL ITALY.

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. i. 242-246)—

'Antenor potuit, mediis clapsus 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
VENETIA; RAVENNA; SOURCE OF THE TIMAVUS. 141

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. "Ἀπασα μὲν οὖν ἦ χώρα ποταμώις πληθύνει καὶ ἔλεσι. Venetia. μάλιστα δ' ἡ τῶν Ἐνετῶν' πρόσεστι δὲ ταύτη καὶ τὰ τῆς υδάτης πάθη. Venetia. μόνα γὰρ ταύτα τὰ μέρη σχεδόν τι τῆς καθ' ἦμας υδάτης ὁμοιοπαθεῖ τῷ ὀκεανῷ καὶ παραπλησίωσ ἐκεῖνοι ποιεῖται τάς τε ἀμμώτατα καὶ τάς πλημμυρίδας, ψφ' ὃν τὸ πλέον τοῦ πεδίου λιμνοθαλάττησι γίνεται μεστών. Venetia. διάφυρξι δὲ καὶ παραχώμασι, καθάπερ ἡ κάτω λεγομένη χώρα τῆς Αἰγύπτου οὐράλτους, 5 διοχετέυεται, καὶ τὰ μὲν ἀνέψυκται καὶ γεωργεῖται τὰ δὲ διάπλους ἔχει. τών δὲ πόλεων αἱ μὲν νησίζουσιν αἱ δ' ἐκ μέρους κλύζονται, ὡστε δὲ ὑπὲρ τῶν ἐλῶν ἐν τῇ μεσογαίᾳ κεῖται τοὺς ἐκ τῶν ποταμῶν ἀνάπλους θαμμαστοὺς ἔχουσι, μάλιστα δὲ Πάδου μέγιστος τε γὰρ ἔστι καὶ πληροῦται πολλάκις ἐκ τε ὀμβρων καὶ χώρων, διαχεόμενος δ' εἰς πολλὰ μέρη κατὰ τὰς ἐκβολάς τυφλῶν τὸ στῦμα ποιεῖ καὶ δυσελσβολος ἐστιν' ἣ δ'

10 ἐμπειρία περιγίνεται καὶ τῶν χαλεπωτάτων.

7. 'Ἐν δὲ τοῖς ἔλεσι μεγίστη μὲν ἐστὶ Ἐραούεννα, ἐξολοπαγῆς ὅλη καὶ διάρρυτος, γεφυράς καὶ πορθμείως ὀδενομένη. ἔδεχεται

2. πρόσεστι δὲ ταύτη: 'and this district is additionally affected by the movements of the sea.'

3. τῆς καθ' ἦμας υδάτης: 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 Melneke retains.

16. ἐξολοπαγῆς: 'built on piles'; in this respect, and in its being intersected by canals (διάρρυτος), which were spanned by bridges, ancient Ravenna must have strongly resembled modern Venice.

17. ὀδενομένη: 'provided with thoroughfares by means of,' &c.
NORTHERN AND CENTRAL ITALY.

Its healthiness. 

3. 

δ' οὖν μικρόν τῆς θαλάττης μέρος ἐν ταῖς πλημμυρίσσι, ὡστε καὶ ὑπὸ τούτων καὶ ὑπὸ ποταμῶν ἐκκλυσομένοι τὸ βρομβορώδες παν ἵπται τὴν δυσαερίαν. οὕτως γοῦν ὑγειεῦν ἐξήπτασται τὸ χωρίον ὡστε ἐνταῦθα τοὺς μονομάχους τρέφει καὶ γυμνάζει ἀπεδείξαν οἱ ἡγεμόνες. ἐστὶ μὲν οὖν καὶ τούτο θαυμαστῶν τῶν ἐνθάδε τὸ ἐν ἔκει τοὺς ἀέρας ἀβαλβέις εἶναι, καθάπερ καὶ ἐν Ἀλεξάνδρει τῇ πρὸς Αἰγύπτῳ τοῦ δέρους ἡ λίμνη τὴν μοχθηρίαν ἀποβάλλει διὰ τὴν ἄναβασιν τοῦ ποταμοῦ καὶ τῶν τελμάτων ἀφανισμοῦ. ἀλλὰ καὶ τὸ περὶ τὴν ἀμπέλου πάθος θαυμάζειν ἄξιον" φύει μὲν γὰρ αὐτὴν τὰ ἐλέη καὶ ποιεῖ ταχύ καὶ πολὺν ἀποδί- 10 δοῦσαν καρπόν, φθείρεται ὑπὸ ἐν ἔτεις τέταρτος ἡ πέντε.

8. Ἐν αὐτῷ δὲ τῷ μικρῷ τοῦ 'Αδρίου καὶ ἱερὸν τοῦ Διομήνου ἐστὶν ἀξίων μνήμης, τὸ Τίμανον λιμένα γὰρ ἔχει καὶ ἀλσος ἐκπρέπει καὶ πηγάς ἐπτὰ ποτίμου ὕδατος εὐθίς εἰς τὴν θάλασσαν ἐκπίπτοιτο, πλατεῖ καὶ βαθεὶ ποταμῷ. Πολύβιος ἐν οὖν εἰρήκε πλὴν μίας τὰς ἄλλας ἀλμυροῦ ὕδατος, καὶ δὴ καὶ τοὺς

3. δυσαερίαν: 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 'situit vivi, natant sepulti'; Sidon. Apoll., Epist. 1. 5. 8; cp. Martial, 3. 56, 8.

6. ἐν Ἀλεξάνδρεια: cp. 17. 1. 7. No. 79 ἐν Ἀλεξάνδρεια δὲ τοῦ δέρους ἀρχομένων πληροῦμενοι οἱ Νείλος πληρότατον καὶ τὴν λίμνην (Marcotis) καὶ οὐδὲν ἐν πελαταῖς τὸ τὴν ἀναφοράν ποιῆσαι μοχθηράν.

12. μικρῷ: this is strictly true, for the Timavo, as the river is now called, flows into the northernmost and innermost bay of the Adriatic, between Aquileia and Trieste.

14. πηγάς ἐπτά: 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 ἐστὶ δὲ πηγὰς τις αὐτῷ/ποτίμου ὕδατος ἐπὶ τῇ θαλάττῃ) the MSS. read ποταμοῖο. Meineke, who adopts the correction in the latter place, retains ποταμίων in the former. But here ποτίμου is especially needed, in order to contrast with ἀλμυροῦ. Cp. also τὸ ποτίμου ὕδαρ 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
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 opera, 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 Pisaec), 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 2½ 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.

5. *H mēν Λούνα τόλις ἐστὶ καὶ λιμήν, καλοῦσι δ’ οἱ *Ελλήνες Σελήνης λιμένα καὶ τόλιν. ἡ μὲν οὖν τόλις οὐ μεγάλη, ὁ δὲ λιμήν μέγιστος τε καὶ κάλλιστος, ἐν αὐτῷ περιτέχων πλείους λιμένας ἀγχιζαθείς σάντας, ὁδὸν γένοιτο ὅρμη-τήρων θαλασσοκρατησάντων ἀνθρώπων τοσαῦτης μὲν θαλάτης 5 τοσοῦτον δὲ χρόνων. περικλείεται δ’ ὁ λιμήν ὅρεσιν ὅψιοι, ἀφ’ ὧν τὰ πελάγη κατοπτεύεται καὶ ἡ Σαρδὼ καὶ τῆς ἱόνως ἐκτέρωθεν πολὺ μέρος, μέταλλα δὲ λίθου λευκοῦ τε καὶ ποικίλου γλυκικίζοντος τοσαῦτα τ’ ἐστὶ καὶ τηλικαῖτα, μονολίθους ἐκδοντά πλάκας καὶ στύλους, ὡστε τὰ πλείοτα τῶν ἑκατέρων 10 ἐργῶν τῶν ἐν τῇ Ἅβιμη καὶ ταῖς ἄλλαις πόλεσιν ἐπετείθεν ἑξεύ ἑκεῖν χορηγιῶν καὶ γὰρ εὐεξάγωγον ἐστὶν ἡ λίθος, τῶν μετάλλων ὑπερκείμενων τῆς θαλάτης πλησίον, ἐκ δὲ τῆς θαλάτης ἰδανεχμένου τοῦ Τυβέριῳ τῆς κομμῆς καὶ τῆς ἐλεύθερης τῆς ἐς τὰς οἰκοδομὰς σελμάτων εὐδυνάτων καὶ εὐμηκεστάτων ἡ 15 Τυρρηνία χορηγεῖ τὴν πλείστην, τῷ ποταμῷ κατάγονσα ἐκ τῶν ὁρῶν εὖθες. μεταξὺ δὲ Λούνης καὶ Πάσης ὁ Μάκρας ἐστὶ ποτάμιος, ὁ πέρατε τῆς Τυρρηνίας καὶ τῆς Λιγυρίας κέχρηται τῶν συγγραφέων πολλῶν. ἡ δὲ Πίοσα κτίσμα μὲν ἐστὶ τῶν ἐν

4. ἀγχιζαθεῖς: ‘deep close to shore’; the word is used in Hom. Od. 5. 413 ἀγχιζαθῆς δὲ δάλασσα. 5. θαλασσοκρατησάντων ἀνθρώπων: the Etruscans.

7. ἡ Σαρδὼ: more probably Corsica, for Sardinia is 180 miles distant from Spezia.

8. ποικίλου γλυκικίζοντος: ‘mottled bluish-grey.’

15. σελμάτων: ‘beams.’
LUNA AND ITS QUARRIES: PISA.

Peleoponnesos Pisa, o meta Neostoros epil' Alion stratheo-
santes kata to on anaplon epilapethisai, ei me en eis to Meta-
pontiou on o eis tin Pisa, apantes Plyioi kaloymienvoi. Dei
de potamoi keita meta' evn autin tivn symbolhen, 'Arroun te
kai Aistaros, ev o men eis Arrihtiou feirei polous, oyi plais,
allassa trikh symboles, o eik twv 'Apevninos ovdn sym-
pesontes eis en heidrou meteoriou sun allhlous taiv anti-
kopais ep tosouton ooste tovs epi twv 'Iton ovdwv estwtes
amphoteron mhdeteron upo batereon kathorismai, wste anagkhe

6 vusavaplasta eka thalattis einai stoai o eis to anaplon
peri ekosin. mivtheuouno o, ote prouton ek twv ovdwv oi potamoi
catefereonto oinou, kalamemous upo twv epichoriwn mp sym-
pesontes eis en katanalwzouen tin kharain, uposchesthai mp kata-
klwnseis, kai phylazei tin pistant. dokai o, h polis evntikhisa
Export of timber.

10 potse, kai vun oiv adouxi diia te evkarptian kai ta lathurneia
kai tin ulin tin vanthropismov, h to mei paladoi exranto prdo
tovs kata thalatan kiovdous, kai gara makhymeteroi Thurrhwn
upsardan, kai parawzwnan autous ois Lignves poynrod geintose
para pleurain ostes, vun de to plean eis tais oikodomais anali-
skeita tais ev Pnomh kai tais epainlesi basilieia katakeuazo-
mówn Peraikia.

Etrusca solo.' The story probably arose from the similarity of the
names.

5 eis Arrihtiou: the Arnus
flowed by Arretium, but rose 30
miles further to the north.
6 trikh symboles: there seems
to be no foundation in fact for this
statement.

8 tovs epi twv 'Iton ovdwv: an evi-
dent exaggeration.

20 kai tais epainlesi: '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.'
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' (ημιόνοιν) seems to imply personal experience.

Tarracina. 6. Εξής ο' εν έκατόν σταδίων τοῦ Κιρκαίου Ταρρακίνα ἐστι, Τραχύνη καλομέενη πρώτερον ἀπὸ τοῦ συμβεβηκτός. πρόκειται
THE APPIAN WAY AND THE POMPTINE MARSHES. 147

de autēs méga éllos ὃ ποιοῦσι δύο ποταμοί· καλεῖται δ' ὁ μείζων Ὀυφῆς. Ἕναθάδα δὲ συνάπτει τῇ θαλάττῃ πρώτον ἡ Ἀππιά Appian Way. 5 ὥστε, ἔστρωμείν μὲν ἀπὸ τῆς Ῥώμης μέχρι Βρεντεσίου, πλευστὸν δ' ὁδεγούμενη, τῶν δ' ἐπὶ θαλάττῃ πόλεων τούτων ἐφαπτομένη μάραμ, τῆς τε Ταρρακίνης καὶ τῶν ἐφεξῆς Φορμίων τε καὶ Μυτούρης καὶ Σινώσσης, καὶ τῶν ἐσχάτων Τάραντος τε καὶ Βρεντεσίου. πλησίων δὲ τῆς Ταρρακίνης βαδίζουτι ἐπὶ τῆς Ῥώμης παραβίβληται τῇ ὄδῷ τῇ Ἀππιά διάφραξ ἐπὶ πολλοὺς σταδίους πληρομένη τοὺς ἐλείοις τε καὶ τῶν ποταμίων.

15 τὰ γὰρ κοίλα πάντα καίεται οἱ Λάκωνες προσαγορεύοντος· (Γα.α.α).

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. Οὐφῆς: MSS. Ἀδριάνος. 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: ἐνί πολλοῖς τῶν ὅποιον could only mean 'over many spots,' which does not suit the passage.

10. νυκτὶ: travellers made the canal journey by night in order to save time.

12. ρυμούλκει: hence the Lati. 'remulcum' for a 'towrope.' 13. Λακωνικὸν κτίσμα: there is no early authority for this legend, though it is mentioned by other writers.

διὰ τὸ εὔορμον: the derivation of Formiae from ὄρμος was at one time accepted by Curtius, but was opposed by Corssen. Aussprache (2 ed.), 1. p. 148 note, and is now given up.

14. Καίαταν: Caieta was the name of the town, which Strabo does not mention, and the bay on the E. side of it was called Caietanus 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
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έννοι δ' ἐπώνυμον τῆς Αἴνειον τροφοῦ τῶν κόλπων φασίν. ἔχει δὲ μήκος σταδίων ἐκατὸν ἀρξάμενος ἀπὸ Ταρρακίνης μέχρι τῆς ἅγκρας τῆς ὅμωνύμου ἀνέωγα τ' ἐνταῦθα σπῆλαια ὑπερμεγέθη, κατακλίας μεγάλας καὶ πολυτελεῖς ἑπεθέναι ἐντεύθεν δ' ἐπὶ τὰς Φορμίας τετταράκοιτα.

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.

7. Ἐν δὲ τῇ μεσογαλῇ πρώτῃ μὲν ὑπὲρ τῶν Ὄστίων ἐστὶν ἡ Ῥώμη, καὶ μόνη γε ἐπὶ τῷ Τιθέρει κεῖται: περὶ ἦς 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 σπῆλαια ὑπερμεγέθη mentioned below than the curve of the bay.

1. τῆς Αἴνειον τροφοῦ: Caieta; see Virg. Aen. 7. 2.
2. τῆς ἅγκρας τῆς ὅμωνύμου: the promontory on which stood the town and port of Caieta.
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and they which caused the extension of the city.

1. έρηται: in 5. 3. 2, where he says that Romulus and Remus founded Rome έν τόποις πρός αἴρεσιν μᾶλλον ή πρὸς άνάγκην επιτηδείους.

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. έξ έφόδου: 'at the first assault'; cp. Polyb. i. 36. 11 τούτους μὲν έξ έφόδου και βασιλείας τρέφαμεν.

15. καὶ ταῦτα δὲ ενέφοδοι τοῖς έξωθεν έστιν διόπερ τάφρων βασιλέας The Agger. οὐράζοντες εἰς τὸ έντὸς έδέξαντο τὴν γῆν, καὶ έξέτειναν ὅσον έξαστάδιον χώμα επὶ τῇ έντος ὄφρυ τῆς τάφρου, καὶ έπέβαλον Extension of the city.
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 τῶν χώρατος, as Strabo says.' Middleton, The Remains of Ancient Rome, vol. 1, 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. ἀντίχεια: 'is sufficiently supplied'; lit. 'holds out.' At the end of this passage, ἀντίχεια means 'met the demand.'

17. συμπτώσεις καὶ ἐμπρήσεις: cp. Juv. 3, 193 'Nos urbem colimus tenui tibicine fultam | Magna parte sui': and 197 'Vivendum est illic ubi nulla incendia.'

μετατάξεις: 'complete alterations,' 'transformations'; this
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ātai ouvai' kai gar aí metaplásseis ekousoi twes sump-ntwseis eisí, kataβallóntωn kai ånovikodómuı̇ntωn pròs tás eπíthymiás eτera e̓ς ētérwn. pròs taut' ouv to te tōn metál-λων plhós kai h ἕλη kai oi katakoqézontes poqomoi thamqasthın River transport.

5 parékhoun tīn ópochorqīan, prwtoś mev 'Aνίων e̓ς 'Αλβας ῥέων tīs pròs Mαρsós Lαqū̂s pòleos dià tou ύπ' aút' pèdión meχrī tīs pròs tōn Τίβερwν sýmbolhīs, épeth' ó Nāp kai ὁ Tēvēas oí dià tīs 'Oμβriqīs eis tōn aúton kataqerómenoi pòtamōn tōn Τίβερwν, dià de Tůrrhīqas kai tīs Kλouqīqis ó

10 Kλānīs. ἐπεμελήθη mev ouv ὁ Σεβαστός Κaɪqar tōn toioqūtōn elaqtomātōn tīs pòleos, pròs mev tās ēmpríqseis svntaqásq stratwqton ek tōn ἀπελευθέρων τω βοηθήσων, pròs de tās sumpptwseis tā ὕψη tōn kaiwōn oikodómmatōn kathelwν, kai kowlsas εξaíreĩ pòdōn ἐβδομήκοντα τῷ pròs tās òdōís tās δημοσīas. ἀλλ' ὁμως ἐπέλειπεν ἄν ἡ ἐπανόρδοσις, ei μὴ tā métaallα kai h ἕλη kai tō tīs pòrhmēias eúmetaqeĩrōstwv antēixe.

is Madvig's emendation (p. 542), approved by Cobet (p. 128), of metaφrósses of the MSS., both here and in the following line, where metaφrósses is wholly unsuited to the meaning required.

2. καταβαλλόντων: ep. Hor. Epist. 1. 1. 100 'Diruit, aedificat,' &c.

5. ἐς 'Αλβας: 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 Tēvēas: the Tinia, a small river of Umbria, which reached the Tiber a few miles below Perusia.

12. στρατωτικῶν: 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. Octavi. 25.

ἀπελευθέρων: Lat. 'libertini'; the word is emended by Cobet from the inadmissible ἀπελευθερωτῶν 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. Ταύτα μὲν οὖν ἡ φύσις τῆς χώρας παρέχεται τὰ εὐτυχή-
ματα τῇ πόλει, προσέθεσαν δὲ Ἡρωμαίοι καὶ τὰ ἐκ τῆς προνοίας.
τῶν γὰρ Ἐλλήνων περί τὰς κτίσεις εὐστοχίσατα μάλιστα δοξά-
των, ὅτι κάλλους ἐστοχάζοντο καὶ ἐρυμύωτησαν καὶ λιμένων καὶ
5 χώρας εὐφυοῖς, οὕτω προνύμοναν μάλιστα ὅν ἀληγυρήσαν
ἐκεῖνοι, στρώσεως ὄδων καὶ ὑδάτων εἰσαγωγῆς καὶ ὑπο-
νώμων τῶν δυναμένων ἐκκλύζειν τὰ λύματα τῆς πόλεως εἰς
τὸν Τίβεριν. ἔστρωσαν δὲ καὶ τὰς κατὰ τὴν χώραν ὄδοις,
προσθέτες ἐκκοπάτε τε λόφων καὶ ἑγχώσεις κοιλάδων, ὡσποτὰς
10 ἀρμαμάζας ἑξέχθαται πορφυρεῖς φορτία: οἱ δ’ ὑπώνομοι συννύμφω
λίθῳ κατακαμφθέντες ὄδοις ἀμάξαις χόρτου πορευτὰς ἐνιάς
ἀπολείπασαν. τοσοῦτον δ’ ἐστὶ τὸ εἰσαγαγόνυ ὕδωρ διὰ τῶν
ὑδραγωγίων, ὥστε ποταμοὺς διὰ τῆς πόλεως καὶ τῶν ὑπονόμων
ῥέιν, ἀπασάν δὲ οἰκίαις σχῆδων δεξαμενᾶς καὶ σύφωνας καὶ
15 κρονοὺς ἑχειν ἀφθόνως, δὶς πλεῖστην ἐπιμέλειαν ἐποιήσατο
Μάρκος 'Αγρίππας, πολλοῖς καὶ ἄλλοις ἀναθηματι κοσμήσας
tὴν πόλιν. ὅς δ’ εἰπεῖν, οἱ παλαιόν μὲν τοῦ κάλλους τῆς
Ῥώμης ἀληγύρων, πρὸς ἄλλους μειζοῦσα καὶ ἀναγκαστέρως Works of
ὄντες: οἱ δ’ ὑστερον καὶ μάλιστα οἱ νῦν καὶ καθ’ ἡμᾶς οὐδὲ
20 τούτων καθυστέρησαν, ἀλλ’ ἀναθημάτων πολλῶν καὶ καλῶν
ἐπιλήφωσαν τὴν πόλιν. καὶ γὰρ Πομπήιος καὶ ὁ θεὸς Καίσαρ
καὶ ὁ Σεβαστὸς καὶ οἱ τούτων παῖδες καὶ οἱ φίλοι καὶ

10. ἀρμαμάζας: 'so that the wagons receive what is brought by
river-transit.' For this somewhat
unusual sense of πορφυρεῖς, cp. the
similar use of πορφυρεῖς in 5. 3. 11,
No. 20 ὥστε τὴν ἐκ τῶν μετάλλων
εἰσαγωγῆς καὶ τὴν πορφυρεῖαν εὐμάρε
τελέως εἶναι.

συννύμφω λίθῳ: 'stones cut
to fit,' 'ashlar'; cp. 17. 1. 48, No. 84.

κατακαμφθέντες: 'vaulted,'

απολείπασαν: '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 'Αγρίππας: Agrippa
was the Baron Haussmann of the
Augustan age.

22. οἱ τούτων 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, Gains
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,
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vel novis vel refectis et excultis, urbem adornarent. Multaque a multis extcripta sunt: sicut a Marco Philippo aedes Herculis Musarum; a L. Cornificio aedes Dianae; ab Asinio Pollione atrium Libertatis; a Munatio Planco aedes Saturni; a Cornelio Balbo theatrum; a Statilio Tauro amphitheatrum; a Marco vero Agrippa complura et erugia.'

1. γυνη: Livia: the Porticus Liviae is mentioned below.

2. ἀδελφή: Octavia: the Porticus Octaviæ, 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.

3. πάσαν ὑπερβαλόντο σπουδῆν: 'surpassed all others in energy.'

4. καὶ 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).

5. κρίκω: 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.

6. τῶν λόφων στεφάναι: the expression recalls the στεφάνωμα πάργων of Soph. Ant. 121.

7. άλλο πεδίον: 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. 393) 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.

8. θέατρα τρία: if the Campus Flaminius is being spoken of, the three theatres would be those of Marcellus, Balbus and Pompey.

9. ἀνά πάργων: ὥσ for ὅστε: '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.
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. 1. p. 378.

4. πρὸς τῷ ποταμῷ χώμα 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 χώμα or mound of earth that surmounted it.

9. τῆς καυστρας: 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. 1. p. 290.

12. ἄλλην ἥ ποιμή: these words refer to βασιλικὰ στοάς: ‘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.
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.

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.
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metalla tów ládov tów Tizboutríon kai tów én Gaβíów tów kai énvthroú leygénov, óoste títov ek tów metállov éxagwghún kai títov pórthémián éyurhí téleów énai, tów pléiostow érhyov títis 'Rómhs éinèdhn katanaskenázemévov. én dé tò peðiw 3 tòutò kai tâ 'Alboula kalouména réi òdítà psýkra ék polllów pýgow, prós pòkklas nósov kai pínousi kai égkaðhménov úgmeivá toiaútha dé kai tâ Lábaí, óuk àpóthn tòutòw én tít Nòmménti kai tòis perì 'Praenéstow tótois. Práwéstos ó' éstiv ópon tò títis Túkhis íeròn épísémov xhrísthriáxov. Æmpóterai 10 ó' aì pòleis úttai tít òtítì prosoéirmeín tìughánhswn òréuvin, diáehnui ó' allhíwv ósson stadióus ékástov, títis dé 'Rómhs Práwéstos ménum kai dipláwov, Tíboura ó' ékástov. fasi 11 ó' 'Ellnvnísas Æmpotéras' Práwéstovv yónnv Poluotéfanov kaloèisvá prótetovn. érmwv mén onv ékástera, polú ó' érmvno- têra Práwéstos' ákran yáro échē títis mén pòleos úpérdeven óròs

1. Tíboutríon: '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, 1. p. 7.

tòu kai érvthrou: this is Kramer's emendation, accepted by Meineke, of kai tòú érvthrou 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 érvthros is more applicable to this than to the 'lapis Gabinus.'

3. porbmeián: 'river-transport'; cp. porbmeián fortia in the last extract.

5. 'Alboula: 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-

establishment there at the present day.


9. Túkhis íeròn: this was so great, that the modern city of Pa-

lestrina is almost entirely built on its site and substructions. The mode of divination called 'sortes Palae-

strinæ' was famous in antiquity.

13. 'Ellhnìdás: in the case of Tíbur this view was generally adopted by the Roman poets, as, for instance, by Horace, Od. 2. 6. 5. 'Tíbur, Argeo positum colono.' But it is more probable that both it and Praeneste were of native origin.

15. ákran: '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
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 tárφος ὄψινοις 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. πόλεως: after this word the MSS. read πλείστων; 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. Οὐρέστης: 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. 'Ενδοτέρω: nearer Rome. ἀλλη ῥάξις: the Alban Hills. In what follows these are described as 'a lofty group culminating in the Mons Albanus' (ὑψηλή μέχρι τοῦ Ἀλβανοῦ ἔρως), 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 (αὐλών), at the point where Mt. Algidus faces them.
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8. ἵππον ἔστιν ὄγεινα: from malaria, which prevailed there, as it does at the present day.
9. εὐάγγελα: 'agreeable to dwell in'; cp. δυσδάγγελον, '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. ἐκατόν ἐξικοντα: the distance from Rome to Aricia was 120 stades, and for this reason Cluver and others have wished to alter ἐξικοντα to εἰκάσι: 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.

κοιλός: 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. Λανοῦιον: owing to a curious confusion between this place and Lavinium, which dates back to the middle ages, its modern name is Civitá Lavinia. Strabo is right in saying that it commands a view of the sea.

πόλις Ἡρωαίων: the meaning of this is difficult to explain, nor is any help furnished by reading πόλις ἀποικοις Ἡρωαίων, for Lavinium did not even bear the title of a colony, though colonies of veterans were on more than one occasion settled on its territory.

15. ὁ 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
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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. ἀφιδρωμά τι: 'a copy of that of Artemis, as worshipped among the Tauri.'

3. Σκυθικόν: the reference is to the human sacrifices in Taurica, which are familiar in connexion with the story of Iphigenia and Orestes.

4. οἱ γενηθεὶς αὐτόχεροι: '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. Βαλμούνος πινόν: this is confirmed by Ovid, Fast. 3. 275, who, speaking of the 'vallis Aricinae lacus,' says, 'Egeria est, quae praebeat aquas, dea grata Camenis.' Cp. Ov. Met. 15. 488; Virg. Aen. 7. 763.

11. ἔξω δὲ: the waters of the
13. *Pλησίον ὁ' ἐστὶ τῶν χωρίων τούτων καὶ Ἄλβανον ὄρος Ἀλβανικόν οὖσαν ἔστι, τῶν ἀρετομόσιον καὶ τῶν περὶ αὐτὸ ὄφρων, καὶ περὶ ὑψηλῶν υστέρων καὶ ὀρθῶν ἱκανῶς. ἔχει δὲ καὶ τοῦτο and Lake. λίμνην πολὺ μεῖζον τῆς κατὰ τὸ Ἀρετέμιον. προσωτέρω δὲ 5 τούτων αἱ λεχθεῖσαι πρὸτερον πόλεις τῆς Λατίνης ἐσιτι. μάλιστα δὲ ἐν μεσογαῖᾳ τῶν Λατίνων πόλεων ἐστιν ἡ Ἀλβα ὄμοροῦσα Μαρσοῖς. ἄρα την ὄψιν ὕψους Λίμνης Ἐπεκτάνας πλησίον, πελάγεια τὸ μέγεθος χρωται ὁ αὐτή μάλιστα μὲν Μαρσοὶ καὶ πάντες οἱ πλησίωροι. φασὶ δὲ αὐτὴν καὶ πληροῦσαί ποτε μέχρι τῆς ὀρεινῆς καὶ ταπεινοῦσθαι πάλιν ὅστ' ἀναψυχέων τοὺς λιμναίους τόπους καὶ γεωργεῖσθαι παρέξειν, ἐστὶ μεταστάσεις τῶν κατὰ βάθους ύγρῶν σποράδην καὶ ἀναλώσ γύνονται πάλιν ὧν ἐπισυρρέωσιν, ἡ τελέως ἐκλείπουσιν αἱ πηγαί καὶ πάλιν συνθλίβονται, καθάπερ ἐπὶ τοῦ 'Αμενάνου συμβαίνειν φασὶ τοῦ διὰ Κατάνης βέοντος· 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 μεῖζον: 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 Tornalia in 1875.

12. ἐστί: '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 (ἐπισυρρέουσαν). The subject of the last-mentioned verb is αἱ πηγαί, which is understood in τῶν κατὰ βάθους ύγρῶν. 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 συνδιέλθεσαν τὴν κρήνην.

15. Ἀμενάνου: what is here stated of this river is confirmed by Ovid, Met. 15. 279 'Necnon Sicaniæ volvens Amenanus harenas | Nunc fluit, interdum suppressis fontibus aret.' These changes are probably due to volcanic movements about the base of Etna.
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 Baiae 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 ὤδατος: Pliny also (31. 41) speaks of the water of this aqueduct as 'clarissima aqua rum 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 neighbourhhood 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. Πλησίου δὲ τῆς Κύμης τὸ Μισηνὸν ἀκρωτήριον καὶ ἐν τῷ Μισενο. 
μεταξὺ Ἀχερονσία λίμνη, τῆς θαλάσσης ἀνάχωσις τις τεναγώ- 
δης. κάμψαντι δὲ τὸ Μισηνὸν λιμήν εὐθὺς ὑπὸ τῇ ἄκρᾳ, καὶ 
μετὰ τούτου ἐγκολπίζουσα ἥπων εἰς βάδος, ἐν ἤ αἱ Βαίαι καὶ τὰ Βαϊε. 
5 θερμὰ ὤδατα τὰ καὶ πρὸς τρυφήν καὶ πρὸς θεραπείαν νόσων 
ἐπιτήδεια. ταῖς δὲ Βαίαις συνεχῆς ὁ τε Λοκρίνως κόλπος καὶ 
ἐντὸς τούτου ὁ Αὐρνος χερσύνησον ποιῶν τὴν ἀπολαμβαμένην Λακ 
μέχρι Μισηνοῦ γῆν ἀπὸ τῆς μεταξὺ Κύμης καὶ αὐτοῦ. λοιπὸς 
γὰρ ἐστὶν ὑλίγνων σταδίων ἵσθος διὰ τῆς διόρυγος ἐπ᾽ αὐτῆ 
10 Κύμην καὶ τὴν πρὸς αὐτὴν θάλασσαν. ἐμύδενον δ’ οἱ πρὸ ἡμῶν 
ἐν τῷ Ἀὐρνῷ τὰ περὶ τὴν νέκυιαν τὴν Ὀμηρικήν καὶ ὅ καὶ 
νεκυωμαντεῖον ἱστοροῦσιν ἐνταῦθα γενέσθαι καὶ Ὅδυσσεα εἰς 
τοῦτ ἀφικέσθαι. ἐστὶ δ’ ὁ μὲν Ἀυρνος κόλπος ἄργυροθῆς καὶ 
ἀργυρίων, λιμένος καὶ μέγεθος καὶ φύσιν ἔχων, χρείαν δ’ οὖ 
15 παρεχόμενοι λιμένοι διὰ τὸ προκεῖσθαι τῶν Λοκρίνως κόλπων 
προσθραχῆ καὶ ἄπλουν. περικλείεται δ’ ὁ Ἀυρνος ὀφρύων 
ὀρθίων ὑπερκειμένων πανταχόθεν πλήν τοῦ εἰσπλοῦ, ὑν μὲν 
ἡμέρως ἐκπεποιημέναις πρὸτερον δὲ συνηρεφέσιν ἀγρία ὕλη

2. Ἀχερονσία λίμνη: now the 
Lago del Fusaro. The Greeks of 
Cumae, 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 neigh-
bourhood, such as this lagoon and 
certain streams which Strabo men-
tions, with other features of their 
Inferno.

13. ἄργυροθῆς καὶ ἀργυρίων: 
'deep close to shore (cp. 5. 2. 5, 
No. 22) and with a clear entrance.' 
14. χρείαν δ’ οὖ παρεχόμενοι: 
'not serving for.' 
16. προσθραχῆ: 'somewhat shal-
low'; cp. 6. 3. 6, No. 32, of Tarent-
tum; and 7. 4. 1.

ἀπλουν: this is Madvig's emenda-
tion (p. 542) of παλίν of the MSS. 
He rightly remarks 'magnitudo nihil 
officiebat.' The reading γενέσθαι for 
λέγεσθαι eight lines below is also 
his correction.

M 2
Beliefs relating to it.

The Cimmerians.

megaloðéndorè kal àbäuè, àl kata ðeisíðidounvían katanðikou
éptóiou toû kólpou. prósémuðenou dé òi épiçóforoi kaî toûs
ùrneis toûs úperpêteîs gýnomévous katanâpîteîs éis to úðor
ðheîromévous úpt òn ánâferomévous àèðov, kathàpere ën toûs
Ploutovnias, kai toû toû cèrion Ploutovnion òî úpeèlám-5
bâvou kai toûs Kimmérion éntaðha gêvêtðaî kai eîtêplêoi
ge prôvnâmêoi kai ïlasâmêoi toûs kataphovnous dàìmouas,
dùtvn tûn úÞgîmûmêion tâ toûdê ioneer ïðrogolàðhêkountos tûn
tûpouv. èstî ðè ðegî tis autôði ðosîmu ovùato epî tì
bàlàttì' toûtou dé âpeîçînìo vàntes tì tìs ùçûdò 740
tovmôtavtn kai tò màstèîon èntaðha òpû tìrûntac tòn te Pûr-
flegethòvta ek tûn therrûm ùdáton ètekmaîronto tûn plhûsion
tûs 'Açhroniàs. 'Eforos ðè toûs Kimmérion prôsokeîwv tûn
tûpouñ fêsì Côntov eû katagèioì oíkiaì oïkeîw ìv kàloûsin
àrgûllason, kai dià tîmûn òrgûmatôv par' àlllèhous te fòvat 15
cà toûs ðènouv eûs to màstèîon dèxhêdha pûlû úptò gîs
ùdûmuÎv' òjìv ðà àpò metallaleias kai tûv màstevmuÎâwv,

4. ðheîromévous: the story that birds were killed by flying over this
lake is given by Virgîl (Aen. 6. 239) and Lucretius (6. 740), who also
gives the derivation from à and òprrîs.
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 Hiara-
polis 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 pas-
sage), it is quite possible that it may have been the case here. Such is
the opinion of Lyell, Principles of
Geology, 1. p. 603.
8. òrgoulbêkîtovw; 'who held the
locality on lease.'
13. prôsokeîwv; '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 asso-
ciated by Homer (Od. 11. 14) with
the entrance to Hades, the Cumaens
would naturally locate them in their
neighbourhood, because they re-
garded Avermus as the scene of the
yevnâ 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 habi-
tations being easily formed.
15. àrgûllas; possibly 'dwellings
of clay,' Lat. 'argilla.'
THE LAKEavernus AND THE Lucrine LAKE. 165

καὶ τοῦ βασιλέως ἀποδείξαντος αὐτοῖς συντάξεις. εἶναι δὲ τοῖς περὶ τὸ χρηστήριον ἔθος πάτριω μηδένα τῶν ἔλεον ὅραν, ἀλλὰ τῆς νυκτὸς ἐξω πορεύεσθαι τῶν χασμάτων καὶ διὰ τοῦτο τὸν ποιητήν περὶ αὐτῶν εἰπεῖν ὡς ἄρα

οὐδὲ ποτ' αὐτοῦς

ἡλίους φαίδθων ἐπιδέρκεται.

ὑπέρυφον δὲ διαφαρμάκα τοὺς ἀνθρώπους ὑπὸ βασιλέως τιμῶς, οὐκ ἀποδάντος αὐτῷ τοῦ χρησμοῦ, τὸ δὲ μαντεῖον ἐτί συμμένεις μεθεστηκός εἰς ἐτερον τόπον. τοιαῦτα μὲν οἱ πρὸ ἡμῶν

10 ἐρυθλόλογος, νυνὶ δὲ τῆς µὲν ὠλης τῆς περὶ τὸν "Ἀορνον κοπέισας ὑπὸ Ἀγρίππα, τῶν δὲ χωρίων κατοικοδομηθέντων, ἀπὸ τοῦ Ἀορνον διάφυγος ὑπονόμου τυχεῖσις µέχρι Κύμης, ἀπαντ' ἐκείνη ἐφάνη µέδος, τοῦ Κοκκηνοῦ τοῦ ποιη- σαντος τὴν διάφυγα ἐκείνην τε καὶ ἐπὶ Νέαν πόλιν ἐκ Δικαι-15 ἀρχείας ἐπὶ ταῖς Βαίαις ἐπακολουθησαντός πως τῷ περὶ τῶν Κιμμερίων ἀρτίως λεχθέντι λόγῳ, τυχὸν ἔσως καὶ πάτριον νομίσαντος τῷ τόπῳ τοῦτῳ δι' ὀργυμάτων εἶναι τὰς ὠδούς.

6. 'Ο δὲ Δοκρίνος κόλπος πλατύνεται µέχρι Βαίαις, χῶματι Lucrine Lake.

ἐλγόμενος ἀπὸ τῆς ἐξωθαλάττης ὁκταστάδιῳ τὸ µῆκος, πλάτος δὲ ἀμαξίτου πλατείας, ὁ φασὶν Ἡρακλέα διαχώσας τὰς βοῦς ἐλαύνοντα τὰς Γηρυώνου' δεχόμενον δ' ἐπιπολῆς τὸ κῦμα τοῖς χειμῶσιν ὡστε µὴ πεζέυεσθαι βαδίως Ἀγρίππας

1. καὶ τοῦ βασιλέως: οἱ τοῦ κράτους αὐτῶν συντάξεις. 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. 13. Κοκκήνος: 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. 165

its present state.

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. 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.
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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):

Εἴπε, Δικαϊάρχεια, τί σοι τόσον εἰς ἄλα χώμα
βέβληται, μέσον γενόμενον πελάγον;  
Κυκλώσων τάδε χεῖρες ἐνδύσαντο θαλάσσῃ
τείχεα μέχρι τόσον, Υαία, βαζόμεθα;  
κόσμου ἡτίην δέχομαι στόλον εἰσίδε Ἀώμην 
ἐγγίδεν, εἰ ταίτης μέτρον ἕχω λιμένα.

Strabo also, who here describes it as ἐμπόρων 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 unlading of the Alexandrian trading-vessels there imply that he had himself seen it.
6. 'Εξής δ’ εἰσίν αἱ περὶ Δικαιάρχειαν ἀκταὶ καὶ αὐτὴ ἡ πόλις. ἤν δὲ πρὸτερον μὲν ἐπίνειον Κυμαίων ἐπ’ ὀφρύον ἰδρυμένοι, κατὰ δὲ τὴν 'Αννίβα στρατεύαν συνύψκιαν Ρωμαίοι καὶ μετωνύμασαν Ποτίδανοι ἀπὸ τῶν φρεάτων. οἱ δ’ ἀπὸ τῆς δυσωδίας τῶν ὕδατων ἀπαν γὰρ τὸ χωρίον ἐκεί μέχρι Βαιὼν καὶ τῆς Κυμαίας θείου πληρές ἐστὶ καὶ πυρὸς καὶ θερμῶν ὕδατων. των δὲ καὶ Φλέγραν διὰ τοῦτο τῆς Κυμαίας νομίζουσι κληθῆναι, καὶ τῶν πεπτωκότων Γυγάντων τὰ κεραυνία τραφέματα ἀναφέρει τὰς τοιάδ’ ἀρχον καὶ τοῦ ὑδατος. ἦν δὲ πόλις ἐμπόροιον γεγένηται μέγιστον, χειροποιήτου ἔχουσα Its οἴρους διὰ τὴν εὐφυτὰν τῆς ἀμμοῦ σύμμετρος γὰρ ἐστὶ τῇ τιτάνῳ καὶ κόλλησιν ἱαχυρᾶν καὶ πῆξιν λαμβάνει. διότερ τῇ χάλικι καταμίζαστε τὴν ἀμμοκοινία προβάλλουσι χώματα εἰς τὴν θάλασσαν, καὶ κολποῦσι τὰς ἀναπταμένας ἡμῖνς ὡστε ἀσφαλῶς ἐνυρμίζεσθαι τὰς μεγίστας ὀλκάδας. ὑπέρρειται δὲ τῆς πόλεως εὐθὺς ἦ τοῦ Ἡφαίστου ἄγορᾶ, πεδίου περικεκλειμένου διαπύρως ὀφρύσι, καμινώδεις ἔχουσαι ἀναπυάτοι πολ-

3. συμφίλισαν: 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. συμμετρὸς: 'suits, naturally combines with, lime'; for this sense of the word cp. 3.2.8, No. 10. συμμετρὸς ἔχει πρὸς τὸ εἰκόν, '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. ἀμμοκοινίαν: this is the material 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 ἄγορα: in Lat. Forum Vulci, now the Solfatara, which is described as 'an oblong space enclosed by hills of pumice-stone, from numerous fissures in which vapours and sulphureous gases ascend;,' Baedecker's Southern Italy, p. 102. Other descriptions are found in Petronius 129.67, and Silius Italicus 12.133.
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7. Metà δὲ Δικαιάρχειαν ἐστὶ Νεάπολις Κυμαίων (ὕστερον δὲ καὶ Χαλκιδεῖς ἔπρηκσαν καὶ Πιθηκοουσαιών τινές καὶ Ἀθηναίων, ὡστε καὶ Νεάπολις ἐκλήθη διὰ τούτο), ὅπου δέκα νυται μῆμα τῶν Σειρήνων μᾶς Παρθένόπης, καὶ ἄγων συντελεῖται γυμνικὸς κατὰ μαντείαν. Ὕστερον δὲ Καμπανῶν τινας ἐδέξατο συνοίκους διχοστατήσαντες, καὶ ἤκακάσθησαν τοὺς ἐκθάτους ὡς οἰκειότατος χρήσασθαι, ἐπειδὴ τοὺς οἰκείους ἀλλοτρίους ἔσχο. μηνυεὶ δὲ τὰ τῶν δημάρχων ὀνόματα τὰ 10.

2. σφυρῶ: 'drifted'; cp. σφυρῆ βῶλος in 3. 2. 10, No. 10, of lumps of ore brought down by the streams.

3. Κυμαιών: 'a colony from Cumae.'

4. Πιθηκοουσαιών τινές: 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).

6. διὰ τούτο: 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 ὡστε καὶ Νεάπολις ἐκλήθη διὰ τούτο, if they belong to the original text, imply a mistake on Strabo's part. See Beloch, pp. 29, 30.

7. κατὰ μαντείαν: 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 tutelar divinity of the place.

8. 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.


2. τῆς Ἑλληνικῆς ἁγωνίας:

"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 History 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. φαστραίοι: the names of nine different phratries which occur on inscriptions of Neapolis are given by Beloch, pp. 41-44.

4. πεντετετρακός ἱερὸς ἄγων: the official title of these games, as given in inscriptions, was Ἱππαλκὴ Ρωμαία Σεβαστὰ Ἱελολυμία, Mahaffy, op. cit., p. 213. Augustus attended them a few days before his death; Sueton. Octav. 88.

7. διώροις κρυστή: 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.'
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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 έξων πολλά σημεία τού κεκαύσθαι κατά τούς άρχαίους 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.
8. 'Εχόμενον δὲ φρούριον ἐστὶν Ἡράκλειον ἐκκειμένην εἰς τὴν ἐκείνην ἡμέραν ἐκκειμένην λιβι βαθμώτως ὄσον ὡς ἐν γειετίας τὴν κατοικίαν. Ὄσκοι δὲ ἔχον καὶ ταύτην καὶ τὴν ἐφεξῆς Πομπηίαν ἐν παραρρέει ὁ Σάρνας ποταμός, εἶτα τυρρηνοὶ καὶ Πελασγοί, μετὰ ταύτα δὲ Σανώται καὶ οὕτω δὲ ἐξέσωσον ἐκ τῶν τόπων. Νώλης δὲ καὶ Νουκερίας καὶ Ἀχερρών, ὄμωνυμου κατοικίας τῆς περὶ Κρήμωνα, ἐπιγείου ἐστὶν ἡ Πομπηία, παρὰ τῷ Σάρνῳ ποταμῷ καὶ δεχομένῳ τὰ φορτία καὶ ἐκπέμποντα. ὑπέρεκεν δὲ τῶν τόπων τούτων ὄρος τὸ Ὀσεούσιον. Mount Vesuvius. Ἄγροις περιοκούμενοι παγκάλου πλὴν τῆς κορυφῆς αὐτῆς δὲ ἐπέπεδος μὲν πολὺ μέρος ἐστὶν, ἄκαρπος δὲ ὅλη, ἐκ δὲ τῆς ὄψεως τεφρώθης, καὶ κοιλάδας φαίνει σημαγγώθεις πτερών αἰθαλωδῶν κατὰ τὴν χρόαν, ὥς ἄν ἐκβεβρωμένων ὑπὸ πυρός, ὡς τεκμαίροντ' ἀν τῆς τῷ χωρίῳ τούτῳ καίεσθαι πρότερον καὶ ἐχεῖν κρατήρα πυρός, σβεσθήσεται δ' ἐπιτυπώσεις τῆς ὧλης. τάχα δὲ καὶ τῆς εὐκαρπίας τῆς κύκλῳ τούτ' αἰτίου, ὅπερ ἐν τῇ Κατάνῃ, φασὶ, τὸ κατατεφρωθὲν μέρος ἐκ τῆς σποδοῦ τῆς ἀνευκεθείσης ὑπὸ τοῦ Αἰτναίου πυρὸς εὔμπελου τῆς γῆς ἐποίησεν. ἔχει μὲν γὰρ τὸ λιπαῖνον καὶ τὴν ἐκπυρομένην βῶλον Produc-tiveness of its soil.

3. 'Οσκοῖ: several of the inscriptions found at Pompeii are in the Oscan dialect.
4. παραρρέει: owing to changes in the ground produced by the eruptions, Pompei is now at some distance from the Sarno, and a mile from the sea.
5. ὄμωνυμον: the site of Acerrae in Cisalpine Gaul was between the modern cities of Lodi and Cremona.
6. ἐπίνειον: from this we gather that Pompeii was a town of some local importance, even before it became a fashionable watering-place.
7. τὸ κατατεφρωθὲν μῖρος: both this passage and the one that follows are perplexingly expressed, though the meaning seems tolerably clear. The difficulty here lies in the word μῖρος. 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.' Cr. 6, 2, 3: κατατεφράται πολλῷ βάθει τὰ Καταναίων χωρία ἡ μὲν ὄνομα σποδός, λυτήσασα πρὸς καιρόν, εὐριβετεῖ τὴν χώραν χρώνιον ὀστερὸν εὐάμπελον γὰρ παρεῖχεται καὶ ὑπεροικαρπίον, τῆς ἀλλης οὐκ ὄμοιος ὄσος ἐεῦφος. 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 inflamm-
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καὶ τὴν ἐκφέρουσαν τοὺς καρποὺς πλεονάζουσα μὲν οὖν τῷ λίπει πρὸς ἐκτύρωσιν ἐπιτηδεία, καθάπερ ἡ θειῶδης πᾶσα, ἔξικμασθεῖσα 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.
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tréfetai, toutéstou ἔχειν τι οἰκείωμα πρὸς τὴν ἀμπελον εἰκός τὴν Αιτναίαν σποδον.

8. Πλησίου ἰε τῶν Κεντορίπων ἐστὶ πόλισμα ἡ μικρὸν Aetna. ἐμπροσθεὶν λεχθεῖσα Ἀιτνὴ τοὺς ἀναβαίνοντας ἐπὶ τὸ ὄρος δεχομένη καὶ παραπέμπουσα ἐιστεθεὶς γάρ ἄρχῃ τῆς ἀκρωφείας. ἐστὶ δὲ ψιλὰ τὰ ἄνω χωρία καὶ τεφρώδη καὶ χιόνιος μεστὰ τοῦ χειμώνος, τὰ κάτω δὲ ὀρμοῖς καὶ φυτεῖαι διείληπται παντο-δαπάς. ἐοικε δὲ λαμβάνειν μεταβολὰς πολλὰς τὰ ἀκρα τοῦ ὀρους διά τὴν νομὴν τοῦ πυρὸς, τοτε μὲν εἰς ἕνα κρατῆρα συμφερομένου τοτε δὲ σχειμόμενον, καὶ τοτε μὲν ῥύκας ἀνα-τέμπουσος τοτε δὲ φλόγας καὶ λυγνὺς, ἀλλοτε δὲ καὶ μύδρους ἀναφυσώμενος· ἀνάγκη δὲ τοῖς πάθεσι τούτοις τοὺς τε ὡς γην πόρους συμμεταβάλλει καὶ τὰ στόμια ἔνιστε πλεῖο ὡστα κατὰ τὴν ἐπιφάνειαν τὴν πέριξ. οἱ δ' οὖν νεοστὶ ἀναβάντες The highest crater. Changes in its form.

10 οὐκ ὑμῖν ὅτι καταλάβοιεν ἄνω πεδίον ὁμαλῶν ὅσων εἰκοσὶ σταδίων τὴν περιμετρόν, κλειόμενον ὡφρυ τεφρώδει τειχίου τὸ ύψος ἔχοντι, ὡστε δὲν καθάλλεσθαι τοὺς εἰς τὸ πεδίον προελθέων βουλομένους· ὅραν τ᾽ ἐν τῷ μέσῳ βουνοῦ τεφρώδη τὴν χρώναν, οὐαπερ καὶ ἡ ἐπιφάνεια καθεωράτο τοῦ

4. Αίτνη: 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, ex-aggerates, when he says (Pyth. 1. 20) νυφέεσσα Αἴτνα, πάνετε χίων ὅδειας τιθήνα.

7. Ὁρμοῖς: 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: Bae-deker’s Southern Italy, p. 346.

9. διὰ τὴν νομὴν τοῦ πυρὸς: ‘owing to the fire distributing itself’ this is explained by φυσιομενου and στόμα πλεῖω below: νομὴ is used, though in a slightly different sense, of the spreading of fire, in Polyb. 1. 48. 5 τὴν μὲν νομὴν τοῦ πυρὸς ἐνεργον συνήθεια γαγεσθαι.

13. καὶ τὰ στόμα: ‘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 ὀφρυς is not infrequently masculine.

18. Βουνῶν: 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.’
pedion, uper de tou bounou vefos orthon diavesthkos els vepos osou diakosion podon hremoyn (einaiv gar kai vnetimav), eikazein de kapni, ou de toliasiaintas prospeliein els to pedion, epedefi thermosteras epelzainouv tis psaimou kai bahtetras, anastrapfai meidei exoutas periphteteron frazeian tono fainon 5 menein tois pofroshen af伺wv. vomeizein o ek tis koiastis oumos pollla mivonevdeia kai manlisa ola fagis tines peri 'Empedokleous, oti kathalouito els toon kratima kai katalipso tov padous exios ton embaadon tihn eteraav as eforei xalakias. eufethinai gar exw mikeron apatheen tou xeioulos tou kratyros ws avnerrimenei upo tis bios tou puros ouste gar prositqni einaiv ton toptov oude oratoyn, eikazein te miidei kataarrhymatiai ti ouvastein ekiese upo tis antipnoias ton ek babdos aneimos kai tis thrmotetos, hnu prosapantai elyogon forroshen prl h to stomojo tou kratyros prospelezasai ei de kataarrhfei, phanoi 15 an diaftharven prl anarrhymatai padon epoioyn parilefthi proteron. to mev ouv ekklipin pote ta pneuma kai to pwr, epileipovnvs tis ulis, ouk elyogon, ou mhen eti tosohtz ton ge orsi auti tis toisantis biosi efktovn anvropoia gevesh thei ololoiadon. uperkeita o h Aetna malloj mev tis kata tov 20 porbmon kai tivn Katanalav paralais, alla kai tis kata to Toppromikov elagovs kai tas Liparaiws vypouvs. vuktor mev ouv kai feggy vafinetai lambrada ek tis korufpiesi, meb hmeram de kapiwv kai aclyve katexetai.

2. kremov: 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 opin vastosque receptus.

3. 'Empedokleous: 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. ouste gar: this refers to mythevdeia, showing that they were mythical tales.

15. phanoi av: it would be destroyed (i.e. would be melted, or otherwise changed) before it could be thrown up again in the same condition.'

21. allla kai: Etna is a very conspicuous object, as one passes the Lipari islands on the way to the Straits of Messina.
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 acceptation 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 ἐδα φέρων καλὰ φυλλα καὶ άνθεα—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 (Marisiotti, 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*, 1. 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
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Zicla, 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 Zicla into the ancient legend.

4. Ἐφ' ἡμῶν δὲ Πομπηίου τάς τε ἄλλας κακώσαντος πόλεις καὶ ὅλη καὶ τὰς Συρακούσας, πέμψας ἀποκιάν ὁ Σεβαστός Καίσαρ πολύ μέρος τοῦ παλαιοῦ κτίσματος ἀνέλαβε. πεντάπολις γὰρ ἦν τὸ παλαιὸν ὑγόδικοντα καὶ ἐκατὸν σταδίων ἔχουσα τὸ τεῖχος. ἦπαυτα μὲν ὅλη τὸν κύκλον τούτων ἐκπληκτικὸν ὁρὸν οὐδὲν ἐδεί, τὸ δὲ συνοικούμενον τὸ πρὸς τὴν νῆσον τῇ Ὀρτυγίᾳ μέρος φήμη ὃς οἰκίσατε βέλτιον, ἀξιολόγου τόλμως ἔχον περίμετρον ἡ δ' Ὀρτυγία συνάπτετε γεφύρα πρὸς τὴν ἑπειρὸν ὑμοροῦσα, κρήνην δ' ἐχεῖ τὴν Ἀρέθουσαν εξείσαυν ἀετίαν εἰς τὴν Αρέθουσαν εξείσαυν.

1. Πομπηίου: Sextus Pompeius, who for some time was master of the whole of Sicily.

2. ἀποκιάν: this Roman colony was sent to Syracuse in 21 B.C.

3. πεντάπολις: Cicero (*Verr. 4*, p. 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 Euryalus; 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 νῆσῳ: 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 oνεκτὶ περὶ κλαυμονής); but Cicero, like Strabo, describes it as having a canal and bridge (*Verr.* 4, 52 'Eorum portum coniunctione pars oppidi quae appellatur insula, mari disjuncta angusto, ponte rursum ad junctur et continetur').

9. Ἀρέθουσαν: Cicero thus describes it (c. 53): 'In hac insula extrema est fons aquæ 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.
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potamón eüthos eis tìn ðalattan. muðeûnousi ðe tìn 'Alpheión eînai tòutou, àrhómeinon èn èk tîs Ìepolotònìsou, ðia èt tòu pelágous ùpò ýhs òtò ðeîðrou ççontu mékri pròs tîn 'Arèðousan, eîð èkiddûnta èvêteðe páliw eis tìn ðalattan. têkmi-5 rîounûta ðe tòouòs tòi; kai ýâr fîalûn tînà èkpeóstûsan eis tòn potamón èvûmañ en 'Olymû possessions òpèrìèhûna eis tìn krîmhp, kai ðâloûsûtaì àpò tòw en 'Olymûpia ðounûsìwn. ð te Pîândaros èpakoloulûwòn tòouòs èèrkhê tâde-

âmpyewma ðewûn 'Alpheión,

kleivnûn Òyrapostasûn ðâlòs, 'Otrypûa.

Sûnapoفاعûnûetai ðe tò Pîndôrôp touâtâ kai Tîmâiûs ð o sun-

hôdeûs. el mèn ouw prò tou sunwàvai tî ðalattì kátêppeten

ò 'Alpheión eis ti bâradrôu, òn tis àn pûdanôthi èntèðeu

dîkheûn katà ãhî ðeîðhôn mékhri tîs ìückelían àmigès tîs ðalattî

15 diassosòn tò ðástûm ûdop; èpeidî ðe ð tòu potamû sòtôma

fànerôv èstûn eis tìn ðalattan èkiddûûn, èggûs ðe ùhèûn èn òtô

pòrw tîs ðalattìs fànuûmènon sòtôma tò katatûwn tò ðèbma

tòu potamûû, kàpìpè ouû' ouûs ðân ñmûmêina ìxlûû, ðanû-

pàsw èmîxhôn èstû. ð tò gâr tîs 'Arèðousûs ûdop ènti-

2. ðia ðe tòu pelágous ùpò ýhs:

Holm suggests (op. cit. 1, p. 387) that the reading here should be ùpò èt tòu pelágous ìa ãhî. It is cer-

tainly difficult to explain the passage as it stands, for ð tòu pelágous cannot properly mean 'across the sea.'

5. fîalûn: this feature of the story existed as early as the days of Íbycyus, as we learn from Schol.

Theocr. 1. 117, quoted by Bergk Òet. Lyr. Gr. 3. 244: 'Arèðousa, kùf spin Ìyrapostasûs en ìückelían, y

fàsai ðia pelágous 'Alpheión ãhîw, òs ðèraì 'Íbycyus, paràstà porém peri tîs

'Olymûpia fîalûs.'

7. ðâloûsûtaì: Seneca, Òat.

Quaest. 3. 26: 'Quidam ìûntes certo tempore purgamenta ejcûnt, ut

Arethusa in Sicilia quinta quaque

aestate per Olympia. Inde opinîo est... his diebus quibus Olympia

sunt victimarum secrèto secundo

traditum flumini illic redundare.'

11. Tîmâiûs: Tineaus of Tanro-

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. Íygnû ð e mnîðû: '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. ouû' ouûs ðân ñmûmêina

ìxlûû: 'even in that case it would

not keep completely fresh,' because

some portion of the sea-water would

mingle with it.

N 2
Somewhat similar phenomena.

3. to ἰπτασμένον ἰείθρον: '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. ἐρατή: cp. 4. 1. 11, of the Rhone, διὰ λίμνης ἐξών τῆς Λημένης φανερῶν δείκνυσι τὸ ἰείθρον ἐπὶ πολλοῖς σταδίους. 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 Arseine in 11. 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' (βρεθρα or ἑρεθρα, in modern language catavothrae) 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. βέι γάρ: this is Fraggm. No. 265 in Dindorf's Sophocles.

18. ὑποβάς: 'lower down,' further on' in the passage: cp. 8. 5. 6, No. 41.

20. ὅμων τὸν Ἀργείου: Argos was so called, according to Hesychius, from Lyrcius, son of Lynceus, king of that city.
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. Εκαταίος: 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 Peloponnesse.
2. Ὅ Αἰας: the Aous; cp. 7. 5. 8 τὸν δ' Ἀοὺν Αἰαῦτα καλεῖ Ἐκαταίος.
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.

1. Τοῦ δὲ Μεταποιητοῦ μὲν διέχει σταδίους περὶ διακοσίους καὶ εἶκοσιν ὁ Τάρας, ὃ δὲ πλοῦς ἐπ' αὐτὸν πρὸς τὰς ἄνατολάς. τοῦ δὲ κάλπου παντὸς τοῦ Ταραπτήνου τὸ πλέον ἀλμένου ὑπόσ, ἐνταῦθα δὴ λιμὴν ἐστὶ μέγιστος καὶ κάλλιστος γεφύρα κλειώμενος μεγάλη, σταδίων δὲ ἐστὶν ἐκατὸν τὴν περιμετρον. ἐκ δὲ 5

5. ικατὸν: this is an understatement, the real circumference of the Mare Piccolo being 16 miles, or 128 stades.
1. prós tôn μυχών: the 'inner recess' here spoken of is the part of the harbour immediately to the E. of the city.

2. ὑπερνεωλκείονδα: 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 διόλος was regularly used for the passage of vessels; see 8. 2. 1 τὸν διόλον δ’ οὗ τὰ πορθμεία ὑπερνεωλκοῦν ἀπὸ τῆς οἰκίας εἰς τὴν ἐτέραν διάλασσαν.

3. παλαιὸν τεῖχος: some remains of the old walls have been found, two miles further out than the gates of the modern city: Burs bury in Dict. Geogr. 2. p. 1098.

4. συμμένει: cp. the uses of the word in 6. 2. 4, No. 31.

13. Καρχηδόνιον: 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. Ὡ Πρακλῆς: this statue is mentioned by Pliny (34. 40), as well as a colossal Jupiter by Lysippus, which Fabius did not remove.

17. Κρῆτες: this implies nothing more than that Brundisium was a native Sallentine or Messapian city, for Strabo says in 6. 3. 5 τοῦ δὲ Σαλεύτινος Κρήτων ἀποικίας φασίν.
1. τὸν Βοττιάνων: the district of Macedonia of that name.
2. μὲν δὲ καὶ ἔρα: the mention of this is remarkable, for these were the products for which Tarentum was especially celebrated.
3. κόλπων: these are formed by the windings of the two arms already noticed.
4. κέρασιν ἐλάφου: in 7. 6. 2 Strabo compares the Golden Horn at Byzantium to a stag's horn, adding ἐν γὰρ πλείστοις σχίζεται κόλποις.
5. 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.
6. βρέντιον: cp. Steph. Byz. s.v. Βρεντήσιον: Βρέντιον γὰρ παρὰ Μεσσαπίων ἐν τῇ ἐλάφῳ κεφαλῆς, ἐν Σιλενοῖς εἰς δεύτερον ἡλιοσκίας. So too the Etym. Magn. and other authorities state that βρέντιον in the Messapian 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 Hähn, Alban. Studien, 3. p. 17.
ADVANTAGES OF ITALY.

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. Τοσαυτή μὲν δὴ καὶ τοιαύτη τις ἡ Ἰταλία. πολλὰ δὲ ἀπὸ πολλῶν εἰρηκτῶν, τὰ μέγιστα νῦν ἐπισημανοῦμεθα, ὃς ὁ ἄγνωστον ὠς ἔξετάζω σε Ἡρωμαίοι. ἐν μὲν ἄτι νήσου δίκηρος ἀσφαλῶς φρονεῖται τοῖς πελάγεσι κύκλῳ πλὴν ἄλγων μερῶν, ὁ καὶ αὐτὰ τετείχισται τοῖς ὄρεσι δυσβάτων οὐσί. δεύτερον δὲ τὸ ἅλμενον κατὰ τὸ πλείστον καὶ τὸ τοῦς ὄντας λιμένας μεγάλους εἶναι καὶ θαυμαστοὺς, ὅπερ τὸ μὲν πρὸς τὸς ἐξωθεν έπιτελείρησες χρήσιμου, τὸ δὲ πρὸς τὰς ἄυστειρήσεις καὶ τὴν τῶν ἐμποριῶν ἀφθονίαν συνεργῶν. τρίτον δὲ τὸ πολλαῖς ὑποπτοκέναι διαφοράς ἀέρων τε καὶ κράσεων, παρ' ὅσα καὶ ἡμεῖς καὶ φυτά καὶ πάνθα ἀπλῶς τὸ πρὸς τὸν βίον χρήσιμα πλείστην ἐξάλλαξιν ἔχει πρὸς τὸν βέλτιον καὶ τὸ χείρον. ἐκτεταῖα δὲ τὸ 15 μῆκος αὕτης ἐπὶ μεσομῆριαν ἀπὸ τῶν ἄρκτων τὸ πλέον, προσθῆκα δ' ἐστὶν ἡ Σικελία τῷ μήκει τοσαυτή ὄσα καὶ τοσοῦτον

1. προσβραχή: 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.'

16. τοσαυτή ὄσα καὶ τοσοῦτον: 'a large island to a continent already long' (sub. μῆκει).
SOUTHERN ITALY AND SICILY.

1. καθάπερ μέρος: Polybius with greater insight, when he was dealing with 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 Peloponnesse, which is united to the rest of Greece, and consequently was associated with it historically.

17. Ἀσίας: Meineke maintains (Vind. Strabon, p. 81) that Αἰβων 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 Αἰβων gives greater completeness to the passage; but Ἀσίω is defensible, the point being that Italy lay between the ἄθη μέγατα—Spaniards, Gauls and Germans—on the one side, and Greece and Western Asia on the other. At the same time the expression τῷ ἐγγὺς ἦναι 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 part of Asia on the other, is naturally well adapted for empire from the superior excellence and greatness of its surroundings (τὰ περιστώτα αὐτὴν, '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. Ἐστὶ δὲ τὰ μὲν πρῶτα μέρη τῆς χώρας ταύτης τὰ πρὸς τῷ Ῥήνῳ μέχρι τῶν ἐκβολῶν ἀπὸ τῆς πηγῆς ἀρξαμένων, σχεδὸν δὲ τι καὶ τούτῳ ἐστὶ τὸ ἐσπέριον τῆς χώρας πλάτος, ἡ ποσαμία πᾶσα. ταύτης δὲ τὰ μὲν εἰς τὴν Κέλτικην μετήγαγον

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 Κέλτικην 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 Οὐβιοὶ . . . οὔς μετήγαγεν Ἀγρίππας ἐκώντας εἰς τὴν ἑττὸς 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.'
cental and eastern europe.

PAwmaioi, ta o' efh eta metasstatai eis tihn ev betaie xwaras, katastere Marsoi loipoi o' elain elignou kai twn Sougambrown merous. meta de tou pharapostamfious talla estin evneta ta metaxu tov 'Rhymou kai tov 'Aleblos potamou, ois parallhlos pous ekeivno rei pro's tov xkeanov, ouk elappo xwaras dieiwo 5 uppere ekeunos. eis de metaxu kai alllou potamoi plawtoi (ou ev tov 'Amasioi Drwodos Bouvktvrouv katevamakhse), beoutes xilasteis apdivot pro's xkeanov. exietai gar h xoara pro's vnotou kai svnechis tais 'Alesei pouei raxi tina pro's ev tetameuni, ou an meros othan tov 'Alepow' kai 10 dh kai apfevnavto twns ou'tous dia te tihn lextheias thew kai dia to tihn autin ulen ekferewn ou mu ev tovouto ge uphos anivxei ta tauta orhn. evnaida o estin o 'Erkivios drwmos kai ta twn Souibwv evhni, ta mev oikovvta eu'tos tov drwmo, ev ois esti kai to Bouiamou tov Mabobovidou basi 15 lewv, eis on ekeinos toppon allov te metavansthse pleious kai

7. katevanamakhse; this defeat of the Brucerii, 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. o 'Erkivios drwmos: 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. Bouiamou: 'Boiohoemum' in Vell. Patrec. 2. 109; 'Bohaemum' in Tac. Germ. 28; the name means 'home of the Boii', Boiheim, Bohemia, 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 Khenumque et Moenum amnes Helvetii, ulteriora Boi, Gallica utraque gens, tentere. Manet adhuc Boiaemt nomen signatque loci veterem memoriam quamvis mutatis cultioribus.'

Mabobovidou: 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 Marobodum pace obstrictum'; and in chs. 45; 46 a 'foedus' and 'conditiones' are mentioned. See Nitsch, Geschichte des deutschen Volkes, p. 34.
GERMANY.

3. ἐνθάδε: from this expression it has been argued that this passage was written in Rome; but Strabo uses both ἐνθάδε and δέωρ, 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, τῶν Ζυμπληγάδας ἐνθάδε μεταφέροντι tives. See Gen. Introd. p. 25, and Hübler's remarks in Hermes, vol. 19, pp. 235-241, where numerous other instances are given.

4. Ζούμοιος 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. Ζούμοιος: for the emendations which have been proposed for this and several other names of tribes in this passage, see C. Müller's Index Var. Lecd. p. 981.

6. πλὴν: 'only, while some tribes of the Suevi, as I have said, dwell within the forest, others dwell outside it.'

7. ὡμορα τοῖς Γέταις: 'bordering on Dacia'; cp. 7. 3. 1.

8. καλυβίους: wigwams, like those of the Gauls and Britons, which are described in 4. 4. 3. No. 17, and 4. 5. 2, No. 18.
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 ταύτα δὲ τῷ Ἀμασίᾳ: '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. Βροὐκτέρων 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. ἔτελευτησεν: he was killed by a fall from his horse in 9 B.C.

9. Βυρχαίς: 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 πολεμοῦτα πρὸς German tribes.

5. Ἄλβιος δὲ καὶ πάλιν ἀφιστάμενα καὶ καταλείποντα τὰς κατοικίας καὶ πλείω δὲ γινώριμα ὑπῆρξεν, εἰ ἐπέτρεπε τοὺς στρατηγοὺς ὁ Σεβαστὸς διαβάλειν τοῦ Ἀλβίου μετιούσι τοὺς ἐκείσε ἀπανισταμένους. νυν δὲ εὐπορώτερον ὑπελάβε οὔτε στρατηγεῖ τῶν ἐν χερσὶ πόλεμοι, εἰ τῶν ἐξω τοῦ Ἀλβίος καθ' ἱστοχών ὄντων ἀπέχοιτο καὶ μὴ παροξυνοῦ πρὸς τὴν κουσινίαν τῆς ἔχθρας. ἢρξαυτὸ δὲ τοῦ πολέμου Σαῦγμ-βροί πλησίον οἰκούντες τοῦ 'Ῥήμου, Μέλωνα ἔχοντες ἡγεμόνια' κακείθεν ὡσ ὀικοστό άλλοιν' ἄλλοις δυναστεύοντες καὶ καταλυύμενοι, πάλιν δὲ ἀφιστάμενοι, προδιδόντες καὶ τὰ ὅμηρα καὶ τὰς πίστεις. πρὸς οὖς ἢ μὲν ἀπιστία μέγα ὄφελος, οἱ δὲ πιστεύοντες τὰ μέγιστα κατέβλαψαν, καθάπερ οἱ Χρυσόνκοι καὶ οἱ τούτοις ὑπήκουι, παρ' οἷς τρία τάγματα 'Ῥωμαίων μετὰ τοῦ στρατηγοῦ Οὐάρου Κουντίλλιου παρασπονθέθεταν ἀπώλετο ἐξ ἐνέδρας. ἔτισαν δὲ δικαὶ ἀπαίτες καὶ παρέσχον τῷ νεωτέρῳ Γερμανικῷ λαμπρότατον θρίαμβον, ἐν ὃ ἐθριαμβεύθη τῶν ἐπιφανεστάτων ἀνδρῶν σώματα καὶ γνωικῶν, Σεγμοῦντος τε 

10. διεδέχοντο: Corcy's correction for διείχον 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 θρίαμβων: 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—'angebat intuentium visus eximia ipsius spe- cies currusque quinque liberis onus-tis.' Medals commemorating this triumph are still extant; one is figured in Dict. Biogr. vol. 2, p. 262.

18. Σεγμοῦντος: the passages in the second book of the Annals of Tacitus which introduce the relations of Arminius here mentioned are (ch. 55)—'Spes incessaret dissipere hostem in Arminium ac Segestaem, insignem utrumque peridia in nos aut hodie. . . . Segestes quamquam consensu gentis in bellum tractus discors manebat, auctis
privatim odiis, quod Arminius filiam ejus aliī pactam ruperae. When Arminius proceeded to attack his father-in-law, and Segestes sought aid from the Romans, we are told (ch. 57)—adderat 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 benignaque exceptus cum praesidio Gallicam in ripam misus est. Germanico pretium fuit convertere agmen, pugnatumque in obdidentes, et erexit Segestes magna cum propinquorum et clientium manu. instant feminae nobiles, inter quas uxor Arminii eademque filia Segestis, marīti magis quam parentis animo, neque evicta in lacrimas neque voce supplex, compressis intra sinum manibus gravidum uterum inuenit. Of Arminius' child, whom Strabo calls Thumelicus, we read (ch. 58)—Arminii uxor virillis sexu stirpem edidit: educatus Ravenaeae puér quo mox hulibrio 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 Stertinus, ad accipendum in dictionem Segimerum trātrem Segestis praecipuius, ipsum et filium ejus in civitatem Ubiorum perduxerat. data utrique venia, facile Segimo, cunctantius filio, quia Quintilli Vari corpus inlusisse diceretur. What Strabo mentions with regard to Segimmundus, 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. vīn ētī suvēkōntos: 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. Θουσινέλδα: 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 Thussnela, 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 Segisadag. proptei: 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.
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καὶ Δευδόριξ, Βαυτόριγος τοῦ Μέλωνος ἀδελφοῦ υἱός, Σοῦγαμμ-βρος. Σεγέστης δὲ ὁ πενθέρος τοῦ Ἀρμενίου καὶ εἰς ἀρχής διέστη πρὸς τὴν γνώμην αὐτοῦ καὶ λαβὼν καρδίνα ἡτομόλησε καὶ τῷ θράμβῳ παρῆν τῶν φιλτάτων, ἐν τιμῇ ἁγώμενος. εὖ ὀμ-πευσε δὲ καὶ Λίβης τῶν Χάττων ἱερεύς, καὶ ἀλλα δὲ σώματα ἐπομπεύθη ἐκ τῶν πεπορθημένων ἑθῶν, Καυκάλκων Καμψανῶν Βρουκτήρων Οὐσίπων Χηρούσκων Χάττων Χαττοναρίων Λανδῶν Τουβατίων. διέχει δὲ τῷ Ἀλβιος ὁ Ῥήνος περὶ προσχλίουσι σταδίους, εἰ τις εὐθυποροῦσα εἴχοι τᾶς ὁδοὺς. νῦν δὲ διὰ 10 σκολιάς καὶ ἑλώδους καὶ ὑδρυμῶν 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 Ἑρκύνιος ὑδρυμός πυκνότερός τε έστι καὶ μεγαλό-δεινός ἐν χωρίοις ἑρυμυνός κύκλων περιλαμβάνων μέγαν, ἐν μέσῳ δὲ ἔδραται χώρα καλῶς οἰκείσθαι δυναμινή, περὶ ἡς εἰρήκαμεν. ἐστὶ δὲ πλησίων αὐτῆς ἡ τε τοῦ Ἰστροῦ πηγῆ καὶ τὴν Ἐλη τὰ ἐκ τοῦ Ῥήνου διαχεόμεναι. ἐστὶ δὲ ἡ λίμνη τῆς μὲν περίμετρον στα-

1. Δευδόριξ: the same name as Theodoric.
11. Ἑρκύνιος ὑδρυμός: see note on 7. 1. 3, No. 34.
13. χώρα καλῶς οἰκείσθαι δυνα-μένη: the upland country in the neighbourhood of the Alps; cp. 4. 6. 9.
15. τὰ Ἑλη: the Untersee, where the Rhine expands below Constance.
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 Bosporus 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.

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. νήσον: probably the island of Reichenau in the Untersee. The campaign against the Vindelicari 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 Vindelicij'; 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.
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Maiôtidos: autôν ded toûv epithalâttē tâ arktikôttata tâ toû stoûma tîs Maiôtidos kai éti mûllon tâ toû Borussênnous kai oû muhûs tôu Tammrâkou kólpou, tôu kai Karkevîtou, kaiô on oû õsthvôs tîs megàllhs xerovnîsou. Òmloî dê tâ vûchh, kaiêperev òn

5 pedwous oikovntoun' onous te yâr ou trôfousi (dûsirigou yâr toô zfou), oî te bôsîs oî mén âkerfê gêynwntai, tôwv oû âporrhwsoni và kârata (kai yâr touto dûsirigou toû mûros), oî te ëppoi mikey, và dê prôbsata megàlai: rîttontai dê xalaki ûdriai, tâ dê èvwna suhjttetai. tâw dê pàgwn eî sôfohrôtâs màllsta ek 10 twn sýmbauvnwntwn peri toû stoûma tîs Maiôtidos dhîlôs èstwv. òmazewntai yâr o diâploûs o eîs Fânavgôreian ek tôu Ponti-

capaiou, òwste kai ploûn eînai kai õdôn' Neoptôlemov dê fai on the ice.

A highway on its western side to Phana-
goria on its eastern side the distance was 15 miles.

12. òwste kai ploûn eînai kai

6. àkerfê gêynwntai: this is also

mentioned by Herodotus, 4. 29, but

the cold was certainly not the cause;

see Rawlinson's note ad loc.

8. rîttontai dê xalaki ûdriai:

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 dissipilunt

volgo.' 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 Pantica-

paeum (Kertch):—eî tis õr' âvtrw-

twv mi peivetai oia par' õmîn |

yîrretai, eîs tînê grîtw iôwv

ûdriaîn | èi hên õw õv

ânââmha thevû

kâlôn, all' hêpidegma | xeiwvôs

megâlou õy̅χ' iresiv Sivراتûs.

11. o diâploûs: the width of the

Cimmerian Bosporus (Straits of

Kertch) in its narrowest part is

hardly 4 miles, but from Panti-

capaeum on its eastern side to Phana-
goria on its eastern side the distance was 15 miles.

12. òwste kai ploûn eînai kai

êdôn: ploûn is Coray's emendation

of pîlaû of the MSS.; thus ploûn

and õdôn represent the condition of

the strait in summer and winter re-

spectively, as Virgil says (Georg. 3.

361)—'Undaque jam tergo ferratos

sustinet orbis, | Puppibus illa prius,

patulis nunc hospita plauster.'

The contrast is such as Strabo ap-

pears to affect; so he says of places

like the basin of the Copaic lake—

tôwv autôwv tîs pîloun poli miw

pîlaûsai poli dê pîseivnôsai; 9. 2. 16. These

remarks seem a sufficient answer
to Madvig's objection (Advers.

Crit., p. 549): 'Atqui mari glacî
constricto nullus est ploûs,' though

his emendation of the passage, òwste

dei kai kapevleiv eînai kath' õdôn—'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.

Neoptôlemov: one of the

generals who took part in the expedi-
tion—mentioned also in 7. 3. 17

and 7. 4. 7—which was sent by

Mithridates the Great to the assist-
ance of the Greeks of Panticapaeum: see Mahaffy’s Greek World under Roman Savag, pp. 88, 89.

3. ορυχοί τε εἰσίν: ‘they are obtained by digging’; see note on 4. 1, 7, No. 15. Juvenal (4. 42) speaks of the fish, ‘quos operit glacii Maeotica’; but Ovid goes further, and describes them as being, partly at least, imbedded in the ice; Trist. 3. 10, 40 ‘Vidimus in glacie piscis haere 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. γαγγάμα: a small round net; the form of the word is γάγγαμον in Aesch. Ag. 391 μέγα δουλείας γάγγαμον. Casaubon interpreted γαγγάμα to mean a ‘pick,’ which would suit the meaning here better, but in Oppian, Halicul. 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.

5. αντακαίο: a kind of sturgeon. Herodotus speaks of them (4. 53) as being large fishes, suitable for salting, which are found in the Borysthenes.

6. κατορύπτεσθαι: 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. οἰ παρόλιοι: ‘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
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 (θυννοσκοπεία) 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 Bosporus to the Aegean. The early date at which tunnies were caught in the neighbourhood of the air. Aristotle considered thatmock-suns were associated with a dense atmosphere; Meteorol. 3. 6. 5 ὁ δὲ παρήλιον [γίνεται] ὅταν ὁ μάλιστα ὑμαλός ἢ ὁ ἀέρ καὶ πυκνὸς ὁμοίως. He also speaks of Bosporus (Panticapaeum) as especially noted for this phenomenon; ibid., 3. 2. 6 μεσομανοῦντος δὲ τοῦ ἥλιου σπάνων τι γέγονεν, οὖν ἐν Βοσπόρῳ ποτὲ συνέσσειν δι' ἄλης γὰρ τῆς ἡμέρας συναναχύντες δύο παρῆλιον 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.

1. Αἰ δὲ Κυάνεαι πρὸς τῷ στόματι τοῦ Πόντου εἰσὶ δύο νησίδια, τὸ μὲν τῇ Εὔροπῇ προσεχὲς τὸ δὲ τῇ Ἑστίᾳ, πορθμῷ διεργάμενα ὅσον εῖκοσι στάδιων. τοσοῦτον δὲ διέχει καὶ

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 Cyaneae 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.
of tunny-fishing. 199
tou ierou tou Vuzaantion kai tou ierou tou Xalkidouion, ouper esti tou stoimatou tou Euzeinou to stenoutoton" proiontai gar deka stadiaous akra esti pentastadion poiousa ton peribasan, eita diostatai esti plpeon kai poueiv arxetai tih
5 Proponentida.

2. Apo men ouv tis akras tis to pentastadion poiousis esti toun upo tis Symi kaloimenein lumeina stadiai pentei kai triakonta, esti thei esti tis Keras to Vuzaantion penti. esti the The Horn.
to Keras prosichis to Vuzaantion teixei kolpos anexon os prois dywv esti stadiaious ezhikonta eoukws elafou keraisto eis gar pleistousa syxizetai kolposos os an kladosin twdos, eis ouv emiptousa he pimalous aliseketai radivos dia te to plhthes aithis kai tih binan tou synelaivontos rou kai tih steinitha ton kolpwn, osste kai xeroin aliseksethai. genvatai men ouv
10 ton zoun ev tois elesi tis Symiotidios, ischvan de mikron ekkipitei dia toun stoimatos agelidon kai fereita para tih 'Asiathin hulna mechi Trapexoutos kai Fanakkeias' entaida de proton synistasthai sumbainei tih thiran, ou pollyi de esti
15 migration of tunnies.

1. tou ierou tou Vuzaantion: the two hiera were called the Serapeum and the temple of Zeus Urians; their position is marked at the present day by the two powerful Turkish forts, which command the entrance of the Bosporus.

2. ouper: this is Coray's emendation for ouper, which latter Meineke retains: ouper improves both the syntax and the sense; it must be taken in a general sense, 'in which neighbourhood,' because of gar 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 akra.

3. akra esti: according to the distance given this would be the promontory at the foot of the Giant's Mountain on the Asiatic side.

4. kai pouein arxetai tih Proponentida: this is certainly erroneous; the Bosporus throughout 6 miles of its lower course is narrow—narrower in parts than it is above.

7. ton upo tis Symi: the modern Galata.

10. elafou keraisti: Strabo uses this similitude also of the harbour of Brundisium, 6. 3. 6, No. 32.

12. pimalous: a kind of tunny.

17. Fanakkeias: the tunny-fisheries at this place are mentioned also in 12. 3. 19 evousa evwvan tin ek tis pimaloudeias (prwtista gar alia-keita en taitha to ouou tousto): those of Sinope in 12. 3. 11, No. 50.
où γὰρ πώ τὸ προστήκον ἔχει μέγεθος: εἰς δὲ Σινώπην προϊόντα ὑφασκόν πρὸς τε τὴν θήραν καὶ τὴν ταρχείαν ἐστὶν ἐπειδὴ δὲ ἤδη συναψά ἴτας Κυνάεις καὶ παραλαβῆς ταύτας, ἐκ τῆς Χαλκηδονιακῆς ἀκτῆς λευκῆ τις πέτρα προπετοῦσα βοζεῖ τὸ ξύον ὅστε εὕθως εἰς τὴν περαιάν τρέπεσθαι: 5
παραλαβῶν δ’ ὁ ἐνταῦθα Ῥώσις, ἀμα καὶ τῶν τῶν εὐφυῶν ὅντων πρὸς τὸ τὸν ἔκει Ῥώσις τῆς θαλάσσης ἐπὶ τὸ Βυζάντιον καὶ τὸ πρὸς αὐτῷ Κέρας τετράφθαι, φυσικῶς συνελαύνει δένυ καὶ παρέχει τοῖς Βυζαντίοις καὶ τῷ ὅμοιῳ τῶν Ῥωμαίων πρόσοδον ἀξίολογον. Χαλκηδόνιοι δ’ ἐπὶ τής περαιάς ἱδρυ- 10 μένοι πλησιόν οὐ μετέχουσι τῆς ἐυφυρίας ταύτης διὰ τὸ μὴ προσπελάξειν τοὺς λιμέσιν αὐτῶν τὴν πηλαμάδα’ ἡ δὴ τὰ καὶ τῶν Ἀπόλλων φασὶ τοὺς κτύσας τὸ Βυζάντιον ὕστερον μετὰ τὴν ὑπὸ Μεγαρέων Χαλκηδόνιον κτίσει χρησιμοποιοῦσι προστάξειν ποιήσασθαι τὴν ἱδρυσιν ἀπεικονίζων τῶν τυφλῶν, τυφλῶν 15 καλέσαντα τοὺς Χαλκηδόνιους, ὅτι πρὸτεροί πλεύσαντες τοὺς τόπους, ἀφέντες τὴν πέραν κατασχεῖν τοσοῦτον πλοῦτον ἐξούσαν, ἐλευθεῖ τὴν λυπροτέραν.

4. λευκὴ τις πέτρα: this rock is also mentioned by Pliny, N. H. 9, 50 'saxum miri candoris a vado ad summa pericenas.' Nothing cor-
responding to it is found at the present day, and the force of the current must under any circum-
stances 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 author-
ties, of the θυμοσκοπεία—called by the Turks 'dalian'—which are erected on the shores of the Bosporus at the present day.

6. παραλαβῶν: there is an ana-
coluthon here.

10. πρόσοδον: 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. χρησιμοποιοῦσι: the story is repeated in this form by Tacitus, Ann. 12. 63, but Herodotus attributes the saying about the blindness of the Chaledonians, not to the Delphic oracle, but to Megabazus;

4. 144.

16. πλεύσαντες τοὺς τόπους: Kramer, following some MSS., in-
serts 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 ἄλασσαν, this does not seem to be the case when the place to which the voyage is made is referred to. Εἰς or ἔς 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 ὧ ἐσκήρησε: 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 Ἀμβρακικὸν τοῦ κόλπου τὸ μὲν στόμα μικρὸ τοῦ τετραστάδιον μεῖζον, ὁ δὲ ἀμφίβλητος ὥδε γέρνων.
kύκλος καὶ τριακοσίων σταδίων, ἐνέλιμενος δὲ τὰς. οἶκοισι δὲ τὰ μὲν ἐν δεξίᾳ εἰσπλέοντι τῶν Ἐλλήνων Ἀκαρμάνες καὶ ἱερόν τοῦ Ἀκτίου Ἀπόλλωνος ἐνταῦθα ἐστὶ πλησίον τοῦ στόματος, λόφος τις ἐφ’ ὄ νεώς, καὶ ὑπ’ ἀυτῷ πεδίῳ ἄλοσον ἔχον καὶ νεάρια, ἐν οἷς ἀνέθηκε Καῦσαρ τῇ τεκαναίᾳ ἄκρᾳ· ὁμοίων, ἀπὸ μονοκρότου μέχρι δεκάρους· ὕπο πυρὸς δ’ ἠφαισθαί καὶ οἱ νεώσιοι κέρδουν καὶ τὰ πλοία· ἐν ἀριστερᾷ δὲ ἡ Νικόπολις καὶ τῶν Ἡπειρωτῶν οἱ Καστορίαι μέχρι τοῦ μυχοῦ τοῦ κατὰ Ἀμβρακίαν ὑπέρκειται δὲ αὐτῇ τοῦ μυχοῦ μικρῶν, Γάργου τοῦ Κυψέλου κτίσμα παραρρεῖ δ’ αὐτὴν ὁ Ἀρατός ποταμὸς ἀνάπλου ἔχων ἐκ θαλάττης εἰς αὐτὴν ὁλίγων σταδίων ἁρχόμενος ἐκ Τύμφης ὄρους καὶ τῆς Παρωραίας. ἡνύχει μὲν οὖν καὶ πρότερον ἡ πόλις αὐτῇ διαφαράτω (τὴν γοῦν ἐπωνυμίαν ἐπεθέθη ἐνσχικεν ὁ κόλπος), μᾶλιστα δ’ ἐκόψμησεν αὐτὴν Πύρρος βασιλεὺς ἱρησάμενος τῷ τόπῳ Μακεδόνες δ’ ὠστερον καὶ Ἡρωμαῖοι καὶ ταύτῃ καὶ τὰς ἄλλας κατεπώνυσαν τοῖς συνεχέσι πολέμοις διὰ τὴν ἀπεθέειαν, ὡστε τὸ τελευταῖον ὁ Σεβαστὸς ὄρον ἐκλελειμμένας τελέως τὰς

1. τριακοσίων σταδίων: this is considerably less than its real extent.
3. ἵερον τοῦ Ἀκτίου Ἀπόλλωνος: this is mentioned by Thucydides, 1. 29 ἐν Ἀκτίῳ τῆς Ἀκαρμάνες γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνος ἔστιν, ἐπὶ τῷ στόματι τοῦ Ἀμφρακτοῦ 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 ἡ ἄκρα ἡ ποιῶσα τὸ στόμα τοῦ κόλπου, ἐχοῦσα καὶ λιμήν ἐκτός.
5. τὴν δεκανάιαν: 'his offering of ten ships'· cp. Polyb. 23. 7. 4 δεκαναίαν μακρῶν πλοίων ἐπαγγελλόμενοι δόσειν.
6. ἀπὸ μονοκρότου: Dio Cassius mentions the offering, though with a slight difference of detail: 51. 1. 2 τρήρη τε καὶ τετρήρη, τὰ τα ἄλλα τὰ ἔχει μέχρι δεκάρους.
10. ὁ Ἀρατός: 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 Paroraeia, 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 Haliaeon, and the Peneius—take their origin.
17. κατεπώνυσαν: Ambracia suffered especially in the war between the Romans and Aetolians, when it was besieged by M. Fulvius Nobilior in 189 B.C.
Nicopolis founded by Augustus.

The games have been made to rank as one of the Olympic festivals. 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 Dic. 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.

7. τῶν τῆς Νικοπόλεως: 'dependent on Nicopolis'; cp. 14. 2. 23 αἰῶνα μήπωρ Νικόπολος τῶν τῶν περιτόλιων τούτων: also 17. 3. 21, where the substantive περιτόλιον is used for 'a dependent city'; τῆς δὲ Κυρήνης ἐστὶ περιτόλιον ἡ τῆς Ἀπολλωνία καὶ ἡ Βάρρης κ.τ.λ.
BOOK VIII.

THE PELOPONNESE.

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 Triphyllia; 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 ΑΛΑΕΙΩΝ, 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, Triphyllia, 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 subterraneus 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. "Εστι δὲ τις ἄκρα τῆς Ἡλείας πρόσβορος ἀπὸ ἑξῆκοντα Δύμης Ἀχαϊκῆς πόλεως 'Αραξος. ταύτην μὲν οὖν ἄρχην τίθεμεν τῆς τῶν Ἡλείων παραλαί: μετὰ δὲ ταύτην ἐστὶν ἐπὶ τὴν ἐσπέραν προϊόντος τὸ τῶν Ἡλείων ἐπίνειον ἡ Κυλλήνη, 5 ἀνάβασιν ἔχουσα ἐπὶ τὴν νῦν πόλιν ἐκατον καὶ ἐκκοσία σταδίων, μέμνηται δὲ τῆς Κυλλήνης ταύτης καὶ "Ομηρος λέγων Ὠμων Κυλλήνιον ἀρχῶν Ἐπειών. οὐ γὰρ ἀπὸ τοῦ 'Ἀρκαδικοῦ ὄρους ὑπάρχει ηγεμόνα τῶν Ἐπειῶν ἀποφημάτιστος ἐστὶν δὲ κάμη μετείρα, τὸν 'Ασκληπίδων ἔχουσα τῶν Κολώτων, θαυμαστὸν ἰδέων ἐξάνων ἐλεφάντων. μετὰ δὲ Κυλλήνην ἄκρωτηριον ἐστὶν ὁ Χελωνάτας, δυσμικώτατον τῆς Πελοποννήσου σημείου.

12. Εἰδ' ὁ 'Ἀλφεύς ἐκδίδοσι, διέχων τοῦ Χελωνάτα σταδίους διακοσίους ὄγδοκοντα, 'Αραξοῦ δὲ πεντακοσίων τετταράκοντα πέντε. μετ' ὧν ἐκ τῶν αὐτῶν τόπων 'ενώ οὐ καὶ ὁ Εὐρώτας 15 καλεῖται δὲ Ἀσέα, κόμη τῆς Μεγαλοπολίτιδος, πλησίων ἀλλήλων ἔχουσα δύο πηγάδες, 'ενώ 'μεν 'μεν οἵ λατρεύσαντες τομαίοι δύναται δ' ὑπὸ γῆς ἐπὶ συνορίοι σταδίους ἀνατέλλουσι πάλιν, εἰδ' ὁ μὲν εἰς τὴν Ῥακωνικὴν ὁ δ' εἰς τὴν Πισάτιν κατάγεται. ὁ μὲν οὖν Εὐρώτας κατὰ τὴν ἄρχην τῆς Βλεμνανίδος ἀναδείξας.

2. "Ἀραξος: the 'Wave-breaker'; this promontory formed the limit between the coast-line of Achata 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 Clarensa, at the northern extremity of Chelonatas, is now believed to have been situated on the shore about half-way between that promontory and Araxus: Curtius, Peloponnesos, 2, p. 53.

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. σημείων: 'boundary', 'limit.'

17. ἐπὶ συνορίοι σταδίους: 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. Βλεμνανίδος: the city of Blemena or Belbina was situated in the extreme north-west of Laconia, near the northern extremity of Taygetus.
to the beach, par' aut'hen t'hen Σπάρτην ῥυεϊς και διεξίων αὐλώνα
tina makrón kata to "Ελος, οὗ μέμνηται καὶ ὁ ποιητής, ἐκδι-
δοσι μεταξὺ Γυθείου τοῦ τῆς Σπάρτης ἐπινείον καὶ 'Ακραίων.
ὁ ὁ 'Αλφείδος παραλαβὼν τὸν τε Λάδωνα καὶ τὸν 'Ερώ-
τανον καὶ ἄλλους ἀσηματέρους διὰ τῆς Φρίξης καὶ τῆς Ἑ
Πισάτιδος καὶ Τριφυλίας ἐνεχθεὶς παρ' αὐτὴν τὴν 'Ολυμ-
πίαν ἐπὶ θάλασσαν τῆς Σικελίκην ἐκπέπτει μεταξὺ Φεῖάς τε καὶ
'Επιστολίου.

30. Εστι δ' ἐν τῇ Πισάτιδι τὸ ἱερὸν σταδίους τῆς Ἡλίδος
ελάττους ἢ τριακοσίων διέχουν πρόκειται δ' ἀλλος ἀγριελαίων ἀ
ἐν ὁ τὸ στάδιον' παραρρεῖ δ' ὁ 'Αλφείδος ἐκ τῆς 'Αρκαδίας ρέων
eis tinh Tou Tríphylía kurthean metaxu dúseos kai metesombrías.
tính o' epifaníasan eschienv eix òrhjís mév dia to mounteto tou'
'Olymptiou Diow' ekêion o' ekleísfeintos oudein Þtoun svnèmei-
nev ò doxe ð το ἱεροῦ, kai tihn aut'xsin outh Ðsouen elabhe dia te 15
tihn paviγýroup kai tovn oγwou tovn 'Olymptiakówn, steфанitén te
kai ierou vomišentha, megístoun tovν pántōv. ekosmíhí o' ek
tauν plýðous tovν ánatha mátωv, áper o' kai pásis ánetísteto tihn'
'Elládos' Ðn ßv kai o' chrusóus svfírhlatos Zeús, áneta
Κυψέλου του Κορυθίων τυράννου. mégioton de touvou úpírže 20
τo τoν Δiow Ëswon, o' epoiëi Φείδιας Χαρρίδου 'Athanádos elae-
φántwv, τηλικούτων τo μέγεθoù ois kaiper megístou ouvou tou
nev dökewi autokhíasi tihn svmmetriá tòvν tychvn, kaihmènou
poujìstanta, ápòmèign de scheidou ti tò kuryphí tis Órhojís Ëwst'

1. αὐλώνα: this is where the mountain spurs close in to the south-
ward of the valley-plain of Sparta.
2. ὁ ποιητής: Hom. II. 2. 584, ois τ' ἀρ' 'Αμφίλας εἶχον Ἐλος τ',
értwv πτολεόρων.
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. μεταξὺ dúseos kai metesom-
brías: 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 χρυσούς σφυρήλατος Zeús:
this statue is mentioned again by
Strabo in 8. 6. 20, No. 42.
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 Peloponnesse, 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 Λακεδαιμόν) of Homer, which was 18 miles in length by 4 or 5 in breadth,
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.

8. 'Π θε Μεσσηνίων πόλις έοικε Κορίνθου. ύπέρκειται γάρ τῆς πόλεως έκατέρας ὄρους έψηλων καὶ ἀπότομων τείχει κοινῷ περιελημένων ὁστ' άκροπόλει χρήσθαι, τῷ μὲν καλούμενον Ἰθώμη τῷ δὲ Ἀκροκόρίνθος. ὡστ' οἰκείως οὐκεὶ Δημήτριος ο Φάριος πρὸς Φίλιππον εἶπείν τῶν Δημιτρίων, παρακελεύομεν ἃ τούτων ἔχεσθαι τῶν πόλεων ἀμφότερων ἐπιδυμόμενα τῆς Πελοποννήσου τῶν κεράτων γάρ κρατῶν, ἐφη, καθὲξεις τῆν βοῶν κέρατα μὲν λέγων τὴν Ίθώμη καὶ τῶν Ἀκροκόρινθου, βοῶν δὲ τὴν Πελοπόννησον. καὶ δὴ διὰ τὴν εὐκαιρίαν ταύτην ἀμφήμιστοι γεγόνασιν αἱ πόλεις αὕται. Κόρινθον μὲν οὖν κατέ 10 σκαψαν 'Ρομαίοι καὶ ἀνέστησαν πόλιν Μεσσήνην δὲ ἀνείλων
Messenia and Lacedaemonian 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. Philip of Macedon forced the Spartans to cede certain territories to the Messenians as a reward for their taking no part against him at Chaeronea.

5. 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, Peloponnesius, 2. p. 281.

6. "exposed to the currents."

7. "rising at no great distance from."

10. Ailaia: 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. 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 "Apollo in Arcadia" (cp. Thuc. 5. 23 par. Κατάλλαν Αρχαιολογίαν. M. Tsountas also discovered what he thinks probably to be the foundations of the throne. Εφημερίς 'Αρχαιολογίας for 1892, pp. 3, 15.

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.
THE PELOPONNESE.

...standing; and the 6. of the Leake festival by M€o-arpi,aKU)V Kai-irep Leake this Taenariae which bend of Taenarum. Contrast of Laconia and Messenia.

1. kaîper ἀπολαμβάνων: 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 Δίονυσοῦ ἱερὸν: the Leneanum at Athens. Hence the Lenean 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. βεβηκός: 'standing'; the word is used in this sense elsewhere of persons, but rarely of a material object, as here.

6. ἀκτῇ ἰστιν 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 παραλαίας) 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 ἀκρῇ ναὸς εἰκασμένος στηλαίφ, καὶ πρὸ αὐτοῦ Ποσειδῶν ἁγαλμα). 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 fanes' of Virg. Georg. 4. 467, and of other writers.

12. πολὺν μὲν: this and the following quotations are from the Creophilotes, Fragm. 452 in Dindorf.
Messenia and Lacoonia.

κούλη γάρ, ὄρεσι περίδρομοι, τραχεῖα τε δυσείσβολος τε πολεμίως.

7. Μεσσηνιακήν καλλίκαρπον
κατάρρυτον τε μυρίουι νάμασι,
καὶ βουνὺ καὶ ποίμναις εὔβουτωτάτην,
οὐτ' ἐν πυναίτι χείματοι δυσχείμερον,
οὐτ' αὖ τεθρίπποις ἡλίον θερμὴν ἄγαν.
καὶ ὑποβᾶς τῶν πάλων φησὶν δὲν οἱ Ἡρακλείδαι περὶ τῆς
χώρας ἐπιοψαίτο τῶν μὲν πρῶτερον γενέσθαι
γαίας Λακαίνης κύριον, φαίλου χθονός,
τῶν δὲ δεύτερον τῆς Μεσσηνίας
ἀρετῆν ἐχούσης μείζον ἥ λόγῳ φράσαι.

7. Ιραφούντων δὲ τῶν μὲν Λακεδαίμων κητώσεσαν τῶν δὲ
καισάεσαι, ἔτονοι τῆν κητώσεσαν τίνα δέχεσθαι χρῆ, εἶτε ἀπὸ
τῶν κητῶν εἰτε μεγάλην, ὅπερ δοκεὶ πιθανότερον εἶναι τὴν δὲ
καισάεσαι οἱ μὲν καλαμινθόδη δέχονται, οἱ δὲ ὅτι οἱ ἀπὸ τῶν
σεισμῶν ἰχνομοὶ καιετοί λέγονται καὶ ὁ καιέτας τὸ δεσμωτήριον
ἐνευθεῖ τὸ παρὰ Λακεδαίμωνιοι, σπῆλαιοι τῷ ἐνοὶ δὲ κῶσοι
μᾶλλον τὰ τοιαῦτα κοιλώματα λέγεσθαι φασίν, ἀφ' οὗ καὶ τὸ
φηρὴν ὀρέσκφοισαν.

eὐσειτος δ' ἦ Λακωνική' καὶ ὅ τὸν Ταυγέτου κοροφᾶς τινας
Laconia exposed to earth-quakes.

8. ὑποβᾶς: 'a little below'; cp. 6. 2. 4, No. 31.
αἵ 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
Peloponnes.

10. φαίλου χθονός: φαίλος is
used of two terminations even in
prose; Thuc. 6. 21 φαίλου στρατιάς.
13. Ιραφούντων: this passage
affords a good instance of the way
in which a Homeric ἀλώσα was
treated by grammarians. Buttman
(Lexil. pp. 378-383) doubts whether
καιετάσσα was ever a real reading,
but attributes to κητώσα 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: καιεταὶ: cp. 5. 3. 6, No. 23
tὰ γὰρ κοῖλα πάντα καιέτας οἱ Λάκωνες
προσαγορεύουσιν. The Caeadas at
Sparta is mentioned by Thucydides,
1. 134.

21. eὐσειτοσ: on this, as a charac-
teristic of Greece generally, see Tozer,
Geography of Greece, pp. 130-134.
Ταυγέτου κοροφᾶς: this was in
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 Peloponnesso; and its massive acropolis, which reaches the height of 1,887 ft., is an almost impregnable stronghold. Its two ports of Lechaeum 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 cosmopolitan character.

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 Ταινάρῳ: the Taenarian black marble is mentioned by Pliny, 36. 135, 158.

3. ἐν τῷ Ταυγήτῳ: 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.
politician 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. Ὅ δὲ Κόρινθος ἄφενες μὲν λέγεται διὰ τὸ ἐμπόρον, ἐπὶ τῷ Ἰσθμῷ κείμενος καὶ διεῖν λιμένων ὄν κύριος, ὅν ὁ μὲν τῆς Ἀσίας ὁ δὲ τῆς Ἰταλίας ἐγγὺς ἐστὶ καὶ ῥαδίας ποιεῖ τὰς ἐκατέρωθεν ἀμοιβὰς τῶν φορτίων πρὸς ἀλλήλους τοῖς τοσσοῦν τοῖς ἀφεστῶσιν. ἦν δ᾽ ὁ ὅπερ ὁ πορθμὸς οὐκ εὐπλοῦν ὁ κατὰ τὴν Σικελίαν τὸ παλαιὸν, οὕτω καὶ τὰ πελάγη καὶ μάλιστα τὸ ὑπὲρ by sea Μαλεῶν διὰ τὰς ἀντιπυκνὰς· ἄφ᾽ οὗ καὶ παροιμιάζονται.

Μαλεάς δὲ κάρπωσις ἐπιλάθου τῶν οἰκιάδες. ἀραπητῶν οὖν ἐκατέρως ἦν τοῖς τε ἐκ τῆς Ἰταλίας καὶ ἐκ τῆς Ἀσίας ἐμπόροις, ἄφεσιν τῶν περὶ Μαλεάς πλούν, κατάγεσθαι τῶν φορτῶν αὐτοῖς καὶ πεζόν ὑπὸ τῶν ἐκκομιζομένων ἐκ τῆς Πελοποννήσου καὶ τῶν εἰσαγομένων ἐπιπτε τὰ τέλη τοῖς τὰ κλείδρα ἑξούσι. διέμεινε δὲ τούτῳ καὶ εἰς ύστερον μέχρι παυτῶς τοῖς δ᾽ ύστερον καὶ πλεῖον προσεγίνετο πλεονεκτήματα· καὶ γὰρ ὁ Ἰσθμικὸς ἄγων ἐκεῖ συντελούμενος ὄχλους ἐπῆγετο,

1. ἄφενες μὲν λέγεται: by Homer, II. 2. 570, which passage Strabo has just before been quoting.

2. ἐπὶ τῷ Ἰσθμῷ: 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 (Τ rốiια. 197) well describes Corinth as ὅπορον κερυν τῆς Ἰσθμιοῦ, ἐνθα πόλας Πέλαγος ἑξούσις ἐδρα.

δεύτεροι λιμένων: hence the ‘bimaris Corinthi’ of Horace, Od. 1. 7. 2.

5. ὁ πορθμὸς ὁ κατά τὴν Σικελίαν: the Fretum Siculum (Straits of Messina), which was the traditional abode of Scylla and Charybdis.

8. Μαλαῖς δὲ κάρπωσις: ‘Double Malea, and forget your home.’ It was at this point that the currents of the Sicilian and Aegaean 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.
THE PELOPONNÈSÈ.

Its powerful rulers.

Sanctuary of Aphrodite.

καὶ οἱ Βακχιάδαι τυραννήσαντες, πλοῦσιοι καὶ πολλοὶ καὶ γένος λαμπροὶ, διακόσια ἐτη σχεδόν τι κατέσχον τὴν ἀρχὴν καὶ τὸ ἐμπόριον ἀδεῖς ἐκαρπώσαντο τοῦτον δὲ Κόψελος καταλύσας αὐτὸς ἐτυράννησε, καὶ μέχρι τριγυνίας οἱ οἰκεὶ αὐτοῦ συνέμειν' τοῦ δὲ περὶ τοῦ οἰκου τοῦτον πλούσιον μαρτύριον τὸ Ὑλιμπίαιν τὴν ἀνάθημα Κυψέλου, σφυρήλατος χρυσὸς ἀνδριὰς εὐμεγέθης Δίως. Δημαράτος τε, εἰς τῶν ἐν Κόρυθῳ δυναστευσάντων, φεύγων τὰς ἐκεὶ στάσεις τοσοῦτον ἦνέγκατο πλοῦτον οἰκοθεν εἰς τὴν Τυρηνίαν ὥστε αὐτὸς μὲν ἱππεῖ τῆς ἰδεμένης αὐτοῦ πόλεως, ὁ δ' οἶος αὐτοῦ καὶ Ἑρωμάιοις κατέστη βασιλεὺς. τὸ τε τῆς 'Αφροδίτης ἱερὸν οὐτὶ πλοῦσιν ὑπηρίζεν ὥστε πλεοὺσι ἢ χιλιάς ἱεροδούλους ἐκέκτητο ἑταῖρας, ὡς ἀνετίθεσαν τῇ Θέῳ καὶ ἄνδρες καὶ γυναῖκες. καὶ διὰ ταῦτα οὐν πολυκλεῖστο ἢ πόλις καὶ ἐπλούσιτετο' οἱ γὰρ καύκληροι μῆδοις ἐξαινήσκουσον, καὶ διὰ τούτο ἡ παρομία φησιν:

οὐ παύτος ἄνδρος ἡς Κόρυθον ἐσθ' ὁ πλοῦς.

καὶ ἢ καὶ μημονευέται τις ἑταῖρα πρὸς τὴν ἀνειδίζουσαν, ὦτι οὐ φιλεργὸς εὖ' οὐθ ἔριων ἀπτοῖτο, ἐπεΐν' ἐγὼ μέντοι ἡ τοιαύτη τρεῖς ἑδύ καθεῖλω ἱστοῦς ἐν βραχεὶ χρόνῳ τούτῳ.

21. Τὴν δὲ τοποθεσίαν τῆς πόλεως, ἔξ ἃν 'Ιερώνυμος τε ἐξήκε καὶ Ἐνδοδός καὶ ἄλλοι καὶ αὐτοὶ δὲ εἴδομεν νεωτὶ ἀνα-

2. Διακόσια ἐτη: this probably includes part of the time during which the Bacchiadæ possessed the royal power, previous to the establishment of their oligarchy; see Dict. Geogr. 1. p. 676.

6. ἀνδρίας: this colossal statue of Zeus is mentioned in the account of Olympia, 8. 3. 30, No. 40.

9. τῆς δεξιμένης αὐτῶν πόλεως: 'Ταρκυνίου.'

10. ὁ δ' οἶος αὐτοῦ: Tarquinius Priscus; see 5. 2. 2, and Livy, i. 34, where the story is told somewhat differently.

19. τρεῖς καθεῖλον ἱστοὺς: 'I have finished three pieces of work'; aliter, 'I have lowered three masts,' i.e. 'I have ruined three shipmasters.' Καθαρεῖν ἵστων, 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': cf. Theocr. 15. 35 λέγε μοι, πᾶσας κατέβα τοι ἀπ' ἱστών;

20. Ἰερώνυμος: of Rhodes, a writer of about 300 B.C.

21. Ἐνδοδός: of Cnidos, the famous astronomer, about 366 B.C. νεωτὶ ἀναληφθεῖσαι: in 44
The city walls.

2. Theophylactus, ὑπὸ δὲ τῇ κορυφῇ τῆς Πειρήμης εἶναι συμβαίνει, ἐκρυσθῆκε μὲν οὐκ ἔχουσαν μεστὴν ὅτι ἀδιανύσθαι καὶ ποτίζουν ύδατος. φασὶ δὲ καὶ εὐθύνει καὶ ἐξ ἀλλων ύπο-

12. 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. Pansanias (2. 1. 2) speaks of the Corinthians of his time as being descendants of these colonists.

2. τήν κάθεν: (sub. γραμμή) 'perpendicular height.' The estimate of 3½ stades here given agrees very nearly with the real height.

5. ἐπιπέδου χώρου: 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 σχουνίας: 'of the enceinte of fortifications.'

13. τῶν ἄλλων μερῶν: this is opposed to τὸ πρὸς ὄρκον μέρος above: ἀνατίταται 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. ναϊδῶν: 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. Πειρήμη: a representation of this fountain in its marble cistern is given in Dict. Ant. 2. p. 870.
THE PELOPONNESE.

νόμων τινῶν φιλεβίων συνθλίβεσθαι τὴν πρὸς τῇ μίξῃ τοῦ ὄρους κρήνην ἔκρεοςαν εἰς τὴν πόλιν ὠσθ' ἵκαρος ἀπ' αὐτῆς ὑδρεύεσθαι. ἐστὶ δὲ καὶ φρεάτων εὔτορία κατὰ τὴν πόλιν, λέγουσι δὲ καὶ κατὰ τὸν 'Ακροκόρινθον' οὐ μὴν ἥμεις γε εἴδομεν. τοῦ δ' οὖν Ἐδριπίδου φῆσαντος οὕτως,

ηκὼ περίκλυστον προλίπτοις 'Ακροκόρινθον, Ἰερὸν ὄχθου, πόλιν 'Αφροδίτας,

τὸ περίκλυστον ἦτοι κατὰ βάθους δεκτέον, ἐπεὶ καὶ φρεάτα καὶ ὑπόνομοι λυβάδες διήκουσι δ' αὐτοῦ, ἢ τὸ παλαιὸν ὑπολήπτεόν τὴν Πειρήμην ἐπιτολάζεων καὶ κατάρρυτον ποτεῖν τὸ ὀρὸς. 10 ἐνταῦθα δὲ φασὶ πίνοντα τὸν Πήγασον ἀλώναι ὑπὸ Βελλεροφόντος, πτηνὸν ἵππον ἐκ τοῦ τραχύλου τοῦ Μεδούσης ἀναπαλέντα κατὰ τὴν γοργοσκόμαν· τὸν δ' αὐτόν φασι καὶ τὴν 'Ἰππον κρήνην ἀναβαλείς ἐν τῷ 'Ελἰκώνι πλῆξαντα τῷ ὀξὺν τὴν ὑπόθυσι πέτραν. ὑπὸ δὲ τῇ Πειρήμῃ τὸ Σινώφειον ἐστιν, 15

1. συνθλίβεσθαι: 'is formed'; cp. 5. 3. 13, No. 26, where also this word is used of a stream formed by the combination of many sources: ἐκλείπουσιν αὐτῷ καὶ τάλιν συνθλίβοντας.

tὴν πρὸς τῇ μίξῃ τοῦ ὄρους κρήνην: this is more exactly described by Pausanias 2. 3. 1-3), as being beyond the Agora on the way to Lechaem, 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) ἑρμον ἧμων Πειρήμην ὑδρ. There is no need to suppose with Lenke (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 cisterns (φρεάτα) 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 εἴδομεν as an interpolation; Peloponnesos, 2. p. 593.

6. ηκὼ περίκλυστον: from an uncertain play of Euripides; Dindorf, Fragn., 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 περίκλυστος, which is the same as the 'bimaris' of Horace, as Meineke remarks.


15. ὑπὸ δὲ τῇ Πειρήμῃ: the upper fountain is meant.
CORINTH.

19. The two harbours.

22. 'Arxy de tis parallias ekateros tis mev to Léxaisov tis de Kexhreai koum kai limum apteixon tis puleos osou ejbodimos kotata stadiaiis' toutw mev oin xoraintai pros tous ek tis 'Asios pros de tous ek tis 'Italias to Lexaid. to de Léxaiw 1; upopetpoxe tis puleis katonikian exoun ou pollhyn skelh de kathelkantai stadiai peri dodeka ekaterwthen tis odou tis epit to Léxaiw. enteithen de paraktenouna h ioi mekri Pagwov tis Megaridov ukezetai mev upo tov Korvthiako kolpou, koilh h esti kai poiei tov diolkon pros twn eteian The 20. hoi na twn kata Xkouwnta plhsoion oua twn Kexhreain. ev de to metaxov tov Léxaiw kai Pagwov to tis 'Akraiais manteinov 'Hras uphuxhe to palaiw, kai ai 'Olmiai to poioi akrotitiou tov kolpon ev h te Oinov kai Pagal, to mev tov Megareon 1.

2. apo de tis koruyphi: 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. 'Oneya orh: Strabo has here confused the Oenian mountains, which barred the entrance to the Peloponnesian to the south-eastward of Corinth, with Geraneia, which lay on the northern side of the Isthmus.

9. apo tis: probably kai apo tis should be read; 'and from the road which passes along them in the direction of Attica.'
THE PELOPONNESIAN.

Sanctuary of Poseidon.

Capture of Corinth by Mummius, B.C. 146.

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 λεόν: 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. Πολυβίδος δὲ: 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. οὔδὲν πρὸς τὸν Διονυσον: this saying meant 'That has nothing to do with Dionysus,' and was originally a protest on the part of the spectators of Greek dramas,
ποινούμενον τῷ τῆς Δημανίρας χωτίων. τούτων μὲν ὅπως ὦν ἑωράκαμεν χρήσις, τῶν δὲ Διόνυσοι ἀνακαίνοντον ἐν τῷ Δημητρεῖῳ τῷ ἐν Ἱώμη κάλλιστον ἐρέμων ἑωράμενον ἐμπροσθέντας δὲ τοῦ νεῶ συνηφαίρθη καὶ ἡ γραφὴ νεοστί. σχεδὸν δὲ τι καὶ τῶν 5 ἀλλων ἀναθημάτων τῶν ἐν Ἱώμη τὰ πλεύστα καὶ ἁρίστα ἐν-
tέθεν ἀφικότας τινὰ δὲ καὶ αἱ κύκλῳ τῆς Ἱώμης πόλεσ ἐσχόν.

megaliφρων γὰρ ὄν μᾶλλον ἡ φιλοτεχνος ὁ Μάμμιος, ὁς φασι, μετεδόν ῥαδίως τοῖς δει φει. Δεύκολος δὲ κατασκεύασας τὸ τῆς Ἑντυχίας ἑρων καὶ στοῖν των χρήσι τῆς ἡτῆσατο ὃν εἰχεν ἀνδριάντων ὁ Μάμμιος, ὁς κοσμίον τὸ ἑρων μέχρι ἀναδείξεως, εἰτ' ἀποδόσων ὅν εἰδενεκε καὶ ἀνέθηκε κελεύσας αἱρεῖν εἰ βούλεται, πράσος δὲ ἤμεγεν ἐκεῖνοι οὗ φροντίσεις οὐδέν, ὡς' νηδοκίμη τοῦ ἀναθέτους μᾶλλον. πολὺν δὲ χρόνον ἐρήμη μείνασα ἡ Κυρίνθος ἀνελήφθη τάλων ὑπὸ Καίσαρος τοῦ θεοῦ 10 διὰ τὴν εὐφυίαν, ἑποίκους πέμψαντο τοὺς ἀπελεύθερον τέκνον ἑωράμενον τοῖς πλεύστους: ὡ τὰ ἔρετρα κινοῦτε καὶ τοὺς τάφους συνανασκά-
πτοτες εὑρίσκον ὦστρακίνων τορεμάτων πλήθη, πολλὰ δὲ καὶ σαλκώματα θαυμάζοιτε δὲ τὴν κατασκευὴν οὖδένα τάφου ἀσκενώρητον εἰώσατε, ὡπτε εὐπορώσαντες τῶν τοιούτων καὶ 15 διαιτηθέμενοι πολλὸν νεκροκορμίθην ἐπλήρωσαν τὴν Ἱώμην ήντω γὰρ ἐκάλουν τὰ ἐκ τῶν τάφων ληφθέντα, καὶ μάλιστα
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. Δημητρεῖω: 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. ἀφίκαι: Coray's emendation of the MSS., which Meineke retains.

13. πολὺν δὲ χρόνον: about a century, from 146 to 44 B.C.

15. εὐφυίαν: 'favourable situa-
tion.'

17. ὀστρακίνων τορεμάτων: 'terra-cotta reliefs.'

19. ὀσκεκυρίττων: 'not ran-
sacked'; cp. 16. 1. 11 τοῖς τάφοις σκευαρισθέναι.

20. νεκροκορμίθην: 'Corinthian funeral urns.'
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 feet which is here attributed to the site of Corinth is characteristic of the mountains of Greece, which are everywhere ὅφρυνεστες and πολιτιστικά.  

3. καταφθαρμένων: 'well executed.'  
11. Κόρυνθος ὅφρυνα τε; 'Corinth is beetle-browed and full of hollows'; the precipitous and rifted appearance.
Lakes of Pheneus and Styphalus. 223

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 βερέθρων 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
Acestus in abruptum detulerat barathrum
Quale ferunt Graii Pheneum prope Cylleneum
Siccare emulsa pingue palude solum.'

During the present century this lake has passed through more than one phase of change. In 1866, 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, *Peloponnecos*, 1. p. 189.

4. Περὶ δὲ τοῦ Ἀλφειοῦ καὶ τοῦ Εὔρωτα τὸ συμβεβηκὸς Catavothrae of the Arcadian lakes.

1. τοῦ Ἀλφειοῦ: cp. 8. 3. 12, No. 40.
2. Ἑρασίνων: 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 βαράθρων: the modern Greek name is catavothra.
THE PELOPONNESE.

1. μὴ δεχομένων ἀπέρασιν: 'not admitting of the waters being carried off': in a similar sense the verb ἀπέραω is used of 'disgorging' a body of water in 1. 3. 6 ἀπέρασαι το πλεισάριον.

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': Morea, 3. p. 146.

3. 'Ἀνίαν: this is probably the same river which is mentioned by Pausanias (8. 14. 3) as flowing in this valley, and as being called both Olibas and Aroanius in Arcadia.

9. ἤδημος: 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 of that of water filtering through shingle.

13. τῆς Ὀλυμπίας: since the cata-

valva 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 Alpheus 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. 12. 5).

16. Ἑφυράτη: this was during the campaign of that general in the Peloponnesian in 393 B.C.
BOOK IX.

NORTHERN GREECE.

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. 'Ακτῆς δ' ἐστὶν [ἡ Ἀττικὴ] ἀμφιθάλασσος, στενῆς τὸ πρῶτον, εἰτ' εἰς τὴν μεσόγαιαν πλατύνεται, μηκοειδῆ δ' οὐδεὶν ἤπτον ἐπιστροφὴν λαμβάνει πρὸς Ὀρωπόν τῆς Βοιωτίας τὸ κυρτὸν ἐχουσαν πρὸς θαλάττης τούτο 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 πλευρόν ἐκθῶν: the second of the three sides of Attica,
NORTHERN GREECE.

πλευρῶν ἐφον τῆς 'Αττικῆς. τὸ δὲ λοιπὸν ἑδὲ τὸ προσάρκτιον ἐστὶ πλευρῶν ἀπὸ τῆς 'Ορωπίας ἐπὶ δύσιν παρατείνουν μέχρι τῆς Μεγαρίδος, ἡ 'Αττικὴ ὀρεινή, πολύωνυμώς τις, διειρύουσα τὴν Βοιωτίαν ἀπὸ τῆς 'Αττικῆς ὀσθ', ὡσπερ εἰσόν ἐν τοῖς πρόσθεν, ἵσθον γίνεσθαι τὴν Βοιωτίαν ἀμφιθάλαττον ὅπως τῆς τρίτης χερσονήσου τῆς λεχθείσης, ἀπολαμβάνοντα ἑντὸς τὰ πρὸς τὴν Πελοποννήσιον τῆς τε Μεγαρίδα καὶ τῆς 'Αττικῆς. διὰ δὲ τοῦτο καὶ 'Ακτήν φασι λεχθῆναι τὸ παλαιόν καὶ 'Ακτικὴν τῆς ἕνω 'Αττικῆς παροομοσθέντας, ὅτι τοῖς ὄρεσιν ὑποπέπτοικε τὸ πλεῖστον μέρος αὐτῆς ἄλτευες καὶ στενῶν, μῆκε τ' ἀξιο-τὸ λόγῳ κεχρημένου, προπεπτοκός μέχρι Σουνίου.

4. Μετὰ δὴ Κρομμυών πέρερκευται τῆς ἀκτῆς αἱ Σκερωνίδες πέτραι πάροδον οὐκ ἀπολεῖτοι πρὸς θαλάττην ὑπὲρ αὐτῶν ὃς ἐστὶν ἥ ὀδὸς ἥ ἐπὶ Μεγάλων καὶ τῆς 'Αττικῆς ἀπὸ τοῦ 'Ισθμοῦ ὅπως δὲ σφόδρα πλησιάζει τοῖς πέτραις ἥ ὀδὸς 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. πολύωνυμώς τις: the only names of this mountain region that are known to us are Parnes and Cithaeron.

4. ἐν τοῖς πρόσθεν: in 8.1.3 Strabo divides Greece (somewhat arbitrarily) into four peninsulas: these, commencing from the S., are (1) the Peloponnesse, 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 Crisanian gulf to Thermopylae; (4) the country between this limit and the parallel of the Ambracian and Malian 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. ἄλτευες: '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 'Αττικῆς of the MSS. was suggested by Meineke in Find. 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.
2. Πιτυοκάμπτον: the story suggested by the name of Pityocampites, 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. σκαίον: 'on the left hand,' from the point of view of one who is going ἐκ Μεγάρων καὶ τῆς Αττικῆς ἀπὸ τοῦ Ἰσθμοῦ.

'Αργόστην: 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. Μινωία: 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 Minos could rightly be spoken of as ποσόσια τὸν ἐν τῇ Νισαιᾷ 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.
1. η Μούνυχια: originally the name Munychia was restricted to the hill which lies on the north-eastern side of the Piraeus peninsula, and forms its highest point; this was the acropolis of Piraeus, the Μούνυχιας ἔρμα 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 Piraeus; and in this passage we see that it is made to include the town of Piraeus also.

κούλος 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 πεῖρα τε καὶ ὄδατι.

4. Λιμένες τρεῖς: Piraeus, Zea and Munychia; these are the same which Thucydides (1. 93) describes as Λιμένες τρεῖς αὐτώνεις.

5. Ὄσπερ 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, Piraeus 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 (ιεώσωναι) which belonged to these dockyards are still visible under water both at Zea and Munychia.

ὅπλοθηκή: more properly called σκευοθηκή, 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 ναῦσταθμον. 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 θαυμαζόμενον 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 Ort. 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. τετρακοσίαι: this was the number of triremes with which Lycurgus provided the state; Boeckh, Econ. of Athens (2nd ed.) p. 270.
έστελλον Ἀθηναίων. τῷ δὲ τείχει τούτῳ συνήπτε τὰ καθελκυσμένα ἐκ τοῦ ἀστεοῦ σκέλη· ταῦτα δ᾽ ἦν μακρὰ τείχη τεπταράκοιτα σταδίων τὸ μήκος, συνάπτοντα τὸ ἁπτὸ τῷ Πειραιεί. οἱ δὲ πολλοὶ πόλεμοι τὸ τείχος κατήρειμαν καὶ τὸ 5 τῆς Μουσικίας ἐρυμα, τὸν τε Πειραιᾷς συνέστελλαν εἰς ὀλγήνω κατοικίαν τῷ περὶ τοὺς λιμένας καὶ τὸ ἱερὸν τοῦ Δίως τοῦ σωτῆρος· τοῦ δὲ ἱεροῦ τὰ μὲν στοιχία ἔχει πῦνακας θαυμαστοὺς, ἐργὰ τῶν ἐπιφανῶν τεχνῶν, τὸ δ᾽ ὑπαύρην ἀνεφάπτονται. κατέσπασται δὲ καὶ τὰ μακρὰ τείχια, Λακεδαιμονίων μὲν καθε- 10 λύτων πρότερον Ἐρμαῖον δ᾽ ἁπτερον, ἡρίκα Σύλλας ἐκ πολιορκίας ἔλε γα καὶ τῶν Πειραιᾶ καὶ τὸ ἁπτὸ.

16. Τὸ δ᾽ ἀστυ αὐτὸ πέτρα ἔστιν ἐν πεδίῳ περιουκουμενή Athens. κύκλῳ· ἐπὶ δὲ τῇ πέτρᾳ τῷ τῆς Ἀθηνᾶς ἱερῷ, ὁ τε ἄρχαιος νεώς ὁ τῆς Πολιάδος ἐν ἔφορος ὁ ἄσβεστος λύχνος, καὶ ό Παρθενών τέου ἐπὶ ἐποίησαν Ἰκτίνους, ἐν τί δὴ τοῦ Φειδίου ἔργον ἐλεφάντων ἡ Ἀθηνᾶ. ἀλλὰ γὰρ εἰς πλήθος ἐμπύπτων τῶν περὶ τῆς πόλεως ταύτης ὑπομουμένων τε καὶ διαβομμένων οὐκ ἰδοὺ πλεονάζειν, μὴ συμβῇ τῆς προβήσεως ἕκπεισεί τῆν γραφήν.

19. "Οσω δὲ πλέων ἐστὶ τὸ φιλότιμον περὶ τὰ ἐνδοξά καὶ Stream of Παλαιστίαν ἐστίν τοῦ ἵππου τῶν ταξιμένων ὁ ἐλεγχός, 
20 πλείους οὐ λαλήσαντες τι περὶ αὐτῶν, τοσοῦτοι μείζον ὁ ἐλεγχος, εἰ δὲ κρατή τις τῆς ἱστορίας' οὗν ἐν τῇ Συναγωγῇ τῶν

6. τοῦ Δίως τοῦ σωτῆρος: this temple is also mentioned by Pliny, 34. 74. It is probably the same which Pausanias (1. 1. 3) calls the temple of Athens and Zeus. That writer notices two bronze statues of those divinities, which are probably the ἀνδριάντας of Strabo; and a painting by Arcesilas, 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 Ἀθηνᾶς ἱερὸν: 'the sacred enclosure of Athena, comprising, &c.'

14. τὸ τῆς Πολιάδος: otherwise called the Erechtheion; 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. 20. 7 ἐμπλήκαντες δὲ ἵλα τούτων λύχνου τῆς αὐτῆς τοῦ μέλλοντος ἐτῶν ἀναλαμβάνουν ἡμέραν· ἢλαλον δὲ ἐκείνῳ τοῦ μεταξὺ ἑπάρκει χρόνον τῷ λύχνῳ, κατὰ τὰ αὐτά ἐν ἡμέρα καὶ νυκτὶ φαίνοντι.

21. εἰν μὴ κρατή τις τῆς ἱστορίας: 'if one does not make certain of the historic facts.'

Συναγωγῆ τῶν πολιτῶν: this
Northern Greece.

The treatise on the Rivers of the World is one of the lost prose works of Callimachus.

3. Ηριδανόιο: 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 Κυλλόν Πήρα, and flows into the Ilissus 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 Lyceabettus, and passed through the northern part of Athens from E. to W., emerging near the Dipylon Gate, after which it joined the Ilissus. The objects which Strabo notices as being near the source—the gate of Diochares and the Lyceum—were on the right bank of the Ilissus southward of Lyceabettus; 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. Βρυλησσός: 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. Τυμπτιάς: the 'trabes Hymettiae' of Hor. Od. 2. 18. 3 were
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 ἐκβολάδα 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 the ore of the σκωρία, utilising the ἐκβολάδα also; Bae-

deker's Greece, p. 127.
8. ἀκάπνιστον: taken without smoking the bees.
10. Τρυμενέων: the deme of Τρυμενεῖς lay in the depression between Pentelicus and Parnes, and it is there that the western arm of the Cephisus still has its principal sources.
11. ἡ γέφυρα: the bridge over the Cephisus, where it was crossed by the road from Athens to Eleusis, by which the sacred processions went; here the γέφυραμοί took place.
17. τῆς πηγῆς: the scene of the Phaedrus, however, was on the banks of the Ilisus, not at its source.
Boeotia commands three seas. Nearness of Euboea.

No. 45.—Boeotia; the Euripus; drainage of the Copaic Lake.

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.

1. καὶ ταύτη: sc. in the richness of the soil, of which Strabo has been speaking at the end of the preceding section.

5. ἐπὶ δὲ: there is an anacoluthon here, for while the preceding clause with ἐπὶ μὲν is followed by the participle δεχομένη, the present clause is infinitival with εἶναι συνεχὴ, as if φησὶ was understood.
BOEOTIA; THE EURIPUS; THE COPAIC LAKE. 233

some advantages neutralized by want of culture.

3. ἐπιμελεῖ: this is Madvig’s (Advers. Crit. p. 554) and Cobet’s (Miscell. Crit. p. 180) emendation of ἐπι μηδὲ of the MSS.

9. πρὸς Ἑλλήνας: ‘in dealing with Greeks.’

17. πετρώδες χαριόν: the Homeric epithet of Aulis (II. 2, 496) is likewise πετρήσα. 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 Βαθύ λιμήν of this passage.

18. τὸν ναῦσταθμὸν 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 διπλέθρος: 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
234 NORTHERN GREECE.

Its tides.

Drainage of the Boeotian plains.

Subterranean passages.

δ' ἐκατέρωθεν ἐφέστηκεν ὁ μὲν ἐκ τῆς Χαλκίδος ὁ δ' ἐκ τῆς Βουσίας διωκοδόμηται δ' εἰς αὐτοὺς σφυρίξες. περὶ δὲ τῆς παλιρροιας τοῦ Εὐρύπου τοσοῦτον μόνον εἰσεῖν ἱκανον, ὅτι ἐπτάκις μεταβάλλειν φασὶ καθ' ἠμέραν ἐκάστην καὶ νῦκτα τὴν δ' αἰτήαν ἐν ἄλλοις σκεπτέον.

16. Τῶν δὲ πεδίων τούτων τὰ μὲν λιμνάζει, ποταμῶν ἀναχεομένων εἰς αὐτά, τῶν δ' ἐμπιπτόντων εἶτα ἐκρύσεις λαμβανόντων' τὰ δ' ἀνέψυκτα καὶ γεωργεῖται παντοδαπῶς ὁμοίως τῷ εὐκαρπίᾳ. ὑπάντησον δὲ καὶ σημαγγώδους οὕσης κατὰ βάθους τῆς γῆς, σεισμοὶ γενόμενοι πολλάκις ἐξαισίου τοῦν οὖν μὲν ἐφφασαν τῶν πόρων τοὺς δὲ ἀνέφεσαν, τοὺς μὲν μέχρι τῆς ἐπιφανείας τοὺς δὲ δὲ ὑπονόμων· συμβαίνει δὴ καὶ τοῖς υδάσι τοῖς μὲν δὲ ὑπονόμων φέρεσθαι τῶν ρεῖραν τοὺς δ' ἐποιλός, τοῖς τε λιμιναῖοι καὶ τοῖς ποταμίοις. ἐγχωθέντων δὲ κατὰ βάθους τῶν πόρων αὔξεσθαι τὰς λίμνας συμβαίνει μέχρι τῶν 15

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 σφυρίξες: 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 σφυρίξες. It is better, with De Brevigny (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 παλιρροιας: the extraordinary changes of the current in this channel attracted much notice in antiquity: they are referred to in the παλιρροχθα Αλιθος τῶν of Aeschylus (Ag. 191), the στοναὶς πορθμοὶ of Sophocles (Ant. 1145), and the θυαὶ of ἐλκούν ἑφατος 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' ἐμπιπτόντων: 'though the rivers that enter them afterwards find means of escape.' The awkwardness of the passage seems hardly lessened by reading with Madvig τῶν διεμπιπτόντων.

9. ὑπάντησον: on the subterranean passages see 8. 8. 4, No. 43.
5. καὶ γὰρ: Lat. sic etiam: ‘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. Πλαταιαὶ γὰρ: Strabo is unfortunate here in his etymology. In the case of Limnae at Sparta and Athens (8. 5. 1), and of Helos and Hелеon 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. Ἀλεξὶν καὶ Εἰλέσιον: villages in the district of Tanagra.

22. δὲ τῃ ποιητῇ: II. 2. 502; the Copaic lake is also mentioned in Homer under the name Cephisis: II. 5. 709 λίμνη κεκλιμένη κυθησίδ.
NORTHERN GREECE.

Subterranean channel.

Partially cleared by Crates.

2. υπὸ γῆς ἰείθρον: the chief emissaries which carry the waters of the Copais into the Énboic 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 Hylicé. 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 Larymná, 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 Hylicé (L. of Likert). 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 drain-age 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 Correspond. hellénique for 1892, pp. 121 toll., Le Déssèchement du Lac Copais par les Anciens. It appears 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 catavoleírae at the chief 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 catavoleírae 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. ἔξερρησεν: 'the river bursts forth.'

5. ἡς ἐμνήσθημεν : in 9. 2, 13 Λαρυμνα τε, παρ ἦν ὁ Κηφισός ἐκδόσις. The lower Larymná retains the ancient name in the form Larmaes.

7. Ἀγχόη: i.e. Ἀναχόη, 'outflow.'

11. μεταλλευτὴς: 'mining engineer'; cp. 15. 1. 30 Γυργος ὁ μεταλλευτὴς. Bursian (Geogr. von
Griechenland, 1. 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 ἄφες ἐπαύσατο, which anyhow gives the required meaning, whether ἄφες is introduced into the text or not.

3. πολλῶν, ἐν οἷς: 'many localities, in which.'

5. τοῦ Τρίτωνα ποταμοῦ: Pausanias (9. 33. 8) says that this stream flowed by Alalcomenae, on the southern side of Lake Copais.

8. τοῦ Μίλανα ποταμοῦ: 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 Cephisus, disappears into a catavota.

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 Cephisus intervened between them.

10. τοῦ ἀυλητικοῦ 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, 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. Εἰρηταὶ δ' ότι καὶ ὁ Παρνασσὸς ἐπὶ τῶν ἐσπερίων ὅρων ἔρηται τῆς Φωκίδος. τούτου δὴ τὸ μὲν πρὸς δύσων πλευρῶν οἱ Λοκροὶ κατέχουσιν οἱ Ὁσῆλαι, τὸ δὲ νότιον οἱ Δελφοὶ, πετρώδες χωρίον θεατροειδές, κατὰ κορυφὴν ἔχουν τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἐκκαΐδεκα κύκλων πληροῦσαν. ὑπέρ-κεῖται δ' αὐτῆς ἡ Λυκόρεια, ἐφ' οὐ τόπου πρῶτον ἐδρυντο οἱ

4. θεατροειδές: cp. Justin 24. 6, 8 'media saxi ruptes in formam theatris recessit.'

κατὰ κορυφήν: 'in its highest part'; this must be the sense here, for the proper meaning of κατὰ κορυφήν, 'in a precipitous or overhanging position,' is inapplicable to the temple and city, though it would excellently suit the rocks above.

6. Λυκόρεια: 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. 1. 157, 180. The latter of the two is referred to here.
Delfoi ὑπὲρ τοῦ ἱερὸν, νῦν ὃ ἔποιεσε, οἰκοῦσα περὶ τὴν κρήνην τὴν Κασταλίαν. πρὸκειται ὅτι τῆς πόλεως ἡ Κύρφις ἐκ τοῦ νοτίου μέρους, ὄρος ἀπότομον, νάπην ἀπολιπτὼν μεταξὺ. ὄψις οἳ Πλεῖστος διαρρέει ποταμός. ὑποτέπτωκε δὲ τῇ Κύρφις πόλις Ἀρχαία Κύρρα, ἐπὶ τῇ θαλάσσῃ ἴδρυμένη, ὃς ἂν ἀνάβασις είς Δελφοὺς ὑγδοήκοντα που σταδίων ἴδρυται ό ἀπαντικρυ Σικυώνος. πρὸκειται δὲ τῆς Κύρρας τῷ Κυσαίῳ πεδίον εὐδαίμον.

5. Φασὶ δὲ εἰσί βαθὺς καὶ πολὺς καὶ θάλασσης παιωνικὸν, ἀναφέρεσθαι δὲ εἰς αὐτὸν πνεῦμα ἐνθοσιαστικοῦ, ὑπερεκτυπῆς οὔτε τοῦ στοιχίου τριπόδα ψῆφηλον, ὁν τὴν Πυθίαν ἀναβαίνουσαν δεχομένη πνεῦμα ἀποθεοπὶζει ἐμμετρὸ παρ' καὶ ἀμετρὰ ἀπειευμένη ὧν καὶ τῶν ἀμετρῶν πολύτας τὼν ὑπογρόντας τῷ ἱερῷ. πρώτην δὲ Φησίν οὐκ ἔγενον διὰ τοῦ Πυθίαν, κεκληθεσθαί δὲ καὶ τὴν προφῆταν οὔτω καὶ τὴν πόλιν ἀπὸ τοῦ πυθέσθαι, ἐκτετάθαι δὲ τὴν πρώτην συλλαβήν, ὡς ἐπὶ τοῦ ἀδανάτου καὶ ἀκαμάτου καὶ διακόνου.

1. ἐπ' αὐτῷ: 'close to the temple'; but Coray was probably right in reading ἐπ' αὐτῷ, and referring it to τῶν, in which case ὁν forms a suitable contrast to ἔπι 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. νάπη: νάπη and νάπος were used, like Lat. 'saltus,' as well of a ravine as of a woodland glade. Findar calls Delphi κτισθεσθαί νάπος (Pyth. 5, 36) and Ἀπολλωνία νάπα (Pyth. 6, 9).

7. ἀπαντικρυ Σικυώνος: a line drawn S. from Cirrha would in reality pass a good deal to the W. of Sicyon.
9. κοῖλον κατὰ βάθους: 'opening into the bowels of the earth.'
16. ὑπὸ 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 (πυθαί) of the serpent which Apollo slew there.
17. διακόνοι: as the a of διακόνοι 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.
Central situation of Delphi.

6. 'H μεν οὖν ἐπὶ τὸ πλεῖον την τῷ ἱερῷ τούτῳ διὰ τὸ χρηστήριον συνείβη δοξαίτε ἀφενεστάτω τῶν πάντων ὑπάρξαι, προσέλαβε δὲ τι καὶ ή θέσις του τόπου. τῆς γὰρ Ἑλλάδος ἐν μέσῳ πώς ἔστι τῆς συμπάθης, τῆς τε ἐντὸς Ἰσθμοῦ καὶ τῆς ἐκτός, ἐνομίσθη δὲ καὶ τῆς οἰκουμένης, καὶ ἐκάλεσαν τῆς γῆς 5 ὄμφαλον, προσπλάσαντες καὶ μύθου ὁν φησι Πινάκαις, διττι συμπέρανεν ἐνταῦθα οἱ ἄτιοι οἱ ὄφελητες ὑπὸ τοῦ Διὸς. ὁ μὲν ἀπὸ τῆς ὀδοὺς ό δ', ἀπὸ τῆς ἀνατολῆς ό οἷς κόρακάς φασι. δείκνυται δὲ καὶ ὄμφαλὸς τῆς ἐν τῷ ναῷ τεταυιωμένος καὶ ἐπ᾽ αὐτῷ οἱ δύο εἰκότες τοῦ μύθου.

7. Τουαύτης δὲ τῆς εὐκαιρίας οὔσης τῆς περὶ τόν Δελφοὺς, συνήγαγαν τε τῷ δῶδο ἐκείσε, μάλιστα ό ο' ἐγγύθεν, καὶ ὅ καὶ τὸ 'Ἀμφιτυονίκου σώστημα ἐκ τούτων συνετάχθη περὶ τε τῶν

4. ἐν μίσῳ: 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. ὄμφαλος τεταυιωμένος: Pausanias (10. 16. 3) describes the ὄμφαλος as λίθου πεσομένος λευκοῦ: Euripides (Ion 224) speaks of it as στέμμασι γ' ἐνθύτος. The latter of these two passages makes it probable that τεταυιωμένος means 'draped with ribbons'; otherwise it might seem to mean 'striped,' though this would hardly agree with Pausanias' description.

13. το 'Αμφιτυονικὸν σώστημα: 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 Pylagora 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 Malac 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. 20.
kouwoun bouleusomemou ka to viero toin epitelmelen exou koumaterai, aste ka xerimatos apokeimevnoi pollov ka ana-thanmaton philakis kai agosteadia deosemen megaly. ta palai mev ouv aneretai. 'Akriskos de tov norimonoemwv protos 5 diastazei dokei ta peri touv 'Amfiktvounas kai poleis afiriasi tas metaxhousas tov synedriou kai psiiron ekasth doynai, t' mev kaq' autun t' de meb' eteras he metap pleionwv, apodezei de kai tas 'Amfiktvounikav dikas otsai polesei prois poleis eisiw vsteron o' allai pleious diatazeis geogivasw, eous katalubh 10 kai touto to synytagma, kadasper to tov 'Achaiow. ari mev ou' Itsmeet-
prostai doukadeka synelthciv legontai poleis ekasth o' 8empe pulaagprav, dis kata' etos outhis ths surnoudon earos te

2. xerimatos: the temple at Delphi, on account of its security, was extensively used as a bank of deposit by the Greeks.

4. 'Akriskos: 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. t' de meb' eteras: 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. tas 'Amfiktvounikas dikas: 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 raise the dwellings of another; (2) that from no city was the water to be cut off during a siege: Aeschines, Fals. Leg. 115.

9. katalubh: it was suppressed by the Romans in 146 B.C.: Gilbert, Handbuch der Gr. Staatsalterthumer, 2. p. 412.

10. to tov 'Achaiow: the Achaean League.

11. poleis: the votes were given not by cities but by tribes; Aeschines (Fals. Leg. 116) says distinctly ekaston oun.

12. pulaagprav: it was however the Hieromnomes, and not the Pylagoreis, 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.
242. NORTHERN GREECE.

kai metotoprouv 'usteron de kai plateous prosothlou pòleis.
tìm de syvofon Pylaiaîan ekalouv tìm mév earrhyn tìm de meto-
pawrhyn, epeide' en Pylaiais suvonu, òò kai Thermodulas kalouven. 'èuthun de tì Dèhmtrì oî pulaγôrou. tò mév ouv 'èx arqhîs tois éggus metìm kai tou'ton kai tou maunteîon, 'usteron 5 de kai oi pórrwvèn afevnuv kai 'èndwto tìw maunteîw kai
'èpemupon dôma kai òhèlauvou kateosevàou, kathâper Kroîtou
kai o òpatêr 'Akráttis kai 'Italiantov twes kai Sikeloì.

Poverty of the temple.

8. 'Etpîfhovus òi' ònv o plôutos òuaφhulaktós èstî kav lèro
ì. vnuî ye tòi pevèstoton èsti tò en Délfvov lèrov xrhmatwv 10
ye χárov, tôn ò' anavèhmatwv tà mév òrîta tâ de plèw mévei.
pòôteron de poluxhrîmaton ìn tò lèrov, kathâper 'Omphîs te
eîphec.

ouv' òosa lápios o'vôs aφýtoros èvtoû érgei.

Phoîzov 'Apcôllwov Pithoi éni pevèstis, 15
kai oî òhèlauvou òplôròv kai ñ svèvètis ñ geînètiçsa vnò tòw
Fovkévov, èx òs ò Fwîkîév kai lèròs kalou'menos èthfîbì
pòlemos.

1. kai plateous: the complete number of votes was twenty-four.

3. epeide' en Pylaiais suvonu: this passage, which implies that the
council met twice a year at Thermopylae, caused difficulty to the
erlier 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.

7. òhèlauvou kateosevàou: 'con-
structed treasuries.'

Kroîtou: on the gifts of
Croesus to the temple at Delphi,
see Herod. 1. 59, 51; on those
of Alyatîs 1. 25.

10. xrhmatwv ye χárov: 'in re-
spect of money'; cp. 13. 2. 3, of
Sappho, γυναίκα èmàmllwv èkèiy
pòsgèvòs χárov. This usage of χárov
is post-classical.
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. The Chain of Mount Oeta.

13. Livy (36. 15) also uses this name for the mountains
NORTHERN GREECE.

...difficulty of the pass. 14. Ποιεῖ δὲ δουσείσβολα τὰ χώρα ταῦτα ἢ τε τραχύτης καὶ τὸ πλῆθος τῶν ὑδάτων φάραγγας ποιοῦντω, ἃς διέξεισι. πρὸς γὰρ τῷ Σπερχεῖῳ τὸ παραρρέουτι τὴν Ἀντικύραν καὶ ὁ Δύρας ἕστιν, ὃν φασὶν ἐπιχειρήσαι τὴν Ἡρακλείου σβέσαι πυρᾶν καὶ ἀλλος Μέλαις διέκοιχος Τραχίνως εἰς πέντε σταδίους. πρὸς δὲ μεσημβριάν τῆς Τραχίνως φησὶν Ἡρόδοτος εἶναι βαθείαν behind Thermopylae, while Herodotus (7. 216) calls them Anapaea.

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 Heraclea. In explanation of Strabo's statement that Heraclea 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 Heraclea was transferred thither, the city might have been spoken of as ἡ ἀρχαία Τραχίς. Northern Greece, 2. p. 29.

8. Ποιεῖ δὲ δουσείσβολα: 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 Spercheius the narrow channels of the Dyraus 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 tinctured 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.'
15. Tōte mēn ouv ἕν ἐνδοξότατα τὰ χωρία ταῦτα, ἵνικα τῶν κλείδρων ἐκφυίευ τῶν περὶ τὰ στενά, καὶ τοῖς ἔξω τῶν στενῶν πρὸς τοὺς ἐντὸς ἴσαν ἀγώνες πρωτείων, καθάπερ καὶ πέδας ἐκάλει Φίλιππος τῆς Ἐλλάδος τὴν Χαλκίδα καὶ τὴν Κόρινθον,

10. πρὸς τὰς ἐκ τῆς Μακεδονίας ἀφορμὰς βλέπων ἐπιδέσμους δ’ οἱ ὑστερον προσηγόρευον ταῦτα τε καὶ ἔτι τὴν Δημητριάδα: καὶ γὰρ αὐτὴ παρόδων ἦν κυρία τῶν περὶ τὰ Τέμπη, τὸ τὸ Πήλιον ἄχουσα καὶ τὴν Ὀσσαν. ὑστερον δὲ πάντων ὑπὸ μίαν ἐξουσίαν ὑπηγμένων, ἀπαντ’ ἀτελεύτην πᾶσι καὶ ἀνέφυε.

16. Περὶ δὲ τὰ στενὰ ταῦτα οἱ περὶ Λεωνίδαν μετὰ ὀλγῶν

THERMOPYLAE.

1. ὄμωνυμος: there were rivers of that name in Sicily and in the island of Paros, besides the more famous one in Boeotia; Strabo enumerates them in 8. 2. 24.

8. ἀγώνες πρωτείων: Cobet would insert peric 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 ἦ τοῦ ποταμοῦ ἔρυς, ' contention for the river'; cp. Soph. Aj. 1240 τῶν Ἀχιλλείων ὀπλῶν ἀγώναι.

καθάπερ καί: 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 ὑστερον, 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. ἄχουσα: 'commanding'; this was because Demetrias occupied a strong position toward the head of the Pagasaean gulf, and thus secured the entrance to Thessaly from that side.

τῶν ὀμόρων τοῖς τόποις ἀντέσχον πρὸς τὰς τοσαύτας τῶν Περσῶν δυνάμεις, μέχρι περιελθόντες δὲ ἀτράπων τὰ ὅρη κατέκοψαν αὐτοὺς οἱ βάρβαροι. καὶ νῦν τὸ πολυάριθμον ἐκείνων ἔστι καὶ στῆλαι καὶ ἡ θρυλομένη ἐπιγραφή τῇ Λακεδαιμονίων στήλῃ οὕτως ἔχουσα:

6. ὡς ἐίν', ἀπαγγείλον Λακεδαιμονίοις ὅτι τῇ ἁμαρτία κείμεθα τοῖς κείνων πειθόμενοι νομίμοις.

ἀγγέλλεων is read, and at the end ῶμασί 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 Typaean, 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; THE CANAL; THE LOVERS' LEAP. 249

Korinthoi did pemev'ontes úpo Kypselou kai Górho to autin te katevchon tnv akyn a kai mékri tov 'Ambrakiov prolhov kai h te 'Ambrakia synvokidh kai 'Anaktorion, kai tis xerovnikon diorúkantes ton isumon epolidan yísoy tnv The canal.

5. Leukáda, kai meteúgykantes tin Nyrmou epi ton topov, ói hj poi de men isthmou vun de porómos gefýra zeuktos, metawoptasan Leukáda, epawkmon dokw mou tov Leukáta' petra yap esti Leukî tyn khron, prokeimén tis Leukádos eis tó pélagos kai tihn Kevallwnian, òs epieudh toúnome lazev.

10. 'Exei de to tov Leukáta 'Apollâwocos lepov kai to almav tovou érwtas paíon pevstemonv'
oi de légetai prwtho Sapfó,
óis fhsin o Mévandros,
ton uperkropovn thradosa Phávos',
oi strwnti podw rioua pétras
áp to tlefeanous almav kat' eukhn
en, despov' anax.
ó men ouv Mévandros prwthn alésqai légei tyn Sapfó, ói 6' éti arxaiologikoteroi Kéfalov faimn érasdênta Péreila ton

20. Dnivovés.  Ín de kai pátrov tois Leukadíous kat' enivntav év Expiatory rite.

1. Górho: the MSS. read Garp-gáso, but Gorgus is given as the name of the founder of Ambracia in 7. 6, No. 39.
5. meteúgykantes: both in this statement and in metawoptasan 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. gefýra zeuktos: remains of the causeway and bridge are still to be seen at this point; Leake, 3. p. 17.
7. dokw mou: Meineke (Vind. Strabo, p. 171) gives other instances of the use of this expression.
10. 'Apollâwocos lepov: this was on the summit of the promontory; cp. Virg. Aen. 3. 274 'Mox et Leucatæ imibosa cacumina montis, | Et formidatus nautis aperitur Apollo.'
16. almav: Meineke, who first introduced into the text this correction of allâ of the MSS., remarks (loc. cit.) that it is 'egregia Angli nescio cius emendatio.' 'Nescio quis' was the late Bp. Wordsworth in his note to Theocrit. 3. 25, who illustrates the construction with nêfai by Soph. Aj. 1287 álma koumfeiôv.
THE GREEK ISLANDS.

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.

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Description of Delos.

2. Ἡ μὲν οὖν Δήλος ἐν πεδίῳ κειμένην ἔχει τὴν πόλιν καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος καὶ τὸ Λητὸν ὑπὲρκειται δὲ τῆς πόλεως

4. ἀλιάσι: sub. κύμβας, 'fishing-boats.'

5. περισώζειν τῶν ὀρὼν ἔξω: 'get him safe and sound out of their borders.'

8. τὸ Λητὸν: 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.
DELOS.

Birthplace of Apollo and Artemis.

1. τραχύ: like the rest of Delos, Corinth is composed of granite.


3. Ἅγιος Κύνθος: Hesiod (Theog. 404-406) says that Leto was the daughter of Coeus by Phoebe.

4. ἑδαμαντοπέδιλον: 'supported on a base of adamant.'

5. ἔμπορικον τι πράγμα: 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.

6. ὃς ὁμοιότατος τῷ ἄνεμῳ

7. τὴν ἐν τῷ ἀρχαίο τῷ ἡμέρᾳ ὑπὸ τοῦ ἔμπορος Κύριθος ἔκεισε γὰρ μεταχώρησαν οἱ ἐμπόροι, καὶ τῆς ἀτελείας τοῦ ἱεροῦ προκάλεσαν αὐτοὺς καὶ τῆς εὐκαιρίας τοῦ λιμένος ἐν καλῷ γὰρ κατή τοῦ ἐκ τῆς Ἰταλίας καὶ τῆς Ἐλλάδος εἰς τὴν Ἀσίαν πλέον ἂν τῇ πανηγυρίῳ ἐμπόρικον τι πράγμα ἔστι, καὶ συνήθεις ἂν σαν αὐτῷ καὶ ὁμοιότατος τῶν ἄλλων μάλιστα, καὶ ὁτε

8. ἅββα ψιλὸν ὁ Κύνθος καὶ τραχύ, ποταμὸς δὲ διαρρέει τῷ νῆσῳ ἱνωτόσ ὑπὸ μέγας· καὶ γὰρ ἡ νῆσος μικρά. τετίμηται δὲ έκ παλαιοῦ διὰ τοὺς θεοὺς ἀπὸ τῶν Ἰπποκόων ἥρων ἄρξαμένη· μυθεύεται γὰρ ἐνταῦθα ἡ Λητῶ τὰς ὀδύνας ἀποθέτα τοῦ τε

9. ἦν γὰρ τοπάρωθεν φορητά (φησίν ὁ Πίνδαρος) κυμάτεσθε παντοῦ τοῦ ἀνέμου. ἡμαίσων ἀλλ᾽ ἡ Κοιογενής ὁπότ᾽ ὄντες ὁθοις· ἀγχιτούκοις ἐπέβα νυ, ὅτε τοῖς τέσσαρες ὅρθαλ

10. πρέπουν ἀπόρρυσαν χθονίων, ἀν ὅ ἐπικράνοις σχέδου πέτραν ἀδαμαντοπέδιλοι κιόρες ἕνα τεκοῖσιν ἑνδαίμον᾽ ἐνδάφατο γένναν. ἐνδοξοῦν ὃ ἐποίησαν αὐτὴν αἱ περιοικίδες νῆσον, καλοῦμεναι Κυκλάδες, κατὰ τόμην πέμπουσα δημοσία θερών τε καὶ

11. θυσίας καὶ χρονόν παρθένων πανηγύρεοι τε ἐν αὐτῇ συνάγουσα μεγάλας.

12. Τὴν μὲν οὖν Δῆλον ἐνδοξοῦ γενομένην οὕτως ἐτι μάλλον ἡμέρας κατασκαφεῖσα ύπὸ Ἦρωμαιων Κόρινθου ἐκείσθε γὰρ μεταχώρησαν οἱ ἐμπόροι, καὶ τῆς ἀτελείας τοῦ ἱεροῦ προκαλεσαν αὐτούς καὶ τῆς εὐκαιρίας τοῦ λιμένος ἐν καλῷ γὰρ κατή τοῦ εκ τῆς Ἰταλίας καὶ τῆς Ἐλλάδος εἰς τὴν Ἀσίαν πλέον ἂν τῇ πανηγυρίῳ ἐμπόρικον τι πράγμα ἔστι, καὶ συνήθεις ἂν σαν αὐτῷ καὶ Ἦρωμαῖοι τῶν ἄλλων μάλιστα, καὶ ὁτε

13. Τὴν μὲν οὖν Δῆλον ἐνδοξοῦ γενομένην οὕτως ἐτι μάλλον ἡμέρας κατασκαφεῖσα ύπὸ Ἦρωμαιων Κόρινθου ἐκείσθε γὰρ μεταχώρησαν οἱ ἐμπόροι, καὶ τῆς ἀτελείας τοῦ ἱεροῦ προκαλεσαν αὐτούς καὶ τῆς εὐκαιρίας τοῦ λιμένος ἐν καλῷ γὰρ κατή τοῦ εκ τῆς Ἰταλίας καὶ τῆς Ἐλλάδος εἰς τὴν Ἀσίαν πλέον ἂν τῇ πανηγυρίῳ ἐμπόρικον τι πράγμα ἔστι, καὶ συνήθεις ἂν σαν αὐτῷ καὶ Ἦρωμαῖοι τῶν ἄλλων μάλιστα, καὶ ὁτε

14. ἦν γὰρ τοπάρωθεν φορητά (φησίν ὁ Πίνδαρος) κυμάτεσθε παντοῦ τοῦ ἀνέμου.
Ruined by Mithridates.

Rhenaea.

1. 'Αθηναίοι: 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 στρατηγοὶ: Appian in his narrative of these events (Mithr. 28) mentions the name of Archelaus; Pausanias (3. 23. 3) that of Menophanes.

Δο ἄποστήσας τύραννος αὐτήν: 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. ἐνδεώς πράττουσα: 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 μνῆματα: 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 ἔχεσιν: the strict prohibition against burying in Delos dated from 426 B.C., when the tombs then existing there were removed to Rhenaea; Thuc. 3. 164.
BOOK XI.

NORTHERN AND CENTRAL ASIA.

NO. 50.—GEOGRAPHICAL DIVISIONS OF ASIA.

(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 ἐκτὸς 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’ Εὐφράτῃ συνεχὴς ἐστὶν ἡ Ἀσία κατὰ τὸν Τάναϊν συνάπτουσα αὐτῇ: περὶ ταύτης οὖν ἐφεξῆς ὑπεύχον διελώτας φυσικοῖς τίσιν ὅροις τοῦ σαφοὺς χώρων. ὀπερ οὖν Ἐρατοσθένης ἐφ’ ὅλης τῆς οἰκουμένης ἐποίησε, τοῦθ’ ἡμῖν ἐπὶ τῆς 5 Ἀσίας ποιητέων.

2. Ὁ γὰρ Ταύρος μέσην πῶς διέζωκε ταύτην τὴν ἕπειρον ἀπὸ τῆς ἐσπέρας ἐπὶ τὴν ἐω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπον

3. Ἐρατοσθένης: he regarded the Mediterranean and the Taurus as dividing the world in two parts; cp. 2. 1. 1.

6. διέζωκε: cp. 2. 5. 14, No. 6 τὸν Ταύρον τὸν διεζωκότα τὴν Ἀσίαν. Similarly the διαζώματα were the horizontal partitions or passages which divided the tiers of seats in a Greek theatre.)
Northern and Central Asia.

3. Platos proved that those Nations inhabit "limits." *Evēvai* observes, to omit *in* before *tois* *νοτίωσι*.

9. *περιγραφαί* : '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 πλευ κάημα τοις προσβόρρωσιν μέρεσιν ἐντιθά τακτών, τὰ δὲ ἐν τοῖς νοτίωσιν 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* *νοτίωσι*.

20.  *κάν ύστερον* : *e.g.* the Ganges to the E., the Jaxartes to the W.

21.  *ἐξουσί* τι εὐφυεσς: *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.
GEOGRAPHICAL DIVISIONS OF ASIA. 255

five portions of the area thus divided which first meets them.'
10. TO THE BOSPORUS: the Cimmerian Bosporus.
11. TO THE CASPIAN: on Strabo's erroneous view of the Caspian as an inlet from the northern ocean, see note on 2. 5. 14. No. 6.
16. TO THE K.T.L.: sub. γραμμ.:
17. TO THE CASPIAN: this is consider-
ably under the real distance, which is about 3,800 stadia.
23. TO THE CASPIAN: this depends on the Caspian Sea.
25. TO THE CASPIAN: Sophene, Commagene, &c.
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 contemptum vagabantur, fabricatis repente navibus. Camaras vocant artis lateribus latam alvum sine vinculo aeris aut ferri conexam; et tumido mari, prout fluctus attollitur, summam navium tabulis augent, donee in modum tecti claudantur. Sic inter undas volvuntur, pari utrimque prora et mutabili remigio, quando hinc vel illinc appellare indiscretum et innoxium est.' Heraeus in his note on this passage remarks that they must have resembled the popular conception of Noah's ark.
5 καὶ ἐπιπλέοντες τοτὲ μὲν ταῖς ὀλκάσι τοτὲ δὲ χώρᾳ τινὶ ἥ καὶ πόλει θαλασσοκρατοῦσι. προσαλμβάνουσι δὴ ἐσθ' ὅτε καὶ οἱ τῶν Ὀσπορον ἔχοντες ωφόρμους χορηγοῦντες καὶ ἁγορὰν καὶ διάθεσιν τῶν ἀρπαζομένων ἐπανώντες δὲ εἰς τὰ οἰκεία χωρία, ναυλοχεῖν ὡς ἔχοντες, ἀναθέμενοι τοῖς ὁμοίς τὰς καμάρας ἀναφέρονσι ἐπὶ τοὺς δρυμοὺς ἐν οὐσπερ καὶ ὀλκοῦσι, λυπρὰν ἄροντες γῆν καταφέρουσι δὲ πάλιν ὅταν ἦ καὶ τὸ πλεῖον τὸ ἄναφερον τοὺς ἄνθρωποι θέτοντος τοῖς ἐπιλυτρα ποιοῦσι βαδίως μετὰ τοὺς ἀνάπλους μημύνοντες τοῖς ἀπολέσασιν. εἰν μὲν οὖν τοῖς δυναστευμένοις σῶτοι ἐστὶ τῶν βοήθεια ἐκ τῶν ἡγεμόνων τοῖς ἀδικομένοις ἀντεπιτίθενται γὰρ πολλάκις καὶ κατάγοντον αὐτάνδρους τὰς καμάρας ἢ δ' ὑπὸ Ῥωμαίους ἀβοηθητοτέρα ἐστὶ διὰ τὴν ὀλγωρίαν τῶν περιμένων.

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. ἡ δ' ἐν λάβωσιν ἐπιλυτρα ποιοῦσι: sub. ἀνδρῶσα: 'those whom they take for slaves they set at liberty for a ransom.'
16. δυναστευμένοις: 'under native princes.'
19. τὴν ὀλγωρίαν τῶν περιμενῶν: 'the negligence of the governors who are sent there.'
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 Encyd. 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.

5. Εὐδενδρον: this epithet is especially applicable to the south-western 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. ὁ τῶν Κασπίων: a tribe about the lower course of the Araxes; Strabo (11. 4. 5) speaks of them as extinct.

8. Ἰγκώνες: by these is meant the Suram range, which forms the watershed between the two seas.

10. τοῖς Μοσχικοῖς καλομένοις: the mountains E. of Trebizond.
THE CAUCASUS; CRAMPONS AND TOBOGGANING. 259

1. τῷ Σκυθίσῃ καὶ τῷ Παρνάδρῃ: in Armenia Minor and Pontus: these would, strictly speaking, be connected with the Anti-Taurus rather than Taurus.

6. τὰ νοσιώτατα: 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 surveyors 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. οὗ 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 ὦμοβονα 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. 403).
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τὴν Ἀτροπατίαν Μηδίαν καὶ κατὰ τὸ Μάσιον ὄρος τὸ ἑν Ἀρμενία συμβαίνει ἐνταῦθα δὲ καὶ τροχίσκοι ξύλινοι κεντρωτοὶ τοῖς πέλμασιν ὑποτίθενται.

NO. 53.—THE ALBANI AND THEIR CUSTOMS.

(XI. 4. i-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 κεντρωτοὶ: 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... ὑπέβας μετὰ κυκλοπόδων Μαίου 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 Eckert, Der Caucasus und seine Völker, Leipz. 1887.

1. 'Albanoi de τοιο ποιμενικώτεροι κα του νομαδικος γένους έγγυτέρω, πλην ἀλλ' ουκ άγριων ταύτη δε και πολεμικοι μετριως. οικουτι δε μεταξι των 'Ιβηρων κα της Κασπιας θαλαττης, προς εω μεν ἀπτομενοι της θαλαττης, προς δυσιν δε 5 ὁμοροιτες τως 'Ιβηρων των δε λοιπων πλευρων το μεν βόρειουν φρονηται τοις Καυκασίως ὀρεσι (ταυτα γαρ ύπερκειται των πεδων, καλειται δε τα προς τη θαλαττη μάλιστα Κεραύνω), το δε νότων ποιεί ἦ Αρμενία παρηκουσα, πολλη μεν πεδως πολλη δε και ὀρεινη, καθατερ ἦ Καμβοσηνη, καθ' ἦν ἀμα και τως 10 'Ιβηρωι και τως 'Αλβανοις οι 'Αρμενιοι συνάπτουσιν.

2. 'Ο δε Κύρος ο διαρρεων την 'Αλβακιαν και οι ἀλλωι ποταμοι οι πληροιτες έκεινον ταις μεν της γης άρεταις προσλαμβάνουσι, την δε θαλατταν ἄλλοτροις. ἦ γαρ χρος προσπιπτουσα πολλη πληροι των πόρων, ὥστε και τος ἐπικε- 15 μενας νησιδας εξηπερουσαι και τενάγη ποιεις ἀνώμαλα και δυσφυλακτα' την δ' ἀνωμαλίαν επιτεινουσιν αι εκ των πλημ-
3. 2. 4. As to the πλημμυρίδες, it is to be remarked that there are no tides in the Caspian.

1. στόματα δάδεκα: 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. επιπόλαια ὄντα: this is Coray's emendation for *ἐπιγελώντα* 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.'

3. ἀμφικλώστου: '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 shallow water; the 60 stades of shore-line (ἡμων) must mean the length of the chord across the commencement of this; and we must suppose that the chief branches of the river (of ποταμος) entered the sea in this neighbourhood.

4. πλησιόν: Strabo here implies that the Cyrus and the Araxes, which now join their waters, formerly had separate mouths, and Mela (3. 49, 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 Appian (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
The Albani and Their Customs.

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traχυς ἐκ τῆς Ἀρμενίας ἐκπήπτων· ἤν δὲ ἐκεῖνος προωθεῖ χόνων πορευτῶν ποιῶν τὸ μείδρον, ταύτην ὁ Κύρος ἀναπληροῖ.

3. Τάχα μὲν οὖν τῷ τοιούτῳ γένει τῶν ἀνθρώπων οὐδὲν δεῖ Fertility of the soil.

θαλάττης· οὖδὲ γὰρ τῇ γῇ χρώναι κατ’ ἀξίαι, πάντα μὲν

5 ἐκφεροῦσῃ καρπῶν καὶ τὸν ἡμερώτατον, πάν ἐν φυτῶν· καὶ γὰρ

tὰ ἀειθαλῆ φέρει· τυγχάνει δ’ ἐπιμελείας οὖδὲ μικρᾶς·

ἀλλὰ τάγ’ ἀσπαρτα καὶ ἀνήροτα πάντα φύσονται,

καθάπερ οἱ στρατεύοντες φασί, Κυκλώπειον τῶν διηγοῦμένων

βλον’ πολλαχὸν γὰρ σπαρέσαν ἀπαξ δις ἐκφέρειν καρπῶν ἣ

10 καὶ τρίς, τὸν δὲ πρῶτον καὶ πευτηκοντόχων, ἀνέαστον καὶ

tαύτα οὖδὲ σιδήρῳ τρείζεται ἀλλ’ αὐτοξύλῳ ἄροτρῳ. ποτίζεται

dὲ πᾶν τὸ πεδίον τοῦ Βαβυλωνίου καὶ τοῦ Λιγυπτίου μᾶλλον

through its old and its new channel.

See his paper, entitled 'Der alte Lauf des Armenischen Araaxes,' in


(1857), p. 339. He also believed that he discovered the ancient bed

of the Araaxes, by which it originally reached the sea; ibid. pp. 321 foll.,

with the accompanying maps.

1. ἤν δὲ ἐκεῖνος: 'the deposit which the Araaxes carries before it,

thus clearing a passage for its stream, is replaced by the Cyrus’; ἀναπληροῖ,

lit. 'makes up for.'

4. πάντα μὲν ἐκφεροῦσῃ καρπῶν: 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 exten-

sive 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 ἤδαιοι), and his comparison of

this district to the Babylonian plain,

point to the existence of canal irri-

gation 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 στρατεύοντες: Theophranes is meant.

Κυκλώπειον: careless and easy,

because well provided with the ne-

cessaries of life; like that of the

Cyclopes, which is described in the

passage of the Odyssey just quoted.

10. ἀνέαστον καὶ ταύτα: '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 ταύτα is found elsewhere

in Strabo, e.g. 15. 1. 53, No. 73

ἀγράφοις καὶ ταύτα νόμοις χρωμένοι:

for other examples, see Meineke,

Vind. Strabon., pp. 185, 186.
NORTHERN AND CENTRAL ASIA.

tois potamiois kai tois allous udainin wost' deis povon filastevi
tin ofin' dia de touto kai euvstoi estin' prorostei de kai to
enveron ekeinov mallow. Askafou o' ai ampeleou mevonai dia
telous, tevmumenei de dia peunastiridou, neai mei diestes
ekfreounin hpe karpon, teleias o' apoioiisa tosooton wost' 5
afiasin en tois klhmasi polu meros. evernh o' esti kai ta
bosoimeata par' autous ta te hmera kai ta aghria.

4. Kai oi anvropoi kallices kai megidei diapherontes, aplois
dei kai ou kapheleki ou doge gar nomismati to pollla xorwntai,
doide arxwmon isasi meizi twv ekaton, alla fortiou tas 10
amoiabs pouvntai kai proa tappa de ta tou binon rathimos
exousin. apereoi o' iesi kai metron twv et' akribeis kai stathmwn,
kai polwmon de kai politeias kai beygelias apostovn exousin
omous de kai pezoi kai afi ippwv agwioizentai, uthloi te kai
catafraktau, kathaper Armeon. 5. Stellousi de meizi tw
13. vtrwron stratian. 9plezoi gar kai e'x vuvaidas pezov,
ippaives de marion kai dischilios, dosis prds Pompouion die-
kuvneousan. kai toutois de sympolemuous iei nomades prds
tow exwthe, ouster tois 'Ibherai, kata tas autas aitiai. ellwos
o' epixeirovthi tois anvrwpois polalakis wste kai beygelwv 20
kowlouwv. akonostatai de iesi kai toxontai, thwarakes exontes
kai threous, perikrana de theirea paraplastwos tois 'Ibheriou.

'Estoi de tws 'Albavon' charas kai h Kapstani, tou Kapstion
ethnos epwmyos, ouper kai h thalattia, afavous ontous evniv.
'he o' ek tws 'Ibherias eis twn 'Albavian ejisboli dia tw

tois potamoi kai tois allous udainin wost' deis povon filastevi
tin ofin' dia de touto kai euvstoi estin' prorostei de kai to
enveron ekeinov mallow. Askafou o' ai ampeleou mevonai dia
telous, tevmumenei de dia peunastiridou, neai mei diestes
ekfreounin hpe karpon, teleias o' apoioiisa tosooton wost' 5
afiasin en tois klhmasi polu meros. evernh o' esti kai ta
bosoimeata par' autous ta te hmera kai ta aghria.

4. Kai oi anvropoi kallices kai megidei diapherontes, aplois
dei kai ou kapheleki ou doge gar nomismati to pollla xorwntai,
doide arxwmon isasi meizi twv ekaton, alla fortiou tas 10
amoiabs pouvntai kai proa tappa de ta tou binon rathimos
exousin. apereoi o' iesi kai metron twv et' akribeis kai stathmwn,
kai polwmon de kai politeias kai beygelias apostovn exousin
omous de kai pezoi kai afi ippwv agwioizentai, uthloi te kai
catafraktau, kathaper Armeon. 5. Stellousi de meizi tw
13. vtrwron stratian. 9plezoi gar kai e'x vuvaidas pezov,
ippaives de marion kai dischilios, dosis prds Pompouion die-
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telous, tevmumenei de dia peunastiridou, neai mei diestes
ekfreounin hpe karpon, teleias o' apoioiisa tosooton wost' 5
afiasin en tois klhmasi polu meros. evernh o' esti kai ta
bosoimeata par' autous ta te hmera kai ta aghria.

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dei kai ou kapheleki ou doge gar nomismati to pollla xorwntai,
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amoiabs pouvntai kai proa tappa de ta tou binon rathimos
exousin. apereoi o' iesi kai metron twv et' akribeis kai stathmwn,
kai polwmon de kai politeias kai beygelias apostovn exousin
omous de kai pezoi kai afi ippwv agwioizentai, uthloi te kai
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kuvneousan. kai toutois de sympolemuous iei nomades prds
tow exwthe, ouster tois 'Ibherai, kata tas autas aitiai. ellwos
o' epixeirovthi tois anvrwpois polalakis wste kai beygelwv 20
kowlouwv. akonostatai de iesi kai toxontai, thwarakes exontes
kai threous, perikrana de theirea paraplastwos tois 'Ibheriou.

'Estoi de tws 'Albavon' charas kai h Kapstani, tou Kapstion
ethnos epwmyos, ouper kai h thalattia, afavous ontous evniv.
'he o' ek tws 'Ibherias eis twn 'Albavian ejisboli dia tw

Simplicity of the inhabitants.

Their military force.
THE ALBANI AND THEIR CUSTOMS.

Kamβvsiης ἀνύδρου τε καὶ τραχείας ἐπὶ τῶν Ἀλαζώνιον ποταμῶν.

Ὅθεντικοι δὲ καὶ αὐτοὶ καὶ οἱ κύνες αὐτῶν εἰς ὑπερβολὴν, οὐ τεχνὴ μᾶλλον ἡ σπουδὴ τῇ περὶ τούτῳ.

5 6. Διαφέροντι δὲ καὶ οἱ βασιλεῖς· νυνὶ μὲν οὖν εἰς ἀπάντων ὑρχεῖ, πρότερον δὲ καὶ καθ' ἐκάστην γλῶτταν ἵππα ἐβασιλεύουσο τὸ ἐκαστοὶ. γλῶττα δ' εἰών εξ' καὶ εἴκοσι αὐτοῖς διὰ τὸ μή εὐεπίμακτον πρὸς ἀλλήλους.

Φέρει δ' ἡ γῆ καὶ τῶν ἐρπετῶν ἐναὶ τῶν θανασίμων καὶ

10 σκοπίσους καὶ φαλάγγα: τῶν δὲ φαλαγγίων τὰ μὲν ποιεῖ γελώτας ἀποθνήσκειν, τὰ δὲ κλαίοντας πόθῳ τῶν οἰκείων.

7 Θεοὺς δὲ τιμῶσιν Ἡλιον καὶ Δία καὶ Σελήνην, δια- 15 βασιλέα, προεστῶς τῆς θεᾶς χώρας, πολλῆς καὶ εὐπάθου, καὶ αὐτῆς καὶ τῶν ἱεροδουλῶν, ὡν ἐνθουσιῶσι πολλοὶ καὶ προφη- τεύουσιν· ὅς δ' ἀν αὐτῶν ἐπὶ πλέον κατάσχετος γενόμενος πλανάται κατὰ τὰς ὦλας μόνοι, τοῖς πυλαβῶν ὁ ἱερεύς ἀλύσει δήσας οἰρα τρέφει πολυτελῶς τὸν ἐναυτὸν ἐκείνων,

19 ἐπειτα προαχθέεσ εἰς τὴν θυσίαν τῆς θεᾶς, σὺν ἀλλοις ἱερείοις θύεται μυρισθεὶς. τῆς δὲ θυσίας ὁ τρόπος οὕτος· ἔχουσι τίς ἦν ἱερανός ὁπερ ἐστὶ νόμος ἀνδροποθεύτειν, παρελθῶν ἐκ τοῦ πλῆθους παῖει διὰ τῆς πλευρᾶς εἰς τὴν καρδίαν, οὐκ ἄπειρος

5 Διαφέροντι· 'are held in honour among them.'

9. τῶν ἐρπετῶν ἐνα τῶν θανα- 10. πλῆθος ἐπετῶν θανασίμων ἀπετάγη. The poisonous snakes of the plain of Mogan are noticed by von Baer, p. 347.

10. φαλάγγα: the description shows that these were tarantulas. Linneaus, in his Descrip. Caujacae, p. 59, says on the authority of the eighteenth-century traveller, Guld- denstaedt—In collibus argillosis prope Alazonium multae cavernae inveniuntur, in quibis tarantulae degunt.

13. τὴν Σελήνην· ep. 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 ἱερόδοουλοι in this connexion seems to confirm this, as they were commonly found in the sanctuaries of Asia Minor.
Northern and Central Asia.

The Taurus range; the Euphrates and Tigris; the Lake Arsene.

No. 54.

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. μαντεία πνοι: 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. καθαρσίω 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 τούτῳ ἀρχεται μὲν ἀπὸ τῆς Καρίας καὶ Λυκίας, ἀλλ’ ἐνταῦθα μὲν οὔτε πλάτος οὔτε ύψος ἀξιόλογον δείκνυσιν’ ἔξαρσεται δὲ πολὺ πρῶτον κατὰ τὰς Ἱελυθονίας (αὕται δ’ εἰσὶ νῆσοι κατὰ τὴν ἀρχήν τῆς Παμφύλου παραλίας), 5 ἐπὶ δὲ τὰς ἀνατολὰς ἐκτεινόμενοι αὐλώνες μακροὺς ἀπο- λαμβάνει τῶν τῶν Κιλίκων’ εἰτα τῇ μὲν τὸ 'Αμανὸν ἀπ’ αὐτὸν σχίζεται τῇ δὲ ὁ 'Ἀντίαυρος, ἐν ὧ τὸ Κόμανα τὸν τὰ ἐν τοῖς ἄνω λεγομένους Καππάδοξιν. οὕτως μὲν οὖν ἐν τῇ Κατανοίᾳ τελευτᾷ, τὸ δὲ 'Αμανὸν ὄρος μέχρι τοῦ Εὐφράτου καὶ τῆς Μελιτηνίης πρόεισι, καθ’ ἣν ἡ Κομμαγηνί τῇ Καππαδοκία παράκειται’ ἐκδέχεται δὲ τὰ πέραν τοῦ Εὐφράτου ὄρη, συνεχῆ μὲν τὸς προσερμένους πλῆν ὑσον διακόπτει μένω διὰ μέσων ὁ ποταμός, πολλὴ δ’ ἐπίδοσιν λαμβάνει εἰς τὸ ύψος καὶ τὸ πλάτος καὶ τὸ πολυσχῖδες. τὸ δ’ οὐν ροτώτατον μάλιστα 15 ἐστιν ὁ Ταύρος ὄριζον τῆς 'Αρμενίας ἀπὸ τῆς Μεσοποταμίας.

3. Ἐντεθεν δὲ ἀμφότεροι ρέουσιν οἱ τῆν Μεσοποταμίαν ἐγκυκλούμενοι ποταμοὶ καὶ συνάπτοντες ἄλλοις ἐγγὺς κατὰ τὴν Βαζυλωνίαν, εἰτα ἐκδιότετες εἰς τὴν κατὰ Πέρσας βάλατται, ὁ τε Εὐφράτης καὶ Τίγρις. ἐστὶ δὲ καὶ μείζων ὁ 20 Εὐφράτης καὶ πλεῖω διεξεσθε χόροιν σκολιὰν τῷ μείζω, τὰς πηγὰς ἔχων ἐν τῷ προσβορέλῳ μέρει τοῦ Ταύρου, ρέουν δ’ ἐπὶ ὅσιν διὰ τῆς 'Αρμενίας τῆς μεγάλης καλουμένης μέχρι τῆς μικρᾶς, ἐν δεξιὰ ἔχων ταύτην ἐν ἀριστερᾷ δ’ τῆς 'Ακιλληνίην’

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 αὐλώνες 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 ἐστιν ὁ Ταύρος: ‘is the Taurus proper.’

THE TAURUS; EUPHRATES AND TIGRIS. 267
5. ἀλλὰν 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 αὐτὸν: ‘relatively to it,’ and so ‘with it.’

10. διοχλίους καὶ πεντακόσίους: Diodorus (2. 11) gives the same estimate, but half this distance would be nearer the mark.

13. Κυανὴ ἱρμηνευθεῖσα: this is a translation, not of Μαντιανή, but of the name for this lake which is given in 11. 13. 2, Κανάτα (erroneously in the MSS. Σπαότα), which means ‘blue,’ for its old name in Armenian was Kāpošt-dzow, i.e. ‘blue lake’; Kiepert, Lehrbuch, p. 71: it is the brackish lake of Urmia.

15. Ἀρσινή: 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, Θωσίτης, is more accurately given by Ptolemy, 5. 13. 18, as Θωσίτης, 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. ἐστὶν δὲ νερῖτις: ‘it contains potash.’
THE LAKE ARSENE.

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tōtō kai ἄποστόν ἐστι τὸ ὕδωρ. φέρεται δὲ δι' αὐτῆς ὁ Τίγρις ἀπὸ τῆς κατὰ τὸν Νιφάτην ὤρεινής ὀρμηθεὶς, ἀμμοτὸν φυλάττων τὸ ρέμα διὰ τὴν ὁδύτητα, ἄφ' οὐ καὶ τούνωμα, Μήδων τίγριν καλοῦτων τὸ τόξευμα καὶ οὕτως μὲν ἔχει πολυειδεῖς ἰχθύς, οἱ δὲ λιμναῖοι ἔνως εἶδους εἰσὶ κατὰ δὲ τὸν μυχὸν τῆς λίμνης εἰς βάραθρον ἐμπεσὼν ὁ ποταμός καὶ πολὺν τόπον ἐνεχθεὶς ύπὸ γῆς ἀνατέλλει κατὰ τὴν Χαλωνίτιν.

stittuated this, which Eustathius reads in his quotation of the passage (see Müller, Index Var. Lct., p. 1015), for ὑπερε, 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. 366: "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. ἀμμοτὸν: cp. 6. 2. 4, of the Rhone passing through the Lake of Geneva, ὡς συμμένει τὸ ρέμα διὰ λίμνη ἱν, ὀρατὴν σωζόν 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 καλοῦτων τὸ τόξευμα: this is true; but the Semitic form of the name, Diglath or Dekel (the Hiddekel of Gen. 2. 14, and Digitio 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 ἐμπεσὼν: 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 biatu, | Occultos 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 Chaloniatis is far away in the eastern part of Assyria. Sir E. H. Bunbury (Hist. of Ancient Geography, 2. p. 259) 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.

7. Ἐν δὲ τῇ Κιλίκία καλουμένη [ἐστὶ] τὰ Μάζακα ἡ μητρόπολις τοῦ ἐδωνοῦ καλεῖται δ’ Ἐυσέβεια καὶ αὐτὴ ἐπικλησι ἥ πρὸς τῷ Ἀργαίῳ κεῖται γὰρ ὑπὸ τῷ Ἀργαίῳ ὁρεῖ πάντων ὑψηλοτάτῳ καὶ ἀνέκλειπτων χιύοι τὴν ἀκρώρειαν ἔχοντι, ἀφ’ ἡς φασὶν οἱ ἀναβαίνοντες (οὗτοι δ’ εἰσίν ὀλίγοι) καταπτεύεσθαι.

1. τῇ Κιλικίᾳ καλουμένῃ: sub. στρατηγία: the (Roman) prefecture of Cappadocia which was called Cilicia.

2. καὶ αὐτῇ: as well as Tyana, which was called Eusebia ad Taurum. Mazaca was subsequently named Caesarea by Tiberius, according to the usual account, but more probably by Claudius (see Ramsay, Hist. Geogr. of Asia Minor, p. 303): hence the modern name Kaisariyeh.
1. ταῖς αἰθρίαις: 'on cloudless days'; cp. 4. 5. 2, No. 18.

2. τά μὲν οὖν ἄλλα ἀφύ: 'its other conditions (except its neighbouhood to Argaeus, which is spoken of below as a Πλονόκτημα on account of the supply of timber) are unfavourable.'

3. καὶ οὖκ 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 walls 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. Strabo., p. 192) suggests ἐμβελεῖς or ἀμβελεῖς, but these words are not found elsewhere.

8. ὑπόπετρα: 'rocky beneath the surface,' as in 16. 2. 36 (No. 77). Similarly ψυόρου below means 'with water beneath the surface,' and ψραμοι in 1. 3. 4 means 'sandy beneath the surface.' This epithet, together with ἀμμώδης, exactly describes the present state of the plain of Kaisariyeh, which is covered with volcanic stones and powder.

11. ἀξύλον: 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. ὑπρόδ: at the present day there are no forest trees on the sides of Argaeus, and springs of water are rare.
Presence of fire.

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River Melas.

8. Έστι δὲ καὶ ποταμὸς ἐν τῷ πεδίῳ τῷ πρὸ τῆς πόλεως Μέλας καλούμενος, ὅσον τετταράκοντα σταδίων διέχων τῆς 10 πόλεως, ἐν ταπεινοτέρῳ τῆς πόλεως χωρίῳ τὰς πηγὰς ἔχων. ταύτη μὲν οὖν ἄχρηστος αὐτοῖς ἔστιν οὖν ὑπερθέξιον ἔχων τὸ μέθα, εἰς ἐλή δὲ καὶ λίμνας διαχεόμενος κακοὶ τὸν ἄερα τοῦ θέρους τῶν περὶ τὴν πόλιν, καὶ τὸ λατομεῖον δὲ ποιεῖ δύσχορ- στον καίπερ εὐχρήμων ἢν πλαταμώνες γὰρ εἰσίν, ἂφ' ὄν τὴν 15 λιθεῖαν ἔχεων ἀφθόνον συμβαίνει τοῖς Μακακηνοῖς πρὸς τὰς οἰκοδομίας, καλυπτόμεναι δ' ὑπὸ τῶν ύδάτων αἱ πλάκες ἀντι- πράττουσι. καὶ ταύτα δ' ἐστὶ τὰ ἔλη πανταχοῦ πυράληπτα.

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': ὑπερθέξιος, which is used above in the sense of 'commanding' (Λόφος ὑπερθέξιος), here means 'more ele- vated,' while in 13. 1. 22 (ὑπερθέξιον τοῦ ροῦ) it is 'higher up the stream.'
15. πλαταμώνες: 'rocky ledges.'
τὴν λιθεῖαν: '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 (μύλτος, 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. Εἰς αὐτὴν Σινὼπην, σταθέντες παρατηκόντα τῆς Ἀρμένης Sinope. διέχουσα, ἀξιολογοῦσά τῶν ταύτῃ πόλεως. ἔκτισαν μὲν οὖν αὐτὴν Μυλῆσιοι, κατασκευασάμενη δὲ ναυτικῶν ἐπήρχε τῆς Its history. ἐντὸς Κυανέων θαλάττης, καὶ ἔξω δὲ πολλῶν ἀγώνων μετείχε 5 τῶν "Ελλήσων" αὐτονομηθείσα δὲ πολὺν χρόνον οὖδὲ διὰ τέλους ἐφύλαξε τὴν ἑλευθερίαν, ἀλλ' ἐκ πολιορκίας ἐλώς καὶ ἐδουλεύσε Φαρνάκη πρῶτον, ἔπειτα τοὺς διαδεξαμένους ἐκείνου μέχρι τοῦ Ἐὐπάτορος καὶ τῶν καταλυσάτων Ἱωαίων ἐκείνων. ὁ δὲ Ἐὐπάτωρ καὶ ἐγεννήθη ἐκεί καὶ ἐτράφη διαφερόμενος δὲ 10 ἐτίμησεν αὐτὴν μητρόπολιν τε τῆς Βασιλείας ὑπέλαβεν. ὥστε position, δὲ καὶ φύσει καὶ προνοίᾳ κατασκευασμένη καλῶς' Tóρμαί γὰρ

7. Φαρνάκη: in 183 B.C.; from this time it became the residence of the kings of Pontus. 8. Ἐὐπάτορος: Mithridates the Great.
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επὶ αὐχένα χερσονήσου τυός, ἐκατέρωθεν δὲ τοῦ ἱσθμοῦ λιμένες καὶ ναόσταθμα καὶ πηλαμοῦδεα θαυμαστὰ, περὶ δὲ εἰρήκαμεν ὅτι δευτέραν θίραν οἱ Σινωπεῖς ἔχουσι, τρίτην δὲ Βυζάντιον καὶ κύκλω δ’ ἡ χερσόνησος προβέβληται ραχιόδεις ἀκτὰς ἐχούσας καὶ κολάδας τυός ὅσανε βόθρους πετρώνει, οἷς 5 καλοῦσι χοινικίδας: πληρώνται δὲ οὕτωι μετεωρισθῆς τῆς θαλάττης, ὡς καὶ διὰ τούτῳ οὐκ εὑπρόσωκεν τὸ χωρίον καὶ διὰ τὸ πάσαν τὴν τῆς πέτρας ἐπιφάνειαν ἐχιμώδη καὶ ἀνεπίβατον εἶναι γυμνῷ ποοί· ἀνωθεν μείτοι καὶ ὑπὲρ τῆς πόλεως εὐγενῶν ἀντὶ τὸ ἐδαφὸς καὶ ἀγροκήπιοις κεκόσμηται πυκνοῖς, πολὺ δὲ τὸ μᾶλλον τὰ προαύλεια. αὐτὴ δ’ ἡ πόλις τετείχισται καλῶς, καὶ γυμνασίω δὲ καὶ ἄγορᾷ καὶ στόαῖς κεκόσμηται λαμπρώς. τουανήτερ δὲ οὕσα ὅμως ἐάλῳ, πρότερον μὲν τοῦ Φαρνάκου παρὰ δόξαν αἱφυνίως ἐπιπεσοῦτος, ὑστερον δὲ ὑπὸ Δευκόλλου καὶ τοῦ ἐγκαθημένου τυράννου καὶ ἐντὸς ἅμα καὶ ἐκτὸς πολιορ-15 κουμένη’ ὁ γὰρ ἐγκατασταθεὶς ὑπὸ τοῦ βασιλέως φρούραρχοι Βακχίδης ὑπονοῶν ἀεὶ τις προσδοκῶν ἐκ τῶν ἐνδοθεν καὶ πολλὰς αἰκίας καὶ σφαγάς ποιῶν, ἀπαγορεύεσαι τοὺς ἀνθρώπους ἐποίησε πρὸς ἀμφό μῆτ’ ἀμφίσθαι δυναμένους γευναῖος μήτε προσθέσθαι κατὰ συμβάσεις. ἐάλωσαν δ’ οὖν’ καὶ τῶν μὲν 20 ἄλλων κόσμων τῆς πόλεως διεφύλαξεν ὁ Δευκόλλος, τήν δὲ τοῦ

capture by L.uncillus.
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1. τον Αὐτόλυκον: the story of the finding of this statue, and the dream of Lucullus connected with it, are given by Plutarch, Lucull. 23.

8. η τοῦ "Αλυσος ἐκβολῆ: the river, the water of which throughout its course is very turbid, here forms a large delta, and discourses the sea by the sediment carried down into it.

9. ἀπο τῶν ἄλων: the gender of the relative following shows that ἄλων is from ἄλαί, '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. τη μεγάλη Καππαδοκία: Cappadocia Proper, as distinguished from Pontus; cp. 12. 1. 4.

13. Λευκοσυρίους: another name for the Cappadocians; cp. 12. 3. 9; Herod. 1. 72.

16. τῶς τραπεζίων: 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 luxifer.' At the present day the sea-slopes in this part are clothed with dense forests.
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 (σύμβαοι 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 μήρ, μήρη. 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 Περσικοί 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 Ἀντιταύρῳ τούτῳ βαθεῖς καὶ στενοὶ εἰς Ὀμόνα τινί ἐν αὐλώνες, ἐν οἷς ἔδρυται τὰ Κόμανα καὶ τὸ τῆς Ἑννοίων νερῶν ἦν Καππαδοκία (Σκάθρα).

2. τὰ Κόμανα: the first explorer who saw the ruins of Comana in Cappadocia was Tschihatscheff, in 1849, who speaks of them as lying
Priestly organization.

in a deep secluded valley full of rich vegetation near the Sarus (Seickun- 
chau) ; Reisen in Kleinasiend, p. 34.
The modern name is Shahr: Ster-
rett, Epigraphical Journey, p. 233.
3. ἄλλως μὲν ... τὸ πλέον:
'owing a general allegiance . . .
but in most respects, &c.'; ἄλλος
means 'in points which did not
affect their service to the chief-
 priest.'
18. Ταυτήν δὴ τὴν χώραν: Pon-
tus, 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.
1. 42.
23. Μηνὸς Φαρνάκου: the mean-
ing of Φαρνάκου in this title has
not been explained.
τὴν 'Αμερίαν κομάτοπλιν: this is
in apposition to τὸ ιερὸν, the town
and the sanctuary being practically
identified.
RELIGIOUS SANCTUARIES.

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do the owl's processions; see the called Alphabet, or, 'processions' and 'touched by the name of the Pharaoh.' 10 30. 'Ὑπὲρ δὲ τῆς Ψαφαρίας ἐστὶ τὰ Κόμανα τὰ ἐν τῷ Pontus, ὁμώνυμα τοῖς ἐν τῇ μεγάλῃ Καππαδοκίᾳ καὶ τῇ αὐτῇ (Gumenek).

30. 'Ὑπέρ δὲ τῆς Ψαφαρίας ἐστὶ τὰ Κόμανα τὰ ἐν τῷ Pontus, ὁμώνυμα τοῖς ἐν τῇ μεγάλῃ Καππαδοκίᾳ καὶ τῇ αὐτῇ (Gumenek).

32. The queen of the Pontic Pontus was situated in the region of Caria, between Laodiceia and Carura: see Ramsay, H. C. of Asia Minor, p. 137.

6. The to Αρσαίου: called 'Arshaia in 12, 8: 14:εύτερον τίς Μηνᾶς Βασιλέως, πλήθος ἕξωσα εἰρη-

douλειαν καὶ χώρας ἱερῶν. Acting seems to have been the regular form;

Ramsay, pp. 396 and 121. 9. τῇ αὐτῇ θάν: the goddess Ma.

13. εὔδοσαν: 'processions'; cp. 15. 1. 55 ἡ ἐπὶ τὰς θυσίας εὔδοσα: Herod. 3, 14 εἰ ἐστὶν ἔδωρον.

23. ἐπὶ χώματι Σεμιράμιδος: cp. Hamilton, Researches, 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
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teteixoménein, ἔχουσαν τὸ ἱερὸν τῆς Ἀνατίδος, ἕνπερ καὶ οἱ Ἄρμενοι σέβονται. αἱ μὲν οὖν ἱεροποιίαι μετὰ μείζονος ἁγι- στείας ἐνταῦθα συντελοῦνται, καὶ τοὺς ὄρκους περὶ τῶν μεγάστων ἐνταῦθα Ποντικοι πάντες ποιοῦνται: τὸ δὲ πλῆθος τῶν ἱεροδού- λων καὶ αἱ τῶν ἱερέων τιμαὶ παρὰ μὲν τοὺς βασιλεύει τὸν αὐτὸν καὶ ἔχουσαν τύπον ὄνπερ προείπομεν, νυνὶ δὲ ἐπὶ τῇ Πυθοδώρῳ πάντ᾽ ἔστω. ἐκάκωσαν δὲ πολλοὶ καὶ ἐμείωσαν τὸ τε πλῆθος τῶν ἱεροδούλων καὶ τῷ ἄλλῳ εὐπορίαν. ἐμείωθη δὲ καὶ ἡ παρα- κεμένη χώρα μερισθέεσσα εἰς πλέον ἰσοπαστείας, ἡ λεγομένη Ζηλίτης. τὸ παλαιὸν μὲν γὰρ οἱ βασιλεῖς οὐχ ὡς πάλιν ἀλλ᾽ ὡς τὸ ἱερὸν διώκον τῶν Περσικῶν θεῶν τὰ Ζήλα, καὶ ἦν ὁ ἱερὸς κύριος τῶν πάντων φείδετο δ᾽ ὑπὸ τοῦ πλῆθος τῶν ἱεροδούλων καὶ τοῦ ἱερέως ὄντος εἰ περιουσία μεγάλη, καὶ τοὺς περὶ αὐτὸν οὖκ ὀλίγοις χώρα τε ὑπέκειτο ἱερὰ καὶ ἦν τοῦ ἱερέως.

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**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-

míodos, χωρὶς τῶν ἐν Βαβυλώνι ἔργων, πολλὰ καὶ ἄλλα κατὰ πάσαν την σχεῦν διέκυαν, δὴ τῆς ἡπείρου τούτης ἐστι: and see Herod. i. 184.

1. οἱ Ἄρμενοι; cp. 11. 14. 16 τὰ τῆς Ἀνατίδος διαφερόντωσ [τετι- μήκασιν] Ἀρμενίοι.
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. 'Η δ' ἡμετέρα πόλις κεῖται μὲν ἐν φάραγγι βασιλεία καὶ μεγάλῃ, δὲ ήδὲ Ἰρις φέρεται ποταμός, κατεσκευάσταί δὲ θαυμαστῶς προοιότες καὶ φύσει, πόλεως τε ἁμα καὶ φρουρίου παρεχεσθαι χρείαν δυναμένη' πέτρα γάρ ὕψηλη καὶ περίκρημνος κατερρωγύια ἐπὶ τῶν ποταμῶν, τῇ μὲν ἔχουσα τὸ τεῖχος ἐπὶ τῷ χείλει τοῦ ποταμοῦ καθ' ὅ ἡ πόλις συνυφώσκεται, τῇ δ' ἀνατρέχου ἐκατέρωθεν ἐπὶ τὰς κορυφὰς· δύο δ' εἶσι συμφυές ἀλλήλαις πεπνυμωμέναι παγκάλως· ἐν δὲ τῷ περιβάλω τούτῳ βασιλειά τ' ἐστὶ καὶ μνήματα βασιλέων· αἱ κορυφαὶ δ' ἔχουσαν αὐχένα παντάπασι στενῶν, πέντε ή εξ σταδίων ἐκατέρωθεν τὸ ύψος ἀπὸ τῆς ποταμίας ἀναβαινοῦται καὶ τῶν προστείων· 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' εἶσι συμφυές ἀλλήλαις: the two summits with the ridge (αὐχήν) that joins them, at the head of a gully which runs up behind the ancient city, are clearly visible from the river. Hamilton (Researches, 1. p. 357) 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 πεπνυμωμέναι παγκάλως.

8. τῷ περιβάλω τούτῳ: 'the space thus enclosed,' sc. between the river and the heights.

10. πίντε ἡ εξ 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 (ἐκατέρωθεν), outside the limits of the city (ἀπὸ τῆς ποταμίας καὶ τῶν προστείων).

Its remarkable situation.
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 Commentaries on St. Paul's Epistle to the Galatians.

1. Πρὸς νότον τοῖνν εἰσὶ τοῖς Παφλαγόσι Γαλάται τοῖτων ὦ ἔστιν ἔθνη τρία, δύο μὲν τῶν ἡγεμόνων ἐπώνυμα, Τροκμοὶ καὶ Τολιστοβόγγοι, τὸ τρίτον ὦ ἄπο τοῦ ἐν Κέλτικῇ ἔθνους Τεκτόσαγες. κατέσχον δὲ τὴν χώραν ταύτην οἱ Γαλάται
5 πλανήθειτε τολῶν χρόνων καὶ καταδραμώτες τὴν ὑπὸ τοὺς Ἀτταλικοὺς βασιλεύσι χώραν καὶ τοὺς Βιβυγοίς, ἐως παρ' ἐκόπτων ἔλαβον τὴν νῦν Γαλατίαν καὶ Γαλλογρακιάν λεγομένην. ἀρχηγὸς δὲ δοκεῖ μάλιστα τῆς περαιώσεως τῆς εἰς τὴν Ἀσίαν γενέσθαι Λεοννύριος. τριῶν δὲ ὀντων ἔθνων ὡμολογοῦσιν οἱ τοῖς γλώττων καὶ κατ' ἀλλο ὀνdão ἐξηλλαγμένων, ἕκαστον διελόντες
10 τρόποις καὶ κατ' ὀλλον διελόντες ἐπὶ τοῖς τριῖς τών παφλαγόσιν, καὶ τῶν τολιστοβόγγοιν καὶ τῶν τροκμῶν.

3. Τολιστοβόγγοι: 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 Aesophogone (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. Ηαλλογρακιαν: this appellation was due to the Greek settlers in the country, who came in with the successors of Alexander.

9. Λεοννύριοι: the names of the two chiefs were Leonnorus 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 basileus (e.g. Hor. Sat. 1. 3. 12 'modo reges atque tetrarchas, | Omnia magna, Ioquens '), 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...
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 creations of his imagination. Mommsen, on the other hand (Hermes, vol. 19, pp. 316 f.), 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 advances the organization of the Helvetii, of whom Caesar (B. G. 1. 12) tells us that they were divided into four pagi.

2. ἐπὶ τῷ τετραρχῷ τεταγμένου; from this we see that the tetrarch presided over the administration of the law, as well as over the army.

4. Βουλή: this probably corresponds to the governing bodies of the tribes in Gaul, which are called συνέδρια by Strabo (4. 4. 3), 'senatus' or 'concilia' by Caesar (B. G. 2. 5; 6. 20).

5. Δρυνύμετον: 'the temple of the oak'; a genuine Celtic name, compounded of ὀξυς, 'oak,' the root of 'Druid,' and nemed, 'a temple.' M. Ferrot (p. 182) thinks it probable that this place was in the neighbourhood of Ancyrâ.

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. Δημόταρον: this is Deiotaros the elder, whose cause Cicero pleaded: the termination of the name -taurus, as in Brogitarus (12. 5. 2), is Celtic (Lightfoot, p. 236). It may here be added that the Gallic termination in -tars, as Versingetorix, &c., is found in the Galatian name Adiotorix (12. 3. 6).

10. τὸν ὑπὸ τῷ Ἀμυντα: this included most of the countries between Galatia and the Taurus.
Selge and its products.

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 Lancoronski, and is described in his Städt Pamplyliens 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 ἡ ἀρχὴς μὲν ὑπὸ Λακεδαίμονων ἐκτίσθη πόλις, Prosperity of Selge.

10 καὶ ἔτι πρῶτερον ὑπὸ Κάλχαντος· ὑστερον δὲ καθ’ αὐτὴν ἐμείσεν αὐξηθείσα ἐκ τοῦ πολιτεύεσθαι νομίμως, ἀλλ’ ἄρη καὶ δυσμνηριάδρος ποτε εἶναι. Θαυμαστὴ δ’ ἐστὶν ἡ φύσις τῶν τόπων· ἐν γὰρ ταῖς ἀκρωρείαις τοῦ Ταύρου χώρα μυρίας τρέφειν δυναμένη σφόδρα εὐκαρπός ἐστιν, ἀλλ’ καὶ ἀλαίφυτα ἐἶναι πολλὰ χωρία καὶ εὐαμπελα, νομᾶς τε ἀφθόνους ἀνείσθαι παντοδαποῖς βοσκήμασι· κύκλῳ δ’ ὑπέρκειται ὄρυμοι ποικίλης.

4. κατεσκεύασται: the ruins of Pessinus, which give evidence of former magnificence, were discovered by Texier at Bala Hissar.
The storax-tree.

'Ολης. πλείστοσις ο' ο στόραξ φύεται παρ' αυτοῖς, δένδρον οὗ μέγα ὄρθιλον, ἄφ' οὗ καὶ τὰ στυράκια ἀκουτῆσμα, ἑοικότα τοῖς κρανεύονσι. Ἐγγίζεται δ' ἐν τοῖς στελέχεσι πιλοφοίγου τι σκόληκοι εἴδος, δ' ἰσχύει τῆς ἐπιφανείας διαφαγὸς τὸ ξύλον τὸ μὲν πρῶτον πυτὺρος ἤ πρόσιμα σιν εἰκός τι ψῆγμα προχεί, καὶ δ' σωρὸς συνύσταται πρὸς τῇ ρίζῃ, μετά δὲ ταῦτα ἀπολείβεται τις ὑγρασία δεχομένη πῆξιν ῥαδίαν παραπληγίαν τῇ κόμμει ταύτης δὲ τὸ μὲν ἐπὶ τῷ ψῆγμα πρὸς τῇ ρίζῃ κατενεχθὲν ἀναμίγνυται τοῦτῳ τε καὶ τῇ γῇ, πλὴν ὅσον ἐπιπολής συστάν διαμένει καθαρόν, τὸ δ' ἐν τῇ ἐπιφανείᾳ τοῦ στελέχους καθ' ἓν μεῖ 10 πήττεται, καὶ τοῦτο καθαρόν ποιοῦνται δὲ καὶ ἐκ τοῦ μη καθαροῦ μύγμα ἐξουμιγμένες τι καὶ γεωμιγμένες, εἰσδέστεροι τοῦ καθαροῦ τῇ ὁ ἄλλῃ δυσμέ ελειόμενον (λασθάνει δε τοὺς πολλοὺς), ὥς πλείστῳ χρώνων ὑμιάματι οἱ δεινιδαίμονες. Ἔπαινεται δὲ καὶ η Σελεγική ἱπίς καὶ τὸ ἀπ' αὐτῆς ἀλειμμα. Ξέχει δ' ὀλῖγος προσ- 15 βάσεις τὰ περὶ τὴν πόλιν καὶ τὴν χώραν τὴν Σελεγέων, ὥστε κρημνῷ καὶ χαραδρῷς οὕτωσιν πλήρη, ὡς ποιοῦσιν ἄλλοι τε

The iris-plant.

1. ο' στόραξ: 'the storax-tree,' the botanical name of which is *Syrax 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 vulguris,* or *seobs storacia.* This always contains more or less sawdust, mixed with variable quantities of resin.' In Greece, where Dr. Sibthorp found it, it is still called *stoumai.*

2. φρυνόν: 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. 116.

14. θυμαίματι: Mr. Paton speaks of the sap as being at the present day used by the Turks for incense.

15. η Σελεγική ἱπίς: 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 *Isidia* and Pamphylia. This is the 'orris-root' of commerce, the name of which is derived from *iris;* see Skeat, *Etym. Dikt.,* s.v. Orris. The ἀλειμμα is called by Theophrastus (*Hist. Plant.* 9. 9. 2) ἵπιν ὑπόν.
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 Argaeus (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. Σχέδων δὲ τι καὶ πάσα εὐσεβιστός ἐστιν ἢ περὶ τῶν Earthquakes in the Macander

8. πρὸς Ἀλέξανδρον: this is confirmed by Arrian, Anab. 1. 28.
10. ὑπὸ Ἄμυντα: see note on No. 59.
measogaias. Diatetake ga;r apo tov pediai arxamenei pada

ti toin tataxekh;h tis charas eis ta Xarownia, to te ev

Tera; polie kai to ev 'Acharakous tis Nusadois kai to peri

Magainiain kai Mouwtai eufruptoses te gavor estin h gi kai

yathava pleris te almyridow kai eukiptrotos estin tacha de 5

kai o Malanodos dia touto skoliw oti pollas metapostiseis

lambanei to rethrou, kai pollh;h chou; katanwv allos; allos

meri tov aigmeladon prosdyvnoi; to de proso to pelagios bia-

 Dameneos exwthei. kai de kai tnv Priynyn epi thalatt;h proteron

ovsan meidgyew panepihke tetrapakonta staedion prosochmas. 10

18. "H te Philadelfeia oude tovoun xexy oisostous, alal;

kai' hmeoran trpon tov sana sallwountai kai diysantain;

diasteudontai de prosykontes tois padesi tis gi kai arxhitektonouwtes pros

auta. kai tov alloan de poidewi 'Apameia men kai pro tis

Miwridaton strateias esaidh;h pollakis, kai edwkei edelwv 15

o basileus ekaton talaeta eis epavrothswv, orw; anastetram-

myen;h tiv poliv. Lenghtai de kai ev 'Allezavron paraplayh;

symbh(mai diwper eiokos esti kai tov P资源优势 timatei par

'autois kalper measogaios ousoi, kai apto Kelanov tov Pout;

bdovos ek Kelanovos, mis tov Dnavidov, genomewn keklisvai 20

tiv poliv epowmou, h dia tov lidoi tiv ap tov ekpyrwsow

melaniaw. kai ta peri Siptulon de kai tiv anatropi;h autou

2. Xarownia: 'entrances to the infernal regions'; this term, like

Ploutarhov, which is used below in the description of Hierapolis, was

applied to places where there were mephthic vapours.

5. pleris te almyridow kai eukiptrotos: 'full of salt particles

and inflamnlar.'

10. meqogyew peneipe: 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. arxhitektonouwtes pro auta: 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. tov Poutidov timatei: in his character of evoundhov.

21. epowmou: Apameia, which was situated at the head-waters of the

Maeander, was also called Celae-

nae, which name suggested Strabo's

unfortunate etymologies. As to the

melaniaw, Hamilton remarks (Re-

searches, 1, p. 500) that the rocks

in the neighbourhood are 'without

exception of a greyish white or
cream-coloured limestone.'
Volcanic Phoenomena in Western Asia Minor. 289

μὴν οὖν δὲ τίθεσθαι καὶ γὰρ κῦν τὴν Μαγνησίαν τὴν ὑπ’ αὐτῷ κατέβαλον σεισμοί, ἡρίκα καὶ Σάρδεις καὶ τῶν ἄλλων τὰς ἐπιφανεστάτας κατὰ πολλὰ μέρη διελνύμαντο: ἐπηνύρθωσε δ’ ὁ ἡγεμόν χρήματα ἐπιδοὺς, καθάπερ καὶ πρότερον ἐπὶ τῆς 5 γεωμετής συμφορᾶς Τραπαλιανοῦ (ἡρίκα τὸ γυμνάσιον καὶ ἀλλὰ μέρη συνετέσειν) ὁ πατήρ αὐτοῦ καὶ τούτοι καὶ Λαοδίκεισιν.

ΧΙΙΙ. 4. 11. Ἔπειτα δὲ ταῦτ’ ἐστιν ἡ Κατακακαμένη λεγομένη χώρα μῆκος μὲν καὶ πεντακοσίων σταδίων πλάτους δὲ τετρακοσίων, εἰτέ Μυσιάν χρη καλεῖν εἰτέ Μηνιάν (λέγεται γὰρ ἀμφοτέρως), ἀπεικονίζοντας τὴν ἀμπέλου τῆς τῶν Κατακακαμενίτην φερούσης οὐνομ ὀνοματούς τῶν ἀλλογμίων ἀρετή λειτουργοῦν. ἐστὶ δὲ ἡ ἐπιφάνεια τεφρωδὸς τῶν πεδιών, ἡ δ’ ὁρεινή καὶ πετρώδης μέλαια ὑπέρ ἀεὶ ἐπικαύσεως. εἰκάζοντι μὲν 10 οὖν τοὺς ἑκείνους κεραυνοβολῶν καὶ πρηστήρων συμβήνει τούτο, καὶ οὐκ ἔκκουσι τὰ περὶ τῶν Τυφών υπανθή μυθολογεῖν. Ωτὸς δὲ καὶ Ἀρμοῦν τυνα λέγει τῶν τόπων τούτων Βασιλέα. οὐκ οὐλογόν 15 δὲ ὑπὸ τοιούτων παθῶν τῆς τοσαύτης χώραν ἐμπρησθήναι ἀθρόως, ἀλλὰ μᾶλλον ὑπὸ γηγενοῦς πυρός, ἐκλπειν δὲ νῦν τῶν πηγάς ὑπεκινναι δὲ καὶ βόθρους πρεῖς, οὺς φύσας καλωσιν, Τυφώνα.
Hierapolis (Pamphuk Kaléss).—

14. Ἐστὶν ἵππα toús, ὥσπου τὰ ἑρμᾶ ὑδάτα καὶ τὸ Πλοῦτονον, ἀμφό παραιδοξολογίαν τινὰ ἔχουσι τὸ μὲν γὰρ ὠδῷρ ὠδὺ αἰωνιὸν ἡμεῖς εἰς τῶρόν μεταβαίλλει τὸ πηττόμενον ὑπὸ τὸ ὑπέρμενον ἀπεργάζουν μυστικῶς, τὸ δὲ Πλοῦτονον ὑπὸ ὁμίρρων μικρὰ τὸ ὑπερκείμενης ὀρευνῆς στομίων ἦστι σύμμετρον ὅσον ἀνθρωπον διδασσάρῃ δυνάμει, βεβαιώτως δὲ ἐπὶ πολυὶ πρόκειται δέ τούτον ὑφράκτωμα τετράγωνον ὅσον ἠμπλέθρων τῷ περίμετρῳ τούτῳ δὲ 15 πλήρες ἦστιν ὑμικλάδωδοι παραίκαι ἀχλόιος ὡςτε μόνος τοῦδαφος καλοράν. τοῖς μὲν οὖν κύκλῳ πλησίαζουσι πρὸς τὸν ὑφράκτωμον ἀλκυπίδων ἦστιν ὃ ἀιρ, καθαρεύων ἐκείνης τῆς ἀχλύνος ἐν ταῖς νυνείαις συμμεία ὡρ ἐντὸς τοῦ περιβόλου, τῷ δὲ εἴσω παριότει ζῷον διάνοια παραχρήμα ἀπαιτᾷ ταῦτα γοὺς 20 εἰσιαχθέντας πίπτουσι καὶ ἐξελκούνται νεκροὶ, ἱμαῖς δὲ στροφεία ἐπέμψαμεν καὶ ἐπεσεν εὐθὺς ἐκπνεύσατοι: οἵ δὲ ἀπόκοποι Γάλλοι παρώςιν ἀπαθεῖς, ὡςτε καὶ μέχρι τοῦ στομίου πλησία-

The Plutonium.

Mephitic vapours.

The Galli.

4. τῆς Καταναίας: εἰς τὸν καρύτην, ὑπῆργος τῆς χώρας ἐσπέραν ἐπάγαν ὄροιν ἐπάρκεσα: καὶ τοῦ περιβόλου τ栟 ὑποθέσα ἐν τοῖς ἑυρήμεσι σταδίους. τὸ δὲ τῆς ἁμαρτίας τῆς συμβολῆς ἀπαθεῖς, ὡςτε καὶ μέχρι τοῦ ἐκείνου πλησία-

separated by partitions of the same material.'

13. σύμμετρον: 'of moderate size.'

23. Γάλλοι: the priests of Cybele: cp. Pliny, Β. 208 'In Hirpinis Amplis sancti ad Mephitis aedem locum, quem qui intraverit moriuntur, simili modo Hierapolis in Asia Matris tantum Magnae sacerdoti innoxior.' As to the effect on the στροφεία—Mr. Lear, who found seventeen dead birds on the shore of the Lake Ampsanctus, characterizes the spot as an
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ζειν καὶ ἐγκύπτειν καὶ καταδύνειν μέχρι ποσοῦ συνέχουται όσ
ἐπὶ τὸ πολὺ τὸ πνεύμα ἑωρῶμεν γὰρ ἐκ τῆς ὀψεως όσ ἀν
πυγώδους τινὸς πάθους ἐμφασιν, εἰτ’ ἐπὶ πάντων τῶν οὕτω
πεπηρμαίστων εἰτέ μόνων τῶν περὶ τὸ ἱερὸν, καὶ εἰτε θεία
5 προνοία, καθάπερ ἐπὶ τῶν ἐνθουσιασμῶν εἰκός, εἰτε ἀντιδότους
tοι δυνάμεσι τούτων συμβαίνοντος. τὸ δέ τῆς ἀπολιθώσεως
cαὶ ἐπὶ τῶν ἐν Λαοδίκειᾳ ποταμῶν φασὶ συμβαίνειν καίτερ
ὁντων ποτίμων. ἔστι δὲ καὶ πρὸς βαφὴν ἐρίων θαναματῶς
σύμμετρον τὸ κατὰ τὴν Ἰερᾶν πόλιν ὅσορ, ἠστε τὰ ἐκ τῶν
10 ριζῶν βαπτόμενα ἐνάμιλλα εἰναι τοῖς ἐκ τῆς κόκκου καὶ τοῖς
ἀλουργέσιν οὕτω δ’ ἔστιν ἀφθονου τὸ πλῆθος τοῦ ὕδατος
واجبε ἡ πόλις μεστὴ τῶν αὐτομάτων βαλανείων ἐστὶ.

'ornithological necropolis'; Journals
of a Landscape Painter in Calabria,
p. 223.

3. εἰτ’ ἐπὶ: the general reading
of the MSS. is εἰτε πάντων οὕτω
πεπηρμαίστων τούτω: Meinecke follows
Coray in inserting ἐπὶ τῶν, but
retains (doubtfully) τούτω: unless,
however, we either omit this, with
Kramer, or insert παχύσατων without
ἐπὶ, with Groskurd, the syntax is
imperfect.

5. προνοία: here 'providential
care.'

ἀντιδότους δυνάμεις: 'counter-
acting influences,' i.e. the use of
antidotes.

8. πρὸς βαφήν ἐρίων: Chandler
(op. cit., p. 292) found an inscription,
in which a company of dyers is
mentioned.

10. ριζῶν: madder is meant: the
distinctive name for this in ancient
Greek was ἐφωθόδανον, but in modern
Greek it is called ριζῆς. 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.

(M. 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.
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1. τῷ τε περὶ τὴν Ζέλειαν ἀκρωτηρίῳ καὶ τῷ καλομένῳ Λεκτῷ, τῷ μὲν τελευτώτῳ εἰς τὴν μεσόγαιαν μικρόν ὑπὲρ τῆς Κυζικηνής (καὶ δὴ καὶ ἐστὶν τῶν Ζέλεια τῶν Κυζικηνῶν) τῷ δὲ Λεκτῷ Promontory of Lectum.

5 Τενέδου πλέοντι εἰς Λέσβον.

"Ἰδὴν ο' ἱκανον πολυπίθακα μητέρα θηρῶν,
Λεκτόν, δόθι πρώτον λιπέτην ἅλα
"Ὑπος καὶ Ῥα, τοῖς οὐσίων οἰκείως τοῦ ποιητοῦ φράζοντος τὸ Λεκτόν" καὶ γὰρ ὅτι τῆς Ἰδης ἐστὶ τὸ Λεκτὸν καὶ διότι πρώτῃ 10 ἀπόξασις ἐκ βαλάτης αὐτὴ τοῖς ἐπὶ τὴν Ἰδην ἀνωτέρω, εἴρηκεν ὄρῳς.

20 Τοὺς δὴ πρῶποδας τοὺς ἐσχάτους ἐφ' ἐκάτερα φράζων οὕτως τῷ Λεκτόν καὶ τὴν Ζέλειαν, οἰκείως τοῖτον ἀκρωτηρίου ἀφορίζει II. 2. 824. Γάργαρον, ἄκρον λέγων" καὶ γὰρ καὶ νῦν Γάργαρον ἐν τοῖς ἁυων Gargarum. 15 μέρεσι τῆς Ἰδης δείκνυται τόπος, ἀφ' οὗ τὰ νῦν Γάργαρα πόλις Αιολικής. έντοσ μὲν οὖν τῆς Ζελείας καὶ τοῦ Λεκτοῦ πρώτα ἐστίν ἀπὸ τῆς Προποντίδος ἀρξαμένου τὰ μέχρι τῶν κατ' Ἀμβοῦς στενῶν, εἴτ' εξ'o τῆς Προποντίδος τὰ μέχρι Λεκτοῦ.

6. Κάμψαντι δὲ τὸ Λεκτὸν ἀναχείται κόλπος μέγας, ὅπ' ἡ 20 Ἰδη ποιεῖ πρὸς τὴν ἡπειρον ἀποχωροῦσα ἀπὸ τοῦ Λεκτοῦ, καὶ αἰ Κάναι, τὸ ἐκ θατέρου μέρους ἀντικείμενον ἀκρωτήριον τῷ Λεκτῷ καλοῦσι δ' οἷ μὲν Ἰδαίον κόλπον, οἱ δ' Ἀδαμαντηρίων.

1. τῷ τε περὶ τῆν Ζέλειαν ἀκρω- τηρίῳ: Zeleia is SW. of Cyzicus. The word ἀκρωτηρίῳ in this connexion 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 δή.

13. τῆς Ζέλειαν: II. 2. 824 οἴ 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 Journal of Archaeology for 1888, p. 291.

19. ἀναχείται: 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 Ναυαγίου στάδιον τετταράκοιτα εἰς τὴν Σάμου βλέπει δὲ πρὸς νότον καὶ αὐτὴ καὶ ὁ λιμὴν ἔχουν ναύσταθμον. ἐστὶ δὲ αὐτῆς ἐν ἐπιτέφῳ τὸ πλέον ὑπὸ τῆς βαλάττης κλυζόμενον, μέρος δὲ τι καὶ εἰς τὸ ὄρος ἀνέχει τὸ ὕπερκείμενον. ἐν δὲ ἔξω μὲν οὖν προσπλέονται πρὸς τὴν πόλιν ἔστι τὸ Ποσείδιον ἀκρα ἡ ποιοῦσα πρὸς τὴν Μυκάλην τὸν ἐπταστάδιον πορθμόν, ἔχει δὲ νεῶν Ποσειδώνος πρόκειται δὲ αὐτῶν νησίδων ἡ Ναρθήκης: ἐπ᾽ ἀριστερὰ δὲ τὸ προάστειον τὸ πρὸς τὸ Ἡραίων καὶ ὁ Ἰμβρασός ποταμός καὶ τὸ Ἡραίων The Heraecum. ἀρχαῖον ἱερὸν καὶ νεῶς μέγας, ὦν πικακοθήκη ἐστὶ: χώρις δὲ τοῦ πλήθους τῶν ἐνταῦθα κειμένων πινάκων ἄλλαι πινακoθήκαι καὶ ναύκαιοι τινές εἰσὶ πλήρεις τῶν ἀρχαίων τεχνῶν τοῦ τε ύπαθροῦ ὁμοίως μεστῶν ἀνθρώπων ἐστὶ τῶν ἀρίστων ὧν

1. τὴν Σάμου: 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.

5. ἐστὶ δὲ 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 ράξες τοῦ ὑψόμενος 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. 162-167.

6. τον ἐπταστάδιον πορθμόν: this channel—now called the Little Boghaz 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. νησίδων ἡ Ναρθήκης: 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. ο Ἰμβρασός ποταμός: a clear stream, at no great distance to the east of the Heraecum, 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 Ἡραίων: 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.
2. Αντώνος: 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 ὃς [Ἀντώνος] ἦς, τῇ Αἰγυπτίᾳ χαρίζοντος, ὃς δὲ [Σέβαστος Καίσαρ] θεοῦ ἀπέδωκε.

5. σταδίων ἕκαστοι: 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. είτα Σάμος: Strabo has elsewhere (8. 2. 17) given the true derivation of the name, where he says that Σάμος 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 Cephalonia, which is here suggested, arose from the similarity of name, that island having been originally called Samos; see 10. 2. 10.

9. Ἀμπελος: 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 εὖνοις: 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.
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 Πιόν 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. ὅρνιθων γάλα: 'pigeons' milk,' i.e. any rare dainty; ep. Aristoph. Βεσπ. 508.
5. τῶν τυραννίδων: those of Polycrates and Syloson.
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 ἦμων 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.

20. Εἴτε λημήν Πάνορμος καλούμενος ἔχων ἰερὸν τῆς 'Εφεσίας 'Ἀρτέμιδος' εἴδ' ἡ πόλις. ἐν δὲ τῇ αὐτῇ παραλίᾳ μικρῶν ύπὲρ τῆς θαλάσσης ἐστὶ καὶ ἡ 'Ὀρτυγία, διαπεπέλευ άλλος παυσάδατης ὤλης, κυπαρίσσου δὲ τῆς πλείστης. διαρρέει δὲ ὁ Κέγχριος ποταμός, οὗ φασὶ νῦσασθαι τῷ Λητῷ μετὰ τὰς 5 ὥδειν. ἐπαίθα γὰρ μυθεύοντι τὴν λοχείαν καὶ τὴν τροφῆν τῆς 'Ὀρτυγίαν καὶ τὸ ἄνωτον ἐν ὧν ἡ λοχεία, καὶ τὴν πληθών ἐλαίαν, ἡ πρῶτον ἐπαναπάσασθαι φασὶ τὴν θεὸν ἀπολυθεώσαν τῶν ὥδειν. ὑπέρεχει δὲ τοῦ ἄλσους ὅρος ὁ Σολυσσός, ὃποι στάντας φασὶ τοὺς Κουρίτας τῷ ψόφῳ τῶν ὀπλῶν 10 ἐκπλήξαι τὴν 'Ἡραν ἵλιοτυπίως ἐφεδρεύονσαν, καὶ λαθεῖν συμπράξαντας τὴν λοχείαν τῇ Λητῷ, ὄντων δ' ἐν τῷ τόπῳ πλείων ναῶν, τῶν μὲν ἄρχαιον τῶν δ' ύστερον γενομένων, ἐν μὲν τοῖς

1. Εἴτε λημήν 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 Μουσώοι of the Evangel. School of Smyrna an account is given by M. S. Reinach in Rev. Archol. 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 Caster. In its neighbourhood, towards the south, M. Weber places the river Cencherius, with the grove of Ortygia through which its course lay, and Mount Solmiussus which rose behind it (pp. 50, 51). The ἰερόν τῆς 'Εφεσίας 'Ἀρτέμιδος must have been a daughter shrine from the great temple, intended for worshippers from abroad on their arrival.

6. μυθεύοντα: 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.
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 Ephesus.

ἀρχαίως ἀρχαίά ἐστι ξύπνα, ἐν δὲ τοῖς ὦστερον Σκόπα ἔργα· ἣ μὲν Λητῶ σκηπτρον ἐξουσια, ἢ δ' Ὄρτυγια παρέστηκεν ἐκατέρα τῇ χειρὶ παίδιον ἐξουσια. πανύγυρις δ' ἐνταῦθα συντελεῖται κατ' ἐτοὺς, ἐθεὶ τινὶ οἷς νέοι φιλοκαλοῦσι μᾶλλον περὶ τὰς ἐνταῦθα εὐωχίας λαμπρυνόμενα· ὑπὸ δὲ καὶ τῶν Κουρήτων ἄρχειον συνάγει συμπόσια καὶ τιμᾶς μνημικὰς θυσίας ἑπιστελεῖ.

21. Τῆν δὲ πόλιν ἡμοῖον μὲν Καρές τε καὶ Λέλεγες, ἐκβαλὼν City of Ephesus.

1. Σκόπα: Tyrwhitt's emendation for σκόπα of the MSS; 'of Scopas,' the famous sculptor.

5. τῶν Κουρήτων ἄρχειον: 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 πρωτοκουρής in No. 596 of the same collection. Also the mystery-festival (μνημικὰς 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. Ἀνδροκλῆς: son of Codrus, king of Athens, and reputed leader of the Ionian colony.

9. τὸ Ἀθήναιον καὶ τὴν Τείλαιον: cp. § 4 ἵ δὲ πόλις ἦν τὸ παλαιόν περὶ τὸ Ἀθήναιον τὸ νῦν ἔσω τῆς πόλεως ἐν κατὰ τὴν καλομενήν Τείλαιον. We learn from Athenaeus 8. 62 that Hypelaeus was the name of a fountain—ὅπου ἦν ἡ κρήνη ἐστὶν Τείλαιον καλομενήν καὶ ὁ λεῖος λιμήν: 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.
1. συνήργησε: 'lent a helping hand.'
2. πινούχοις: 'sewers'; the word is thought to be derived from θίς in the sense of 'pipe,' 'conduit.'
3. γερονισία καταγραφομένη... ἐπίκλητοι: these bodies are mentioned in the inscriptions Nos. 449 and 470 in Hicks' collection. The former of them seems to have been a senate constituted by established rules of election, but who the ἐπίκλητοι were 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 municipality or colony 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 Ptolemaus, 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 γερονισία, and that the two bodies formed an oligarchical substitute for the democratic ἐπικλήσια 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 γερονισία 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 γερονισία and ἐπίκλητοι. From this circumstance, and from the γερονισία 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' 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 ('διψόκον πάντα').
22. Τὸν δὲ νεὼν τῆς 'Αρτέμιδος πρώτος μὲν Χερσίφρων Τemple of Artemis

ηρχιστεκτόνησεν, εἰτ' ἄλλος ἐποίησε μείζων ὡς δὲ τοῦτον

'Hρώστρατος τις ἐνεπρήσει, ἄλλον ἀμείων κατασκεύασαν

συνενέγκαντες τῶν τῶν γυναικῶν κόσμον καὶ τὰς ἵδιας οὐσίας,

5 διαθέμενοι δὲ καὶ τοὺς προτέρους κόσμας' τούτων δὲ μαρτύρια

ἐστι τὰ γεννηθέντα τότε ψηφίσματα, ἀπερ ἀγνοουντά φησιν ὃ

'Αρτεμίδωρος τὸν Ταυρομενίτην Τίμαιον καὶ ἄλλως βάσκανον

οὗτα καὶ συνοφάντην (διό καὶ Ἑπιτήμαιον κληθῆναι) λέγειν ὡς

ἐκ τῶν Περσικῶν παρακαταθηκῶν ἐποιήσαντο τοῦ ἱεροῦ τὴν

10 ἐπισκευήν· οὗτε δὲ ὑπάρξαι παρακαταθήκες τούτες, εἰ τε ύπήρξαν,

συνεμπερρίησθαι τῷ ναῷ· μετὰ δὲ τῆς ἐμπρήσεως τῆς ὁροφῆς

ἡφασμομείης, ἐν υπαίθρῳ τῷ σηκῷ τίνα ἀν ἑθελήσαι παρακατα-

θηκήν κειμένην ἔχειν; Ἀλέξανδρον δὴ τοῖς 'Εφεσίοις ὑπο-

σχέσθαι τὰ γεγονότα καὶ τὰ μέλλοντα ἀναλώματα, ἐφ' ὃ τε

15 τὴν ἐπιγραφὴν αὐτῶν ἔχειν, τοὺς δὲ μὴ ἑθελῆσαι, πολὺ μάλλον

οὐκ ἀν ἑθελήσαστας ἐξ ἱεροσυλίας καὶ ἀποστερήσεως φιλο-

δοξείων ἐπανεῖ τοῦ τῶν Ἐφεσίων πρὸς τὸν βασιλέα,

ὡς οὐ πρέποι θεῷ θεοῖς ἀναθήματα κατασκευάζειν.

23. Μετὰ δὲ τὴν τοῦ νεῶν συντέλειαν, ὃν φησιν εἶναι Δεινο-

20 κράτους ἔργον (τοῦ δ' αὐτοῦ καὶ τῆς Ἀλεξανδρείας κτίσμα τῆς

δ' αὐτῶν ὑποσχέσθαι Ἀλεξάνδρῳ τῶν Ἀθώ διασκευάσεως εἰς

αὐτῶν, ὥσπερ εἰκόνα τουτοῦ εἰς φιλαθηνα καταχέουσα σπονδῆν,

ποιήσοντα πῶλες δύο, τῇ μὲν ἐκ δεξιῶν τοῦ ὄρους τῇ δ' ἐν

ἀριστερᾷ, ἀπὸ δὲ τῆς ἐτέρας εἰς τῇ ἐτέραν ἑρέντα ποταμοῦ),

25 μετὰ δ' οὖν τῶν νεῶν τὸ τῶν ἄλλων ἀναθημάτων πλῆθος

5. διαθέμενοι: 'having disposed of, sold'; cp. the use of δαύθεσις in

11. 2, 12, No. 51.

7. Ἀρτεμίδωρος: Artemidorus the geographer was a native of Ephesus.

Τίμαιοι: see note on 6. 2, 4, No. 31. The nickname Τίμαιοι = ‘Carper.’

15. τὴν ἐπιγραφὴν: that his name might be inscribed on it as the

donor or dedicator.

19. Δεινοκράτους: the MSS. read Χερσιφράτους. 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.’
1. ἡ 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.


4. ἡ κόρη ἡ Πενελόπη: the MSS. with one exception read ἡ κόρη Πενελόπη, which makes no sense; the remaining MS. gives κόρη, 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 πρεσβύτης as applied to Eurydecte. The reading ἡ κόρη ἡ Πενελόπη, which is suggested by Dr. Paul Meyer in his Strabouniana, p. 11, excellently fulfils these requirements: κόρη is used in II 6. 247 of young married women.

5. εἰνούχοι: 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 Dion. 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 Ἀρτέμις Ἐφεσιών of Acts 19. 34, viz. Μεγάλη Ἀνάειτις, Μέγας Ἀπόλλω Λειμφών, 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 Ἀρτέμις ('Great is Artemis') but Μεγάλη Ἀρτέμις ('O Great Artemis'), which is an invocation, like those on the inscriptions.

Μεγαθύνου: this title of the priests is vouched for by other authorities: Xenophon (Anab. 5. 3. 6, 7) speaking of Ephesus says, παρά Μεγαθύνω τῇ τῆς Ἀρτέμιδος νεωσίᾳ: also Appian (B. C. 5. 9) τῶν ἐν Ἑφέσῳ τῆς Ἀρτέμιδος ιερία, ὑπὸ Μεγαθύνων ἡγούμενα. 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 ἄλλα ὁδεῖν imply importation from abroad.
EPHESUS.

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γον ἐν τῇ μεγάλῃ' συνεργάσθαι δὲ τούτοις ἔχρην παρθένους. εὖν δὲ τὰ μὲν φυλάττεται τῶν νομίμων τὰ δ' ἤπτου, ἀσυλον δὲ Right of Asylum, μένει τὸ ἱερὸν καὶ νῦν καὶ πρῶτερον τὴς δ' ἀσυλίας τοὺς ὄρους ἀλλαγήναι συνέβη πολλάκις, Ἀλεξάνδρου μὲν ἐπὶ στάδιον 5 ἐκπείνατος, Μιθρείατον δὲ τόξευμα ἀφείτος ἀπὸ τῆς γωνίας τοῦ κεραμοῦ καὶ δόξαντος ὑπερβαλέσθαι μικρὰ τὸ στάδιον, Ἀντωνίου δὲ διπλασιάσαντος τοῦτο καὶ συμπεριλαμβάνων τῇ ἀσυλίᾳ μέρος τι τῆς πόλεως' ἐφάνη δὲ τοῦτο βλαβέρων καὶ ἐπὶ τοὺς κακοῦργους ποιοῦν τὴν πόλιν, ὡστ' ἡκύρωσεν ὁ Σεβαστὸς

10 Καύσταρ.

21. ᾿Εχεῖ δ' ἡ πόλις καὶ νεώρια καὶ λιμένα' βραχύστομον δ' ἐποίησαν οἱ ἀρχιτέκτονες, συνεξιπατηθέντες τῷ κελεύσαντι βασιλεῖ. οὕτως δ' ἦν ᾿Ατταλος ὁ φιλάδελφος' οἰνθείς γὰρ οὕτως βαθὺν τῶν ἐκπλοῦν ὀλκάστε μεγάλαις ἐσεθαὶ καὶ αὐτῶν 15 τὸν λιμένα, τεναγώνη ὡντα πρότερον διὰ τῶν ἐκ τοῦ Καύστρου, προχώσεις, ἐὰν παραβληθῇ χῶμα τῷ στόματι πλατεὶ τελεός ὡντι, ἐκέλευε γενέσθαι τὸ χῶμα. συνέβη δὲ τοιοῦτοι· ἐντὸς γὰρ ἡ χώσ εἰργομένη τεναγίζειν μᾶλλον ἐποίησε τὸν λιμένα σύμπαντα μέχρι τοῦ στόματος' πρῶτερον δ' ἢκανὸς αἱ πλημμυρίδες καὶ ᾿Η παλίρροια τοῦ πελάγους ἀφήμει τὴν χών καὶ ἀνέσπα πρὸς τὸ ἐκτός, ὡ μὲν οὖν λιμῆν τοιοῦτος' ἡ δὲ πόλις τῇ πρὸς τὰ ἄλλα ἑυκαρία τῶν τῶν ἀδίκητα καθ' ἐκάστην ἡμέραν, ἐμπόριον οὔσα μέγιστον τῶν κατὰ τὴν ᾿Ασίαν τὴν ἐντὸς τοῦ Ταύρου.

20 Πλημμυρίδες καὶ ᾿Η παλίρροια τοῦ πελάγους ἀφήμει τὴν χών καὶ ἀνέσπα πρὸς τὸ ἐκτός, ὡ μὲν οὖν λιμῆν τοιοῦτος' ἡ δὲ πόλις τῇ πρὸς τὰ ἄλλα ἑυκαρία τῶν τῶν ἀδίκητα καθ' ἐκάστην ἡμέραν, ἐμπόριον οὖσα μέγιστον τῶν κατὰ τὴν ᾿Ασίαν τὴν ἐντὸς τοῦ Ταύρου.

11. λιμένα: the port of Panormus, or Sacred Port, is here meant.

18. τεναγίζειν μᾶλλον ἐποίησε: we hear of Barea Soranus in the time of Nero as trying to remedy this; Tac. Ann. 16. 23, 'Portui Ephesiorum aperiendo curam insumperat.'
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.

1. ἕωθιοι ἀκρωτηρίου: sc. of the island of Rhodes.
2. ἄμεσος: 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.
3. Την 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.
THE CITY OF RHODES.

3°5 Kal Tαυταλαυαλη, αξια θεομον πεσων περικλασθεις απο των γονατων' ουκ ανεστησαν δ' αυτων κατα τι λογιου. τοτο τε δη των αναθηματων κρατιστων (των γονων έπτα θεαματων ωμολογειαι) και αι του Πρωτογενους γραφαι, ο τε Ιάλυσος και ο Σάτυρος παρεστως στουλω, ετι δε του στυλω περοδες εφεισθηκει, προς θυν

5 κειται δε νυν υπο σεισμον πεσων περικλασθεις απο των γονατων' ουκ ανεστησαν δ' αυτων κατα τι λογιου. τοτο τε δη των αναθηματων κρατιστων (των γονων έπτα θεαματων ωμολογειαι) και αι του Πρωτογενους γραφαι, ο τε Ιάλυσος και ο Σάτυρος παρεστως στουλω, ετι δε του στυλω περοδες εφεισθηκει, προς θυν

10 ουτως εκεχτησαν ως έοικεν οι ανθρωποι τεωστι ανακειμενου του πίνακος, οστ' εκεινου έθαυμαζου, ο δε Σάτυρος παρεσιματο κατοι σφόδρα κατωρθωμενος' εξεπιστηςον δ' ετι μάλλον οι περικοτραφοι κομίζωντες τους τυθανους και τιθεντες καται τικρώ' εφευγουν γαρ προς την γραφην οι περικεικα και ωχλαγωγεθαι γνωσει, όρων δε ο Πρωτογενης το έργου παρεργουν γεγονος ετεμηθη των του τεμειου του επιτρεφαι παρελθοντα εξαλειψαι του δριμω και εποιησε. ημικηδεις δ' εισων οι 'Ροδιοι καπερ ου ημικρατουμεναι, συνεχειν ο δ ομως βουλομενοι το των πειτησ πληθος. σιταρκειαι δε ο δημος και οι ευποροι

20 τοις ενδεεις υπολαμβανουσι εθει των πατριω, λειτουργατε τε των εισων ωφυναισμον, οστ' αμα των τε πειητα διατροφη την διατροφη και την πολιω των χρειων μη καθυστερει και μαλεστα προς τας ναυσιολας. των δε ναυσταθμων των και κρυπτα ην και απαρητα τως πολλοις, το δε κατοπτευσαι η

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. Πρωτογενος: 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. ωχλαγωγον: 'attracted a multitude of people.'

19. σιταρκειαι: 'is supplied with provisions'; the general reading, which Meineke retains, is σιταρκειαι, but σιταρκεις would mean 'to hold the office of σιτάρης, or commissary-general'; this confusion of forms is found elsewhere: see Liddell and Scott, s. v. σιταρκεω.

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To the Greek palate fish was the greatest of delicacies. Thus Plutarch says (Mor. 667 F), πολλῶν ὄντων ὄψων ἐκείνηκεν ὁ ἰχθύς μόνον ἤ μαλαστά γε ὄψων καλείτα, καὶ γὰρ ὄψοχιγοι καὶ φιλόψων λέγομεν οὐχὶ τοὺς βοεῖς ἀρρητοῖς, ἀλλὰ τοὺς περὶ τὴν ἰχθυντηλίαν ἀναδιότας ἐκάστοτε, καὶ τοῦ κόδωνος ὄξως ἀκόντως. 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 ὄλγη ἐκ τῶν ὄψων ταρτή, and 17.2.5 μηδὲν ἀνατρέχειν ὄψων εἰς τῶν Νείλων. Hence the diminutive ὄψμων, which bears this sense in the N. T. (John 21.10), has become, in the form ψάρμ, the regular word for 'fish' in Modern Greek.
TARSUS AND ITS SCHOOLS.

No. 67.—Tarsus and its Schools.

(XIV. 5. 12, 13.)

5. 12. 'H ὤ Ῥ ταρσός κεῖται μὲν ἐν πεδίῳ κτίσμα δ' ἔστι τῶν Θεοῦ Κύδνους παλαιτέντων Ἀργείων κατὰ ζήτησιν 'Ἰοὺς" διαρρέει δ' αὐτὴν μέσην ὁ Κύδνος παρ' αὐτῷ τὸ γυμνάσιον τῶν νέων ἀτε δὲ τῆς πηγῆς πολὺ ἀπωθεῖν οὖσας, καὶ τοῦ ἥδρου διὰ φάραγγος βαθείας λόγωτος, ἐτ' εὐθὺς ἑις τὴν πόλιν ἐκπέπτων, ψυχρόν τε καὶ τραχύ τὸ ἱερὰ ἐστιν, ἦθεν καὶ τοῖς παχυνεύροισι δρόμοις καὶ κτήρισι καὶ ἀνθρώποις ἐπικουρεῖ.

13. Τοσαυτῇ δὲ τοῖς ἐνθάδε ἀνθρώποις στοιχὴ πρὸς τε Φιλοσοφίαι καὶ τῶν ἀλλῶν παιδείαν ἐγκύκλιον ἀπασαν γέγονεν ὡς τῇ ὑπερβέβλημα καὶ Ἀλέξάνδρα καὶ Ἀλεξανδρείαν καὶ εἰ τινὰ ἀλλὸν 15 τῶν δυνατῶν εἰπεῖν, ἐν ὧς σχολαὶ καὶ διατρῆσαι φιλοσοφῶν

7. διαρρεῖ δ' αὐτήν: 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. ψυχρόν τε: the dangerous illness which Alexander the Great contracted by bathing in its chilling waters (Plutarch, Alex. 19) is well known.

11. παχυνεύροισι: 'suffering from swollen sinews.' Pliny (II. N. 31. 8) says, 'Cydnus Ciliciæ amnis podagricis medetur.'

βούραμοι: 'when plunged into the water'; βούς ἵππον is 'to ride a horse into the water.'
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The text continues in Greek, including:

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 Meinke, 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.
11. *Τὴν Ἰνδικὴν περιοβφικέν ἀπὸ μὲν τῶν ἄρκτων τοῦ Ταύρου τὰ ἐσχάτα ἀπὸ τῆς Άριανῆς μέχρι τῆς ἐφας θαλάσσης, ἀπερ οἱ ἐπιχώριοι κατὰ μέρος Παροσμάισαν τε καὶ Ἡμώδων καὶ Ἰμαοῦ καὶ ἄλλα ὄνομαζουσί, Μακεδόνες δὲ Καύκασου ἀπὸ δὲ τῆς ἐσπέρας ὁ Ἰνδὸς ποταμός τὸ δὲ νότιον καὶ τὸ προσεφών πλευρί-ρόν, ποιὸ μεῖζῳ τῶν ἐτέρων ὄντα, προπέπτωκεν εἰς τὸ Ἀτλαντικὸν πέλαγος, καὶ γίνεται ἤμβοειδές τὸ τῆς χώρας σχῆμα τῶν μειζόνων πλευρῶν ἐκατέρω πλεονεκτοῦντος παρὰ τὸ ἀπεραντίου πλευρόν καὶ τρισχιλίοις σταδίοις, ὡσοι ἐστὶ τὸ κοινὸν ἀκρον τῆς τε ἐωθικῆς παραλίας καὶ τῆς μεσημβρίας, ἐξ ὧν προπεπτωκὸς ἐξ ὧν ἐφ᾽ ἐκάτερον παρὰ τὴν ἄλλην ἡμῖν.

13. "Ἀπασα ὁ ἐστὶ κατάρρυτος ποταμός ἡ Ἰνδική, τοὺς μὲν εἰς δύο τοὺς μεγάλους συμμηχημένους τὸν τε Ἰνδὸν καὶ τὸν Γάγγην, τοὺς δὲ κατ᾽ ἱδία στοματα ἐκδιδόντων εἰς τὴν βαλλαντικὸν ἀπαντες ὁ ἀπὸ τοῦ Καύκασου τὴν ἀρχὴν ἔχουσι καὶ φέρουσι μὲν ἐπὶ τὴν μεσημβρίαν τὸ πρῶτον, εἰδ' οἱ μὲν μένονυσι ἐπὶ τῆς αὐτῆς φορᾶς καὶ μάλιστα οἱ εἰς τὸν Ἰνδὸν συμβαλλόντες, οἱ δὲ ἐπιστρέφονται πρὸς ἐω, καθάπερ καὶ ὁ Γάγγης ποταμός. οὕτως μὲν ὁν καταβάς ἐκ τῆς ὀρεινῆς, ἐπειδὰν ἀψῆται τῶν πεδῶν

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. Ἡμώδων καὶ Ἰμαοῦ: these names, which were applied to distinct parts of the Himalaya, are only different forms of the same name Haimavata, Hemota, 'snowy'; Kiepert, *Leribuch*, p. 33.

5. τὸ δὲ νότιον: see the Map of the World according to Strabo, p. 55.

6. τοῦ Ἀτλαντικοῦ πέλαγος: Strabo and other writers use this as equivalent to the old name Oceamus, for the space of sea which was regarded as encircling the earth; cp. 1. 2. 36 σύρμουν ἡ πᾶσα Ἀτλαντικὴ βά-

laφας, καὶ μάλιστα ἡ κατὰ μεσημβρίαν.

7. ἤμβοειδές: 'lozenge-shaped.'

9. τὸ κοινὸν ἀκρον: this is the land of the Coniaci or Coliaci (see Map), which according to Strabo's view represented Cape Comorin.

12. "Ἀπασα: 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. ἐς δύο τοὺς μεγάλους συμ-

ρημνούμενοι: 'flowing into the two largest rivers'; cp. Herod. 1. So ποταμοὶ καὶ ἄλλοι καὶ "ὁ λόγος συμμη-

χῶς εἰς τῶν μέγιστων.

15. τοῦ Καύκασου: the name is here employed according to the Macedonian usage mentioned above.
NATURAL FEATURES OF INDIA.

1. Paliβodra: near the site of the modern Patna. It is described in § 36 as situated at the junction of the Ganges and the Erannoas, and forming a parallelogram 80 stades in length by 15 in breadth, surrounded through a palisade loopholed for shooting through.

2. μίαν ékβολην: 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. δυσί 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 ἐπησιῶν: the south-west monsoon, which brings the rains that continue from June to October.

9. Λίνων σπείραται: 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 δόμηρον was is not known; Lassen, 2. pp. 675, 676 note.

13. ζώοις: this word is not in the MSS., but requires to be supplied, as Kramer suggests; Meineke leaves a lacuna.

14. Ίππου 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. κατά τὴν χροῖαν: the hill-tribes of Central India are negroid in their physical characteristics, and
INDIA.

τὴν χροιάν, κατὰ δὲ τὴν ὄψιν καὶ τὴν τρίχωσιν τοῖς ἄλλοις (οὐδὲ γὰρ οὐλοτριχώσι διὰ τὴν ύγρότητα τοῦ ἀέρος), οἱ δὲ βόρειοι τοῖς Αἰγυπτίωι.

14. Τὴν δὲ Ταπροβάνην πελαγίαν εἶναι φασὶ νῆσον ἀπέχουσαν τῶν νοτιότάτων τῆς Ἰνδικῆς τῶν κατὰ τοὺς Κωνικοῦς πρὸς 5 μεσημβρίαν ἡμέρας ἐπὶ πλοῦν, μήκος μὲν ὡς πεντακισχιλίων σταδίων ἐπὶ τὴν Ἁλιοπάναν ἔχειν δὲ καὶ ἑλέφαντας.

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No. 69.—Remarkable Trees.

(XV. 1. 21.)

21. Πολλὰ γὰρ δὴ δέντρα παράδοξα ἡ Ἰνδικὴ τρέφει, ὃν ἐστὶ καὶ τὸ κάτω νεύοντα ἔχου τοὺς κλάδους τὰ δὲ φύλλα ἀσπίδος οὐκ ἐλάττω. 'Ονησίκριτος δὲ καὶ περιεργότερον τὰ ἐν 10 τῇ Μουστικανῳ διεξὼ, ἀ φησι νοτιώτατα εἶναι τῆς Ἰνδικῆς, διηγεῖται μεγάλα δέντρα τινά, ὃν τοὺς κλάδους αὔξηθετα ἐπὶ πήχεις καὶ δώδεκα, ἐπειτὰ τὴν λοιπὴν αὔξησιν καταφερῇ λαμβάνει ὡς ἄν κατακαμπτομένους, ἐος ἄν ἀψωταὶ τῆς γῆς ἐπειτὰ κατὰ γῆς διαδοθέντας μιζούσθαι ὁμοίως ταῖς κατώρυξιν, 15 εἰτ ἀναδοθέντας στελεχοῦσθαι· ἐξ οὖν πάλιν ὁμοίως τῇ αὔξησε κατακυμβοθέντας ἄλλην κατώρυγα ποιεῖν, εἰτ ἄλλην, καὶ οὕτως ἐφεξῆς, ὡστ' ἀφ' ἐν' ἄδω ἄδω σκιάδιον γίνεσθαι μακρὸν πολυστυλῆ σκηνῆ ὁμοίων. Λέγει δὲ καὶ μεγέθη δένδρων ὡστε πέντε ἀνθρώπους δυσπερίληπτα εἶναι τὰ στελέχη. κατὰ δὲ τῶν 20 some of them are black; Encycl. Brit., art. India, by Sir W. W. Hunter, pp. 745, 777.

11. τῇ Μουστικανῳ: 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 αὔξησιν καταφερῇ λαμβάνει: ‘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 αὔξησιν: ‘according as they grow.’
'Akešýην καὶ τῆν συμβολήν τῆν πρὸς Τάρωτιν καὶ Ἀριστόβουλος εἰρηκε περὶ τῶν κατακαμπτομένων ἐχόντων τῶν κλάδων καὶ περὶ τοῦ μεγέθους ὡς ὑπ’ ἐνὶ δένδρῳ μεσημβρίζειν σκιαζομένους ἱππέας πεντήκοντα' οὕτως δὲ τετρακοσίους.\\n5 λέγει δὲ ὁ Ἀριστόβουλος καὶ ἄλλο δένδρον οὗ μέγα, λοποὺς ἔχον ὡς ὁ κύμας δεκαδακτύλους τὸ μήκος πλήρεις μέλιτος, τοὺς δὲ φαγόντας οὐ ραδίως σώζεσθαι. ἀπαντας δ’ ὡτερβέβλημαι περὶ τοῦ μεγέθους τῶν δένδρων οἱ φύσαντες ἑωράσαν πέραν τοῦ Ἱαρώτιδος δένδρων ποιούν σκιάν ταῖς μεσημβρίαις πεντα−10 στάδιον. καὶ τῶν ἐριοφόρων δένδρων φησὶν οὕτως τὸ ἄνθος ἐχειν πυρήνα· ἐξαπεθέντος δὲ τούτον ξαίνεσθαι τὸ λουτόν ὄμοιος ταῖς ἐρέασι.

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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. Brîl., art. India, p. 742. The latter practice is described by Strabo, § 43 Νέαρχος δὲ και ποδόγρας ἐν ταῖς θύραις τίθεσθαι κατὰ τινας συνθέμοις φησὶ.

1. 'Akešýην: this was one of the rivers of the Punjab.

5. ἄλλο δένδρον οὗ μέγα: bo−rassus 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. Târi, the Hindustani word for this sap, is the original of our 'toddy'; Skeat, Etym. Lex., s.v. Toddy. The sugar−cane is mentioned by Strabo in § 20.

10. ἐριοφόρων δένδρων: the cotton−tree or bombax Malabaricum, which is also called ἐριοφόρων δένδρον by Theophrastus, H. P. 4. 7. 7. The seed−vessel of this, which is here called τυρῶν, 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 stockade.

Method of taming.

Intelligence and faithfulness of elephants.

42. Θήρα δὲ τῶν θηρίων τούτων τοιάδε. χωρίων ψιλὸν ὅσον τεττάρων ἡ πέντε σταδίων τάφρῳ περιχαράζαντες βαθεία γεφυροῦσι τὴν εἰσόδου στενωτάτη γεφύρα, εἰτ' εισαφαίαν θηλείας τὰς ἡμερώτατας τρεῖς ἡ τέτταρας, αὐτοὶ δ' ἐν καλυβίοις κρυπτοί ὑπόκαθισαν λοχῶντες ἡμέρας μὲν οὖν οὐ̄ς προσάζοντι οἱ ἄγριοι, νύκτωρ δ' ἐφ' ἕνα ποιοῦνται τὴν εἰσόδου εἰσίν πάντων δὲ κλείοντι τὴν εἰσόδον λάθρα, εἶτα τῶν ἡμέρων ἀληθῶν ἀληθῶν εἰσάγοντες διαμάχονται πρὸς αὐτούς, ἁμα καὶ λιμῷ καταπυνοῦντες ὡδὴ δὲ καμποῦντων οἱ εὐθαρσεῖστατοι τῶν ἡμιόξων λάθρα καταβαίνουσι ὑποδύνουσιν. ἔκαστος τῇ γαστρὶ τοῦ ὀικείου όξηματος· ὄρμῳμενος δ' ἐνθενδε ὑποδύει τῷ ἄγριῳ καὶ σύμποδα δεσμεῖ· γενομένου δ' τούτου κελεύον τοῖς τυβαεῖσι τύπτειν τοὺς συμποδισθέντες ἑως ἂν πέσωσιν εἰς τὴν γῆν, πεσοῦντων δ' ὀμφαλοῖς ἁμάς προσλαμβάνονται τοὺς αὐχένας αὐτῶν πρὸς τοὺς τῶν τυβαεῖσι· ἢν δὲ μῆς σειώμενοι τοὺς ἀναβαινέων ἐπ' αὐτούς ἐπιχειροῦν τὰς ἀποσείας, τοῖς τραχύλοις αὐτῶν ἐμβάλλονται κύκλῳ τομᾶς καὶ κατ' αὐτάς τοὺς ἱματας περιτεθέασιν ὡσθ' ὑπ' ἀληθῶν ἐκεῖνων τοῖς δεσμοῖς καὶ ἁσυχάζειν· τῶν δ' ἀλύντων ἀπολέξαντες τοὺς πρεσβυτέρους ἤ νεωτέρους τῆς χρείας τοῖς λουποῖς ἀπάγουσιν· εἰς τοὺς σταθμούς, ὁδησάντες δὲ τοὺς μὲν πόδας πρὸς ἀλλήλους τοὺς δὲ αὐχένας πρὸς κίονα εὐ πεπηγώντα, διαμάχουσά λυμίφ' ἐπείτα χλόη καλάμου καὶ πόσα ἀναλαμβάνοντο· μετὰ δὲ ταῦτα πειθαρχεῖν διδάσκονται, τοὺς μὲν διὰ λόγου τοὺς δὲ μελυσμοτικο Naval. τινι καὶ τυμπανισμῷ κηροῦντες· σπαίνου δ' οἱ δυστυθάσεντοι φύσει γὰρ διάκεινται πρῶς καὶ ἡμέρως, ὡςτ' ἐγγὺς ἔστω λογικῷ ἔφοι' οἱ δὲ καὶ ἐξαίμονος τοὺς ἡμιόξων ἐν τοῖς ἀγώνισε πεσοῦται ἀνελόμονοι σωζοῦσιν ἐκ τῆς μάχης, τοὺς δὲ ὑποδύνυτα

8. ἄληθῶν: 'champion elephants.'
11. όξηματος: an animal for riding; cp. Ar. ἄξημα κανθάρων: the word is very rarely used absolutely in this sense, as it is here: Fr. monture.
14. προσλαμβάνοντα: 'fasten'; mostly used active in this sense.
17. ἐμβάλλονται τομᾶς: 'make incisions.'
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. Philosop-
2. Husbandmen.

39. Φησι δὴ [ὁ Μεγασθένης] τὸ τῶν 'Ἰνδῶν πλήθος εἰς ἐπτὰ μέρη διήρησθαι, καὶ πρῶτοι μὲν τῶν ἕλεος φιλοσόφους εἶναι κατὰ τιμῆν, ἐλαχίστους δὲ κατ' ἀριθμόν χρησθαί δ' αὐτοῖς ἑδὰ μὲν ἐκάστῳ τοὺς θύουται ή τοὺς ἐναγιζότας, κοινὴ δὲ τοὺς βασιλείας κατὰ τὴν μεγάλην λεγομένην σύνοδον, καθ' ἤν τοῦ νέου ἔτους 5 ἀπαντεῖν οἱ φιλόσοφοι τὸ βασιλεῖα συνελθόντες ἐπὶ θύρας δ' τι ἀν αὐτῶν ἐκατόστω συντάξῃ τῶν χρησίμων ἡ τηρήθη πρὸς εὔνει-

ρίαν καρπῶν τε καὶ ζῶνων καὶ περὶ πολιτείας, προσφέρει τούτ' εἰς τὸ μέσον' δ' ἀν τρὶς ἐφευσμένοι ἄλω, νόμος ἔστι σιγάν διὰ βίου τον δὲ κατορθώσαιται ἄφοροι καὶ ἀτελής κρύνουσι. 10

40. Δεύτερον δὲ μέρος εἶναι τὸ τῶν γεωργῶν, οἱ πλεύτωτε τέ εἰσι καὶ ἐπιεικέστατοι ἀστρατεία καὶ ἀδελα τοῦ ἑργαζόμαι, πόλει μὴ προσοίντες μὴδ' ἀλλή χρεία μηδ' ὀχλήσει κοινή' πολλάκις γούν ἐν τῷ αὐτῷ χρόνῳ καὶ τόπῳ τοὺς μὲν παρατε-

τάθαι συμβαίνει καὶ διακινδυνεύειν πρὸς τούς πολεμίους, οἱ δ' 15 ἀροῦσιν ἡ σκάπτουσιν ἀκινδύνως, προμάχους ἔχοντες ἐκείνους.

4. ἐναγιζόντας: 'making offerings to the dead.'

6. δ' τι ἀν: '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.

12. μηδ' ἀλλή χρεία: προσοίντες, 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 τοὺς ἄλλους ἀνθρώπους οἱ πολέμοι καταβείροντες τὴν χώραν ἄγνωρήν τοῦ κατασκευάζον, παρὰ δὲ τούτους τῶν γεωργῶν ἱερῶν καὶ άσιῶν ἱερομένων οἱ πλῆθοι τῶν παρατάξεων γεμροῦσι τοῖς κυβερνητέσι οἱ κυβερνήται εἰσίν. ἀμφότεροι γὰρ οἱ πολε-

μούντες ἀλλήλους μὲν ἀποκτείνουσιν ἐν ταῖς μάχαις, τοὺς δὲ περὶ τὴν γεωργίαν ὡς κώους ἄβλαβεῖς, ὡς κοινὸν ὡς ἀπάντως ἐπεργέτας, τὰς τε χώρας τῶν ἀντιπολεμουτῶν οὕτ' ἐμπνύοσθαι οὕτε ἐνεδρομοῦσιν. Cp. Arias, Ind., 11. 9, 10.
THE CASTE-SYSTEM. 317

41. Τρίτων τῷ τῶν ποιμένων καὶ θηρευτῶν, οίς μόνοις ἔξεστιν θηρεύειν καὶ θρεμματοτροφεῖν ὡνιά τε παρέχειν καὶ μισθοῦ μὲν, ἀντὶ δὲ τοῦ τήν γῆν ἐλευθεροῦν θηρίων καὶ τῶν σπερμολόγων ὄρνεων μετροῦσιν παρὰ τοῦ βασιλέως σίτου, πλάνηται καὶ σκηνήτων νεμόμενοι βίων. Ἰππον δὲ καὶ ἐλέφαντα τρέφειν οὐκ ἔξεστιν ἰδώτην βασιλικὸν ὑπὸ ἐκάτερον νενόμισται τὸ κτήμα, καὶ εἰσὶν αὐτῶν ἐπιμεληταί.

10 46. Μετὰ τοὺς θηρευτὰς καὶ τοὺς ποιμένας τέταρτον φήσων εἶναι μέρος τοὺς ἐργαζόμενους τὰς τέχνας καὶ τοὺς κατηλικοὺς καὶ οἰς ἀπὸ τοῦ σῶματος ἐργασία: ὡν οἱ μὲν φόρον τελοῦσι καὶ λειτουργίας παρέχονται τακτάς, τοῖς δὲ ὀπλοποιοῖς καὶ ναυπηγοίς μισθοῦ καὶ τροφαῖ παρὰ βασιλέως ἔκκεισθαι: μόνος γὰρ ἐργαζόμενος ἐπαρέχει δὲ τὰ μὲν ὀπλα τοῖς στρατιώταις ὁ στρατοφύλαξ, τὰς δὲ ναῦς μισθοῦ τοῖς πλέονσιν ὁ ναυάρχος καὶ τοῖς ἐμπόροις.

47. Πέμπτυον δ’ ἐστὶ τὸ τῶν πολεμιστῶν, οἰς τῶν ἄλλων W i g h t s. χρόνον εὖ σχολῇ καὶ τότοις ὁ βίος ἐστίν ἐκ τοῦ βασιλικοῦ διατηροῦσιν, ὃστε τοῖς ἐξόδους ἐστιν καὶ ἄριστα ταχεῖα ποιεῖσθαι, τάς δὲ νους σωμάτως μηδὲν ἄλλο κομίζοντας παρ’ ἑαυτῶν.

48. "Εκτοι δ’ εἰσίν οἱ ἐφοροὶ τούτοις δ’ ἐποπτεύεσθαι δέδοται I. Inspectors.

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 ... χωρίς δὲ τῆς μισθαίως τετάρτην εἰς τῷ βασιλικῷ τελοῦσι.

4. ἢνια τε ... ἔξεστι: ‘to sell or hire out cattle for draught.’

13. τοῖς δ’ ὀπλοποιοῖς καὶ ναυπηγοῖς: these, as has been mentioned in the introductory notice, really belonged to the mixed castes.

10. τοῦ βασιλικοῦ: ‘the royal treasury’; cp. τό κοινόν, τὸ ὅσιον, τὸ δημόσιον.

22. οἱ ἐφοροὶ: 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 events the land was not regarded as belonging by right to the king. Lassen, 2. p. 721.
INDIA.

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 ἀγοραναύσοι—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 OFFICIAL ADMINISTRATION.

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 εἰσὶν ἀγορασταὶ, οἱ δ' ἀστυνόμοι οἱ δ' ἐπὶ τῶν στρατιωτῶν. οὐν οἱ μὲν ποταμοὺς ἔξεργάζονται καὶ ἀναμετροῦσι τὴν γῆν ὅπως ἐν Αἰγύπτῳ, καὶ τὰς κλειστὰς διώρυγας, ἀφ' οὗ ἔστι τὰς ὀχυτείας ταμίευται τὸ ὑδωρ, ἐπισκοποῦσιν δὲ ἐξ ὑπηρεσίας τιὰ τὸν ὕδατον παρεῖναι χρήσιν. οἱ δ' αὐτοὶ καὶ τῶν θηρευτῶν ἐπιμελοῦνται καὶ τιμῆς καὶ

2. ἔξεργάζονται: '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.

tὰς 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 ἀγορασταὶ.
INDIA.

Kolássews eloi kýrooi tois ἐπαξίωσιν, kai phorolouši δὲ kai tás teχnias tás περὶ τὴν γῆν ἐπιβλέπουσιν ὑποτόμων τεκτόνων χαλκέων μεταλλευτῶν’ ὀδοποιοῦσι δὲ kai kata δέκα στάδια στήλην τιθέασι τὰς ἐκτροπὰς kai tὰ διαστήματα δηλοῦσιν.

51. Οἱ δ’ ἀστυνόμοι εἰς ἐξ’ ἐπενάδας διήρηματ’ καὶ οἱ 5 μὲν τὰ δημιουργικὰ σκοποῦσιν οἱ δὲ ἐξευδοχοῦσιν καὶ γὰρ καταγωγάς νέμουσι καὶ τοῖς βίοις παρακολουθοῦσι παρέ-

δροὺς δόντες, καὶ προπέμπουσιν ἥ αὐτῶς ἡ τὰ χρήματα τῶν ἀποθανόντων, νοσοῦσιν τε ἐπιμελοῦσαται καὶ ἀποθανόν-

τος θάπτουσιν. τρίτοι δ’ εἰσὶν οἱ τὰς γενέσεις καὶ θανάτους το

ἐξετάζουσι πότε καὶ πῶς, τῶν τε φόρων χάριν καὶ ὅπως μὴ

ἀρφαίεις εἰεν αἱ κρείττους καὶ χείρους γοναὶ καὶ βάναυσιν,

τέταρτοι δ’ οἱ περὶ τὰς κατηγορίας καὶ μεταβολὰς, οἰς μέ-

τρων μέλει καὶ τῶν ἀραίων, ὅπως ἀπὸ συσθήμων πωλοῦτοι. οὐκ

ἐστι δὲ πλεῖον τῶν αὐτῶν μεταβάλλοντβαι πλὴν εἰ διττῶν 15

ὑποτελοῦν φόρους. πέμπτοι δ’ οἱ προεστῶτες τῶν δημιου-

ρουμέων καὶ πωλοῦντες ταῦτ’ ἀπὸ συσθήμων, χωρίς μὲν τὰ

καυνὰ χωρίς δὲ τὰ παλαιὰ’ τῷ μυγνύτι δὲ ἣμια. ἕκτοι δὲ καὶ

ὐστατοὶ οἱ τὰς δεκάτας ἐκλέγοντες τῶν πωλουμένων’ βάνατος

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. Φορολογία: 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 (πόρε-

δροί), 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 τοῦς προσήκουσιν ἀποδι-

δόσασιν.

13. μεταβολὰς: ‘barter.’

14. ἀπὸ συσθήμων: ‘by the stamp impressed on weights and measures.’ These were not only stamped to prevent cheating, but were tested every six months; Lass-

en, 2. p. 572.

15. πλεῖον: ‘more than one kind of article’; a separate tax had to be paid for selling each kind.

18. τῷ μυγνύτι; 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
5 52. METÄ DÉ TOUS áSTTVNOMOUS TRÍTH HESTI PHVR-po STRATwitterKAI, KAI AUTH TAIS PEVTWTOUS ÉXOCHY DIOWirSméVn: DE TÉN MÉN MÉTA TO KV NAÁVRCHO TÁPTOUs, TÉN DÉ MÉTA TOY ÉPI TOY BOIKWV ZEUVN, OL DÉN ORGANA KOMIZETAI KAI TRóPFI AUTÓS TEI KAI KTTÎSSEI KAI TÁ ÆLLA TÁ XRHSMÉA TÉ STRATIY. ÖÜTOI DÉ KAI TOY DIAKOWNOS PÆRECHOSON, TÝMMANISTAS, KOWDÔNOFORON, ETI DÉ KAI ÉNPOKÓMOWS KAI MEHAXOPOIOUS KAI TOUS TOUToUs ÆPHEÁTAS: ÉKPEMTOSI TE PRÓS KÁDÔWA TOUS XORTOTLÓGONOS, TÍMH KAI KOLÁSEI TÁ TÁXHOS KATAKSENAVÔMENÓI KAI TÉN ÁSFIÁLÉWAN. TRITOI DÉ EÍSTON ÖI TÉN PEZÓVN ÆMEMLOÛMENÒV: TÉTARTOI D' ÖI TÓV ÆPPWV' TÉMPTOI ÖÜTOI D' ÁRMATON: ÉKTOI DÉ ÆLEFÁNTON' BAYSLIKOI TE STAÞMOKAI ÆPPWV KAI ÆTHRIOUS, BAYSLIKWV DÉ KAI ÆPLOFALÁKION' PAPADDWOS GIAR D' STRATIÔTÔS TÉN TE SKEVHÍN EIΣ TÓ ÂPLOFALÁKION KAI TÓV ÆPPWV EIΣ TÓV ÆPPOVNA KAI TÓV ÆTHRIOUS DMOÍOS' XHÒNONTAI D' ÁKALI- NÔTOSI: TÁ D' ÂRMATA ÈN TAIS ÆDOÍS BÔES ÉKLOUSV, ÓI DÉ ÆPPWV

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. TÁV TE ÆDÍWV KAI TÁV POLIÔKHN: 'Both private and public matters.'

3. TÉXHN: this is Kramer's conjecture, followed by Meineke, for ÆÎWV of the MSS.; Madvig, perhaps rightly, suggests ÆÎWV: Ado, Crit. 1. p. 592. Vogel (Philologus, vol. 39, p. 340) defends ÆÎWV in the sense of 'prices,' which would naturally fall under the administration of the ÆSTTVNOMOY: but the object here spoken of must admit of repair (ÆPUSKEVH).

7. METÀ TOY NAÁVRCHOY: 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. PRÓS KÁDÔWA: 'at the sound of a bell.'

21. ÆTHOY: Lassen tells us (2, p. 720) that originally, instead of there being two fighting men to a chariot,
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: παρὰ τισι δ' ἀκούειν φησιν [ὁ Ἀριστόβουλος] καὶ συγκατακαμένους τὰς γυναῖκας τοῖς ἀνδρῶις ἀσμένους, τὰς δὲ μὴ ὕπομενούσας ἁδοξεῖν.

53. Ἐντελεῖς δὲ κατὰ τὴν διάιταν Ἰνδοὶ πάντες, μᾶλλον δ' ἐν ταῖς στρατείαις' οὐδ' ὁχλῷ περιττῷ χαίρονσι, διόπερ εὐκοσμοῦσιν. πλείστῃ δ' ἐκεχερία περὶ τὰς κλοπάς' γενόμενος γοῦν ἡ ἡγεμόνια τοιαύτη, τετταράκοντα μυρίδων πλῆθους ἱδρυμένου μηδεμίαν ἥμεραν ἰδεών ἀνηνεγμένα κλέμματα πλειώνων ἢ διακοσίων ὀραχύων ἄξια, ἀγράφοις καὶ ταῦτα νόμοις χρωμένοις. οὐδὲ γὰρ γράμματα εἰδέναι αὐτοῖς, ἀλλ' ἀπὸ μυῆμα ἐκάστα διοικεῖσθαι εὑρπραγεῖν 10

and three to an elephant, as here described, neither of these was accompanied by more than one fighting man.

5. ἐκεχερία: 'a truce to, 'abstention.'

6. Ἀριστόβουλος: see the introductory notice to No. 68.

9. ἀγράφοι καὶ ταῦτα: for the anastrophe of καὶ ταῦτα cp. 11. 4. 3, No. 53 ἀνέαστον καὶ ταῦτα, οὐδὲ γὰρ γράμματα εἰδέναι; the opposite of this is stated in § 67 on the authority of Nearchus: ἐπιστολάς δὲ γράφειν ἐν συνώσι λιῶν κεκρυμμένοις. 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.
MODE OF LIFE OF THE INDIANS.

2. ἀπ᾿ ὄρυχης: this is arrack.
κριθίνων: it is hard to see what this word can agree with; Coray suggests either κριθών or κριθίνου, i.e. οἶνου.

3. ὑφητήν: ’in the form of pottage.’

7. πιστεύειν παραβαλλομένους: ’make deposits on trust.’

9. μόνον διατάσθαι: ’take their meals alone.’

12. ἐκείνως: ’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 themselves sparingly of these privileges: Lassen, 2, p. 724.

23. ἐυπετείεις: ’ready service’; but εὐποθείαι, ’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.

Y 2
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 class who worked for wages.

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
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 Brahmans is remarkably faithful. Strabo could not have failed to be impressed by their close resemblance to his own views as a Stoic.

59. *'Αλλην δὲ διαίρεσιν ποιεῖται περὶ τῶν φιλοσόϕων, δόο The Brahmans: υγίη φάσκων, ὃν τοὺς μὲν Brahmānas καλεῖ τοὺς δὲ Γαρμάνας. τοὺς μὲν οὖν Brahmānas εὐδοκιμεῖν μᾶλλον' μᾶλλον γὰρ καὶ ὁμολογεῖν ἐν τοῖς δόγμασιν ἤδη δ' εὐθὺς καὶ κυνομένους ἔχειν ἐπιμελητᾶς λογίους ἀνθρας, οὗ προσιότατα λόγῳ μὲν ἐπάδευν δοκεῖν καὶ τὴν μητέρα καὶ τὸν κυόμενον εἰς εὐτεκνίαν, τὸ δ' ἀληθές σωφρονικάς τινας παραϊνέσεις καὶ ύποθήκας διδόναι· τας δ' ἡδίστα ἀκρωμένας μάλιστα εὐτεκνίους εἶναι νομίζεσθαι. μετὰ δὲ τὴν γένεσιν ἄλλους καὶ ἄλλους διαδέχεσθαι τὴν ἐπιμέλειαν, ἀεὶ τῆς μείζονος ἡλικίας χαριστέρων τυγχανοῦσης διδασκαλῶν. διατρίβειν δὲ τοὺς φιλοσόφους ἐν ἄλσει πρὸ τῆς πόλεως ὑπὸ περιβόλῳ συμμέτρησι, λιτῶς ζωίτως ἐν στιβάσι καὶ δοραῖς, ἀπεχομένους ἐμψύχων καὶ ἀφροδισίων, ἀκρωμένους λόγους σπουδαίων, μεταδιδόντας καὶ τοῖς ἐθέλοντι τοῦ δ' ἀκρωμένου οὕτε λαλῆσαι θέμις οὕτε χρέμψασθαι ἀλλ' οὐδὲ πτύσαι, ἦ ἐκβάλλεσθαι τῆς συνουσίας τὴν ἡμέραν ἐκείνην ὡς ἀκολαστάνοντα. ἔτη δ' ἔπτα καὶ τριάκοντα οὕτως ζήσαντα ἀναχωρεῖν εἰς τὴν ἐαυτοῦ κτῆσιν ἐκάστου καὶ ζῆν ἀδελφόν καὶ ἀνειμένοις μᾶλλον, συνοδοφοροῦντα καὶ χρυσοφοροῦντα μετρίως ἐν τοῖς ὁσί καὶ ταῖς χερσί, προσφερόμενον σάρκας τὸν μή πρὸς τὴν χρείαν συνεργῶν ζῶν, ὄρμεν καὶ ἀρτντὼν ἀπεχο- μενον' γαμεῖν δ' ὧτι πλεῖονται εἰς πολυτεκνίαν' ἐκ πολλῶν γὰρ 2. Γαρμάνας: this is an erroneous form of Ἱαρμάνας, the Indian Sramanis, which is due either to Strabo or his copyists.

3. μᾶλλον ὁμολογεῖν: 'have greater uniformity.' 20. ἀπεχομένον: 'partaking of'; lit. 'taking to themselves as food.'
their tenets.

I. τὰ σπουδαία: 'their comforts'; 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 γὰρ: this, which was the true Brahman view, exactly represents the Stoic principle of independence.

10. ὦς ἄν ἄκιμην κυνῆσιν: 'as it were the life of those still in an embryo stage'; ἄκιμη is here not a substantive but an adverb, with the meaning 'still,' which it bears in later Greek; cp. 17. 1. 27, No. 81 ἔστιτις ἄκιμη. Hence is derived the Modern Greek ἄκιμος, 'yet,' 'still.'

tὸν δὲ βάνατον γίνεσιν: in § 68 it is said to be a 'counsel of perfection' for the Brahman to commit suicide: Μεγασθένης ἔν τοῖς μὲν ϕιλοσοφοῖς οὐκ εἶναι δόγμα φησίν εὐτυχοῖς ἐξάγειν τοὺς δὲ ποι- ὁυντας τοῦτο μανθανόμεθα κρίνεσθαι.

20. οἱ τὸ διοικῶν...θεός: that is, Brahman.

21. διαπεφοίτηκεν: cp. Virg. Georg. 4, 221 'deum namque ire per omnis Terraque tractusque maris caelumque profundum.'
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. υλοβίουσ: this name is a translation of the Indian Vanaprastha, 'forest-dwellers'; in 16. 2. 39 Strabo calls them γεμισσοφοσταί, which title is used also by other writers.

9. ἐσθητοὺς φλοιῶν δενδρεῖο: this is Kramer's suggestion instead of ἐσθητοὺς φλοιῶν δενδρεῖων of the MSS., which Meineke does not correct. The word ἐσθητος, though it is not found, is a legitimate form, and, if ἐσθητος was the original reading, its unfamiliarity might account for the corruption of the text.

11. τῶν αἰτίων: 'the causes of things.'

21. ἐφ' ἐνός 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.

ο' εἶναι τοὺς μὲν μαντικοὺς καὶ ἐπιφόδους καὶ τῶν περὶ τοὺς καταθεμένους λόγων καὶ νομίμων ἐμπείρους, ἔπαιτούντας κατὰ κόμας καὶ πόλεις, τοὺς δὲ χαριστέρους μὲν τούτων καὶ ἀστειωτέρους, οὐδ' αὐτούς δὲ ἀπεχθεμένους τῶν καθ' ἀδινθ θρυλουμένων ὦσα δοκεῖ πρὸς εὐσέβειαν καὶ ὀσιότητα· συμφιλοσοφεῖν ὦ' σ ἐνίοις καὶ γυναικας ἀπεχθεμένας καὶ αὐτὰς ἀφροδισίων.
BOOK XVI.

SOUTH-WESTERN ASIA.

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 κατατέμπηται εἰς διώρυχοι); 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): κατετέμητο δὲ ἐκ αὐτῶν [τῶν διωρύχων] καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἑπειτα δὲ εἰλάπτους τέλος δὲ καὶ μικροὶ όχετοι, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τᾶς μελιναί.

The Euphrates and Tigris.

9. Διαρρέεται δ' ὑπὸ πλειόνων μὲν ποταμών ἡ χώρα, μεγάστων δὲ τοῦ τε Εὐφράτου καὶ τοῦ Τίγρεως' μετὰ γὰρ τοὺς 'Ἰνδικοὺς οὕτω λέγονται δευτερεύειν κατὰ τὰ νότια μέρη τῆς 'Ασίας οἱ ποταμοί ἔχουσι δ' ἀνάπλους ὃ μὲν ἐπὶ τὴν Ῥωμικὰν καὶ τὴν νῦν Σελεύκειαν (ἡ δὲ Ῥωμικᾶ κόμη ἐμπόριον τῶν κύκλω τόπων) δ' ὅ

4. Ῥωμικα: 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 (πόλει μεγάλῃ), 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 (κόμη), 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. Ῥωμικα: 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 πρώτης μὲν Ζωγάσης, νῦν δὲ Σελεύκειας ὑπομαζόμενης. The
INUNDATIONS OF THE EUPHRATES.

Strabo

by canals, great t

Strabo

"tapering"'s great trumpets. Cataractae, catopopsiones, kataskevasean, o de 'Alleexandros' epwv ovsos ois te yf vanekeias, kai maliosta tovs epi tvn 'Oipiv. 'Epmelidh v d e kai tivn 'eiprwyv' plhmi-

muvei vaf xo Euphraphis kata tvn arxhiv tvn theroiv apo tvh

eraos era'menos, 'yvika tikoista aiv oiyves aiv apo fiv 'Armenias, 'osts' anagkhk lamvazein kai cataklyzestai tas' arwvas, ei mu System of
dioxetenbeis tvs taphreias kai dvarwxi tiv evkipitous tov rov kai
t'epololagov ouwv, katapver kai en Aigyptw tv tov Neilou' euntheivn men ouv aiv dvarwves gegevntetai. xreia de 'estov

upouryagas megallhs' badeia vaf yf yf kai malakhe kai evendostos voste kai ekso rhetai ra'dwv upo tvwn reymatwv kai grumnov tv
tpeia, plhroj de tais dvarwgas kai tv sto'mata aiot evmfragtei

radwos h' xouis' ouwv de svmbainwe palian tvn uperchuson tvn

udatov eis tv prwv tvth balattiv peidia evkipitousan limais

apotelxei kai el' kai kalamowis, eis' ou kalamwma plkeatai

cantodia sevht, tv mev vgrh oeketika tv asfaltw perialee-

phontow, toiv o' alladois psilos xorwmelov kai istia de poioytai

calamwma psabois h' rpsi paraplhmisa.

prosperity of Seleucia on the Tigris, which was built by Seleucuc 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. kataraktas xhepopoitous: 'weirs.'

4. maliosta tovs epi tvn 'Oipiv: cp. Arrian, 7.7.6 exidev de aoidis epelai eis 'Oipiv, polivn epi tov Tigrhivs phromened, en de tv avnplph tovs kataraktas tvos kata tvn patamov arxhivv oymalov pantiv epopi tvn rovov, o de ek Perawv peypomenv fhan, tov mu tiva apo balsasias anap-

pleusai eis tvn xwran avtvov nhtiv stolov kratevnta.

12. upouryagas megallhs: 'great attention,' to keep them in order.

13. upo tvwn reymatow: by the waters of the rivers at the time of inundation.

14. evmfragtei: 'stops up, blocks.'


19. psilos: 'in their natural (un-

covered) state.'

20. psabois h' rpsi: 'matting or wicker-work.'
10. To μὲν οὖν παντάπασι κωλύειν τὴν τοιαύτην πλήμμυραν οὖχ ἄν τε ἵναι, τὸ δὲ τὴν δυνατὴν προσφέρειν βοήθειαν ἡγεμόνων ἀγαθῶν ἑστιν. ἡ δὲ βοήθεια αὕτη, τὴν μὲν πολλὴν παρεκχυσιν ἐμφραζει κωλύειν, τὴν δὲ πλήρωσιν ἢν ἢ χοῦς ἐργάζεται, τούτων ἀνακαθάρσει τῶν ὅφηρόν καὶ ἐξαναξίεις 5 τῶν στομάτων. ἦ μὲν οὖν ἀνακαθάρσιον ῥᾴδια ἢ ἐμφραξίς πολυχειρίας δεῖται: εὐνόστοι γὰρ ὁποῖα ἡ γῆ καὶ μαλακὴ τὴν ἐπιφορθῇσαν οὐχ ὑπομείνει χοῦν, ἀλλὰ εἰκόνα συνεφέλεκται κάκευμη καὶ ποιεῖ δυνάχωστον τὸ στόμα. καὶ γὰρ καὶ τάχους δεὶ πρὸς τὸ ταχέως κλεισθῆναι τὰς ὀθόνιας καὶ μὴ πάν 10 ἐκπεσεῖν εἰς αὐτῶν τὸ ὕδωρ. ἢπραξίσεις γὰρ τοῦ θέρους ἢπραξίσεις καὶ τῶν ποταμῶν ταπειωθεῖς δὲ τὰς ἐποχετείας οὐ δύναται παρεχθεῖσαι κατὰ καιρὸν ὃν δεῖται πλεύστον τοῦ θέρους ἐμπύρος οὖσα ἡ χώρα καὶ καυματικὰ. διαφέρει δ' οὖν ἡ τῷ πλῆθει τῶν ὕδατων κατακλύσεθαι τοὺς καρποὺς, ἢ τῇ λευκοῦρᾳ 15 τῷ δύσει διαφερέσθαι ἀμα δὲ καὶ τοὺς ἀνάπλους, πολυ τὸ χρήσιμον ἤχοστα ἀεὶ δὲ λυμανιμένους ὑπ᾽ ἀμφοτέρων τῶν λεχθέισων παθῶν, οὐχ οὖν τε ἐπανορθοῦν, εἰ μή ταχὺ μὲν ἐξανοίγοιτο τὰ στόμα τῶν ὅφηρόν ταχὺ δὲ κλείστο, καὶ αἱ διώργυες ἀεὶ μετριάζουσιν ὡστε μήτε πλεονάζειν εἰς αὐτάς τὸ 20 ὕδωρ μήτ' ἐλλείπειν.

3. τὴν μὲν . . . κωλύσα: '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. εὐνόστοι: '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. ἢπραξίσεις καὶ τὸν ποταμὸν: 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 ἀν τὸν Ἑβρατὴν ἐξαύτων, οὐ μηδ' ἐπάρκεσθαι ἀπ' αὐτὸν τὴν Ἀσσυρίαν γεν. εἷποτέρων: 'irrigation by water-courses'; hence the passage means 'when the river is low, it cannot supply water for irrigation.'

17. εἰς ὀμφοτέρων: both by superfluity and by deficiency of water.

20. μετριάζουσι: 'maintain an average level.'
11. Ψηφίδιον Ἀριστόβουλος τῶν Ἀλέξανδρον αὐτῶν ἀναπέλευστα καὶ κυβερνών τὸ σκάφος ἐπισκοπεῖν καὶ ἀνακαθαίρειν τὰς διώρυγας μετὰ τοῦ πλῆθους τῶν συνακολουθησάντων· ώς οὖ δ' αὐτῶς καὶ τὰ στόμια ἐμφάττειν, τὰ δ' ἄνοιγες κατανοήσαντα δὲ μίαν τὴν μάλιστα τεῖνουσαν ἐπὶ τὰ ἐλη καὶ τὰς λίμνας τὰς πρὸ τῆς Ἀραβίας, δυσμεταχείριστον ἔχουσαν τὸ στόμα καὶ μὴ ράδιος ἐμφράττευσαν δυσαμένην διὰ τὸ εὐένδοτον καὶ μαλακόγευον, ἀλλὰ ἄνοιξαν καινὸν στόμα, ἀπὸ σταδίων τριάκοντα ὑπόπετρον λαβόντα χωρίων, τὸ κάκει μεταγαγεῖν τὸ μείζον ταῦτα δὲ πολεῖν προνοοῦντα ἀμακαὶ τοῦ μὴ τὴν Ἀραβίαν δυσεἰσβολον τελεώς ὑπὸ τῶν λιμνῶν ἡ καὶ τῶν ἐλών ἀποτελεσθήναι, νησίζουσαν ἡγῇ διὰ τὸ πλῆθος τοῦ ὕδατος διανοεῖσθαι γὰρ δὴ κατακτᾶσθαι τὴν χώραν ταύτην καὶ στόλους καὶ ὀρμητήρια ἡγῇ κατεσκευάσθαι, τὰ πλοῖα τὰ μὲν ἐν Φοινίκῃ τε καὶ Κύπρῳ ναυπηγησάμενοι διάλυτα τε καὶ γομφωτά, ἃ κομισθέντα εἰς Θάψακον σταθμοὺς ἐπτὰ ἐτα τῷ ποταμῷ κατακομισθῆναι μέχρι Βαζυλώνος, τὰ δ' ἐν τῇ Βαζυλωνίᾳ συμπτηγάμενον τῶν ἐν τοῖς ἀλσεσι καὶ τοῖς παραδείσους κυπαρίττων σπάνις γὰρ ἥλης ἐνταῦθα, ἐν δὲ Κοσσαίοις


5. τῆν 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 ἐλη καὶ τὰς λίμνας: some of the same pieces of water which have been mentioned above as occupying parts of τὰ πρὸς τῇ βαλάττῃ 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. διάλυτα 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.
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 Peloponnesus, 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 ('Sur, '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. σκευορείσθαι: 'ransacked'; cp. 8. 6. 23, No. 42 οὐδὲνά τὰφον ἀσκειωρίσθον ἵππαν.
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 Shalmanezer, the Babylonians under Nebuchadnezzar, and the Macedonians under Alexander the Great. The xxxvi-xxxvili 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 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 ἴδιως λεγομένην κοίλην Συρίαν ἐπελθόθαμεν, ἐπὶ τὴν Φοινίκην μέτιμεν. ταύτης δὲ τὰ μὲν ἀπὸ Ὀρθωσίας μέχρι Βηρουτοῦ λόγου τετύχηκε. μετὰ δὲ Βηρουτοῦ ἔστι Σιδῶν ὅσον ἐν πετρακοσίοισι σταδίοισι· μεταξὺ δὲ ὁ Ταμῦρας ποταμὸς καὶ τὸ τοῦ Ἀσκληπιοῦ ἀλσος καὶ Λεοντῶν πόλις. μετὰ δὲ Σιδώνα μεγίστη τῶν Φοινίκων καὶ ἀρχαιοτάτη πόλις Τύρος ἐστὶν, ἐνάμαλλος αὐτῇ κατὰ τε μέγεθος καὶ κατὰ τὴν ἐπιφάνειαν καὶ τὴν ἀρχαιότητα ἐκ πολλῶν μῦθων παραδομένην. οἱ μὲν οὖν ποιήται τὴν Σιδῶνα τεθρυλήκασι μάλλον ὁμήρος δὲ οὐδὲ μέμνηται τῆς Τύρου, αἰ 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. πετρακοσίοις: 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 διακοσίως (σ' instead of ν').

9. ποιήται: Homer mentions the city of Sidon in Od. 15. 425 ἐκ μὲν Σιδῶνος πολυγάλλον ἐγὼμαι εἶναι: the country, Sidonia, II. 6. 291; Od. 13. 285: the people, Sidonii, Od. 4. 84, 618; 15. 118.
kaī tūn Ἰβηρίαν ἀποκιαία μέχρι καὶ ἕξω στηλῶν τὴν Τύρου πλέον ἐξυμμοσσῶν. ἀμφότεραι δ’ οὖν ἐνδοξοί καὶ λαμπραι καὶ πάλαι καὶ νῦν ὄσποτέραν δ’ ἄν τις εἴποι μητρόπολοι Φοινίκων ἔρις ἐν ἀμφοτέραις ἐστίν. ἦ μὲν οὖν Σιδών ἐπὶ ἐυφυεῖ λιμένι τῆς ἱππείρου τῆς ἱδρυσιν ἔχει. 23. Τύρου δ’ ἐστὶν ὅλη νῆσος 5 σχεδὸν τι συνφυκισμένη παραπλησίως ὀστήρ ἡ Ἀραδός, συνη-πταὶ δὲ χώματι πρὸς τὴν ἱππείρον, δ’ κατεσκέυασε πολίωρικῶν Ἀλέξανδρος, δύο δ’ ἔχει λιμένα τῶν μὲν κλειστῶν τὸν δ’ ἀνεμένον, δι’ Αἰγύπτιον καλοῦσιν. ἐνταῦθα δὲ φασί πολυ-στέγους τὸς οἰκίας, ὅστε καὶ τῶν Ὄμηρος μᾶλλον ἔδω καὶ το σειμώνιοι γενομένους ἀπολπεῖ μικρὰν τὸν ἀρθήν ἀφανίσας τῆς πόλις. ἢπύχυσε δὲ καὶ νῦν Ἀλέξανδρος πολιορκίας ληφθέεισα, ἀλλὰ τῶν τοιούτων συμφορῶν κατέστη κρέπτων καὶ ἀνέλαβεν αὐτὴν τῇ τε ναυτιλίᾳ, καθ’ ἣν ἀπάντων τῶν ἀεὶ κρέπτους εἰσὶ

1. ἀποκιαία: Carthage and Gades are especially meant.

4. ἐπὶ ἐυφυεῖ 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-el-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. ὀστήρ ἡ Ἀραδός: Aradus is described in 16. 2, 13 as πέταρ περι-κλεῦστος, δόσων ἐπά τῶν κύκλων στα-δίων, πλήρης κατοικίας, and it is added, that the houses were of many storeys (πολυώροφοι).

7. χώματι: 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 λιμένα: these are mentioned by Arrian 2. 24, in his account of Alexander’s siege; ἐστὶν γὰρ Ἀραδός κατὰ τὸν νομόν τῆς ἑξῆς τῶν ἀντισταθερῶν ἑξῆς τῶν ἐν Σιδῶνοι φέροντα. Of the κλειστὸς λιμήν we are there told, ἄν μὲν τῶν ἤμεν τῶν ἐν Σιδῶνοι βιάζεται ἀπέγραφος οἱ Ἀλέξαν- 

δρος] διὰ στενότητα τοῦ στόματος.

10. ὅστε καὶ: ‘so that they are even more so.’ Coray would omit ὅστε: Kramer would read ὅστε εἶναι.

τῶν ἐν Ρώμη: in 5. 3. 7 Strabo mentions Augustus’ regulations with regard to these: πρὸς τὰς συμπτάσεις τὰ ὄψη τῶν καινῶν ἰθε- Δομίκων καθελών, καὶ καλλύσας ἑξαίρεις πολὺν ἐβδομήκοντα τὸ πρὸς 

ταῖς ὑδῶι 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.
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koua Φοίνικες, καὶ τοῖς πορφυρείοις, πολύ γάρ ἐξήτασται
πασῶν ἡ Τυρεία καλλιότητι πορφύρα: καὶ ἡ θύρα πλησίον καὶ
τάλλα εὔπορα τὰ πρὸς βαφήν ἐπιτήδεια: καὶ δυσδιάγωγον μὲν
πειεὶ τὴν πόλιν ἡ πολυπληθεία τῶν βαφείων, πλουσίων δὲ διὰ
5 τὴν τοιαύτην ἀνδρείαν. οὕχ ὑπὸ τῶν βασιλέων ὅ ἐκρίθησαν
αὐτόνομοι μόνων, μικρὰ ἀναλώσαιτε, ἀλλὰ καὶ ὑπὸ τῶν
Ῥωμαίων βεβαιωσάντων τὴν ἐκείνων γνώμην. τιμᾶται δὲ καθ' ὑπερβολὴν 'Ἡρακλῆς ὑπ' αὐτῶν. τῆς δὲ περὶ τὰς ναυστολίας
οὐγάμεως τὸ πλῆθος καὶ τὸ μέγεθος τῶν ἀποκίδων ἐστὶ πόλεων
10 τεκμήριον' οὕτω μὲν οὐν τοιοῦτοι.

24. Σιδώνιοι δὲ πολύτεχνοι τινὲς παραδεδομέναι καὶ καλλι-
τεχνοὶ, καθάπερ καὶ ὁ ποιητὴς ὅθηοιν πρὸς δὲ καὶ φιλόσοφοι
περὶ τε ἀστρονομίαν καὶ ἀριθμητικήν, ἀπὸ τῆς λογοτεχνίας
ἀρξάμενοι καὶ τῆς νυκτιπλοίας: ἐμπορικὸν γάρ καὶ ναυκληρο-
15 κὸν ἐκάτερον καθάπερ καὶ τῶν Ἀλγυπτῶν εὐρέμα γεωμετρίαν
φαίνη ἀπὸ τῆς χωρομετρίας, ἦν ὁ Νεῖλος ἀπεργάζεται συγχέὼν
τῶν ὀρῶν κατὰ τὰς ἀναβάσεις. τούτῳ μὲν οὖν παρ' Ἀλγυπτῶν
ηκεὶ εἰς τοὺς Ἑλλήνας πεπιστεύκασιν, ἀστρονομίαν δὲ καὶ

3. δυσδιάγωγον: 'unpleasant to

live in.'

5. ἀνδρείαν: 'superior skill';

cp. 3. 1, 8, of Gades, ἀνδρεία δὲ τῶν ἐνοικιών ἡ ἐπὶ 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), ἐν προγόνοιν εἰδῶν ἐλευθεραί. But we learn from

Dio Cassius (64. 7, 6) that when

Augustus subsequently visited Syria,

he deprived Tyre and Sidon of their

liberty: τοὺς τῇ Κυσινῷ... ἐδουλώσατο, καὶ τούτῳ καὶ τοῖς

Τυρίους τοὺς τῇ Σιδονίους διὰ τὰς

στάσεις ἐποίησαν, ἐν τῇ Συρίᾳ γενύ-

μενον.

8. Ἡρακλῆς: i.e. the Phoenician

Melearth.

12. ὁ ποιητὴς: cp. 1. 2, 33, where

Strabo quotes H. 6. 289 in praise of

the embroidery of the Sidonians, and

II. 23. 743. Od. 4. 615 in praise of

their ornamental metal-work.

13. λογοτεχνίας: 'practical arith-

metic,' 'summing.'

14. νυκτιπλοίας: Pliny 7. 209

'siderum observationem in navigando

Phoeniceis [invenierunt].' 

16. ἀπεργάζεται: 'brings about,'

'renders necessary'; cp. 16. 4. 772

πλῆθους σκορπίων καὶ φαλαγγῶν...

ἀπεργασμένου τοῖς ἀνθρώποις φυγὴν

παντελῆ. 

Z
SOUTH-WESTERN ASIA.

The term 'SOUTH-WESTERN ASIA' is mentioned here, but we have no means of knowing whether he was the same person who is mentioned here, or what his date was.

7. *sunevphilosophoimene*: 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 Boethus among his disciples. Both Xenarchus and Andronicus were Peripatetic philosophers.

9. *pivaka*: 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. *sotamados*: probably the Leontes is meant, which enters the sea five miles to the N. of Tyre.

13. *Palaipurois*: 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, *Sinae and Palestine*, p. 265.

14. *Aknu*: Heb. *Achek*, 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. *Tn vallitn ammon*: the well-known story of the discovery of glass, which is given by Pliny, 36. 191, viz. that it was produced by
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theivn eis Σωδωνa de tην χονειαν δεχεσθαι tuiμ de kai tων Σιωνιων ειναι την υαλιτων φαμμον επιτηδειαν eis χυσιν, oι de πασαν πανταχον χεισθαι fasw. ήκουσα δ' εν τη 'Αλεξανδρεια υπαρξαν των υαλουργων ειναι των και κατ' Ανωπτου υαλιτων γην, 5 ης χωρις ουχ οιων τε των πολυχρων και πολυτελεις κατα-
σκευας ἀποτελεσθημαι, καθαπερ καὶ ἄλλως ἄλλως μυγμάτων
dεν και εν 'Ρώμη δε πολλὰ παρευρίσκεθαι fasai και πρὸς τως
χρως και πρὸς την ῥαστώνη της κατασκευῆς, καθάπερ ἐπὶ
tων κρυσταλλοφανών ὑπον γε καὶ τρύβλιν χαλκοῦ πρίασθαι
10 και ἐκπομάτων ἑστων.

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.

χεισθαι: ‘fused’; the substantive χωνεία expresses the same idea.
κοιμοθέτααν εἰς Σιῶνα: it was brought to Sidon, in order that the ‘flux,’ or dissolver ingredient necessary to produce fusion, might be applied to it.
3. πάσαν πανταχόν: 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 (πάσαν).
5. υαλιτων γην: perhaps natron.
5. κατασκευας: ‘ornaments’; lit. ‘pieces of furniture.’
6. ἄλλως: perhaps this is better taken as means, ‘other artificers.’
8. τὴν ῥαστώνη τῆς κατα-
σκευῆς: ‘facility in preparation’; this explains ὑπον 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.

The Exodus.

34. *'Ε Κρατοῦσα μάλιστα φήμη τῶν περὶ τὸ ἱερὸν τὸ ἐν τοῖς Ἱεροσολύμοις πυτευμονέων Αἰγυπτίους ἀποφαίνει τοὺς προγόνους τῶν ὑπ’ Ἰουδαίων λεγομένων.

35. Μωσῆς γὰρ τις τῶν Αἰγυπτίων ἱερέων ἦχων τι μέρος τὸς Κάτω καλουμένης χώρας, ἀπῆρει ἐκεῖσε ἐνθένδε δυσχεράνας τὰ καθεστώτα, καὶ 5 συνεξίραν αὐτῷ πολλοὶ τιμῶντες τὸ θείον. ἐφ’ ἡ γὰρ ἐκείνοις καὶ ἐδιδασκεν, ὃς οὐκ ὄρθως φρονοῦεν οἱ Ἀιγυπτιωὶ θηρίως εἰκάζοντες καὶ βοσκήμασι τὸ θείον, οὐδ’ οἱ Λίβνες’ οὐκ εὖ δὲ οὐδ’ οἱ “Ελληνες ἀνθρωπομόρφους τυποῦντες’ εἰ δέ γὰρ ἐν τούτῳ μονὸν θεός τὸ περέχον ἡμᾶς ἀπαντᾶτα καὶ γῆν καὶ θάλασσαν, δ’ οἱ καλοῦμεν οὐρανοὺς καὶ κόσμον καὶ τὴν τῶν οὐτῶν φύσιν.

36. Ἐκείνως μὲν οὐν τοιαῦτα λέγων ἐπεισε οὐν τῶν εὐγνώμων ἀνδρας οὐκ ὄλγους καὶ ἀπήγαγεν ἐπὶ τῶν τόπον τοῦτον, ὅπως 20 νῦν ἔστι τὸ ἐν τοῖς Ἱεροσολύμοις κτίσμα. κατέσχε δὲ ῥάθιώς οὐκ ἐπίφθονον ὅν τὸ χωρίον οὐδ’ ὑπὲρ ὦ ἄν τις ἐσπουδασμένως

Moses an Egyptian priest.

His views concerning God.

Opposition to idolatry.

The Exodus.

4. τῆς Κάτω καλομένης: 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. ἔδωσ: 'image'; on this meaning of the word see Jebb's note on Soph. O. T. 886.
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37. Οἱ δὲ διαδεξάμενοι χρόνους μὲν τιων ἐν τοῖς αὐτοῖς διέμενον δικαιοπραγοῦντες καὶ θεοσεβεῖς ὡς ἀληθῶς οὕτε, ἐπεὶ ἐφισταμένων ἐπὶ τὴν ἱερωσῦνην τὸ μὲν πρῶτον δεισιδαιμονίων, ἐπείδα τυραννικῶν ἀνθρώπων, ἐκ μὲν τῆς δεισιδαίμονιας μοναρχίας αἱ τῶν βρωμάτων ἀποσχέσεις, ὑπὲρ καὶ ἃν ἔθος ἐστὶν αὐτοῖς ἀπέχεσθαι, καὶ αἱ περιτομαὶ καὶ αἱ ἐκτομαὶ καὶ εἰ τῶν τουλάχιστον ἔννοια, ἐκ δὲ τῶν τυραννιῶν τὰ λαστήρια. οἱ μὲν γὰρ ἐφιστάμενοι τὴν χώραν ἐκάκουν καὶ αὐτὴν καὶ τὴν γειτνίδαν, οἱ δὲ συμπράττοντες τοῖς ἄρχοντι καθήρταζον τὰ ἀλλήλα 20 καὶ τῆς Συρίας καταστρέφοντο καὶ τῆς Φοινίκης πολλῆν. ἄν δ' ὦμοι εὐπρέπεια τις περὶ τῆς ἀκρόπολιν αὐτῶν, οὔχ ὡς τυραννεῖον βεδελυττόμενον, ἀλλ' ὡς λειόν σεμνούντων καὶ σεβομένων.

1. εὐνόμον: Tacitus (5. 12) speaks of the 'fons perennis aquarum, cavati sub terra montes, et piscinae cisternaeque servandis imbibus.' 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. i. p. 1028.

2. τὴν δ' ἐντός: 'and the district within a radius of sixty stades even stony beneath the soil'; for ὑπὸπέτρον 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.

Ceremonial observances.

Rise of factions.
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.

41. Ἰεριχοῦ δ' ἔστι πεδίων κύκλῳ περιεχόμενον ὅρεων τινι καί ποιοι καὶ θεατροειδῶς πρὸς αὐτὸ κεκλιμένη ἐνταῦθα δ' ἐστὶν ὁ φοινικῶν, μεμιγμένην ἔχων καὶ ἄλλην υλήν ῥήμερον καὶ εὐκαρπον, πλεονάζων δὲ τῷ φοῖνικι, ἐπὶ μήκος σταθῶν ἐκατόν, διάρρυσιν ἄπασι καὶ μεστοῖς κατοικίων’ ἐστι δ’ αὐτῶ καὶ 5 βασίλειον καὶ ὁ τοῦ βασιλέα τοῦ παράδεισου’ ἐστὶ δὲ τὸ φυτὸν θαμνῶδες, κυτίσω ἐνυκὸς καὶ τερμίνθῳ, ἄρωματίζουν’ οὖ τῶν

6. βασίλειον: the palace built by Herod the Great.
Getico AND THE 'CITIES OF THE PLAIN.

1. Philon ἑπισχίσαντες ύπολαμβάνουσιν ἀγγείως τῶν ὅπων γλάττως γάλακτι παραπλήστων ἀναληφθέις δ' εἰς κογχαρία λαμβάνει πτέρυς· λύει δὲ κεφαλαγήνας δαυμαστῶς καὶ υπυχόσεις ἀρχομένας καὶ ἀμβλυκοπίασ' τίμιος ous étai καὶ διωτὶ ἐνταίδα 5 μάνων γεννᾶται· καὶ ὁ φοινικός δὲ τοιούτοις, ἔχον τῶν καρυωτῶν φοινικά ἐνταίδα μάνως, πλην τοῦ Βαβυλώνιον καὶ τοῦ ἐπέκεινα πρὸς τὴν ἑως μεγάλη ous ἀπ' αὐτῶν ἡ πρόσοδος. καὶ τῷ ἐνυλοβαλσάμῳ δὲ ἄρωματι χρώναι.

2. Τοῦ δ' ἐμπυρον τὴν χώραν εἶναι καὶ ἄλλα τεκμῆρα

10 χέρωνι πολλά· καὶ γὰρ πέτρας τυχός ἐπικεκαυμένας δεικνύονσι

τραχεῖας περὶ Μοασάδα καὶ σύραγγας πολλαχοὺ καὶ γῆν

τεφρώδη, σταγώνας τε πίττες ἐκ λισσάδων λειβομένας καὶ

dυσώδεις πόρρωθεν ποταμοὺς ζέωντας, κατοικίας τε ἄνατεραμ-

μένας στοράδον· ὡστε πιστεύειν τὸν θρυλομένους ὑπὸ τῶν

15 ἐγχώριων, ὡς ἄρα φυκοῦτο ποτε τρισκαίδεκα πόλεις ἐνταύθα,

ὅν τις μητροπόλεως Σωδόμων σώζοντο κύκλοι ἕξικοιντά πον

σταίδων· ὑπὸ δὲ σεισμῶν καὶ ἀναφυτημάτων πυρὸς καὶ θερμῶν

ὑδάτων ἄσφαλτωδῶν τε καὶ θειωδῶν ἡ λήμυν προσέιναι καὶ αἰ

Neigh-

bourhood

of

the

Dead

Sea.

Destruc-

tion

of

the

'cities

of

the

plain.'
SOUTH-WESTERN ASIA.

πέτραι πυριληπτοί γένοιτο, αἱ τε πόλεις αἱ μὲν καταποθείειν, ἂς δ’ ἐκλίποιεν οἱ δυνάμενοι φυγεῖν. Ἔρατοσθένης δὲ φησι τὰναυτία, λιμναζούσης τῆς χώρας ἐκρήγμασιν ἀνακαλυφθῆναι τὴν πλείστην, καθάπερ τὴν Θεσσαλίαν.

4. καθάπερ τὴν Θεσσαλίαν: cp. Herod. 7. 129 τὴν δὲ Θεσσαλίαν λόγος ἐστὶ τὸ παλαιὸν εἶναι λίμνην, ὡστε γε συγκαλησμένην πάντοθεν ἑπερήμασι σύρει. Herodotus goes on to say, that Thessaly was drained when the vale of Tempe was formed by means of an earthquake.
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 (μέγατον 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 πλείστον τοῦ ἔργου τοῦτον καὶ τὸ κυρίωτατον Position of Alexandria. ἡ Ἀλεξάνδρειά ἐστι καὶ τὰ περὶ αὐτὴν, ἐντεῦθεν ἀρκτέον. ἔστι τοῖς ἡ ἀπὸ Πηλουσίων παραλίᾳ πρὸς τὴν ἐσπέραν πλέονσι μέχρι μὲν τοῦ Καψικοῦ στόματος χιλίων ποὺ καὶ τρικοσίων 5 στάδιων, ὅ δὴ καὶ βάσιν τοῦ Δέλτα ἐφαμεν ἐντεῦθεν ὅ ἐπὶ Φάρον τὴν ἥσσον ἄλλοι στάδιοι πεντήκοντα πρὸς τοὺς ἐκατόν. ἡ δὲ Φάρος νησίων ἐστὶ παράμηκες, προσεχέστατον τῇ ἡπείρῳ,
Island of Pharos.

EGYPT.

 Immediately the pharos was spanned constantly. The tower. petra periklutos, ekouuta turgon thavmatos katekousaevmenon to leukou lido to polynofon, omoynwmon tis vasis tov tou anedheke Swostatos Kivdios, filos tov bavilew, tis tov pliozeugemonow sotheihas harin, ws fefin en ephigrafei. alimennon gar outhei kai taeiuri tis ekatereothen paralia, ekousiai de kai cheirados kai brachy twa, edei smemioi twn vpsilo kai 15 lamprod tois ap tov pelagos prosplaousin oyst ekostochiw tis eisboli tov lymenos. kai to esyperio de stoima ouk euniosbolon estin, ou mih tosaihtis ge deita provoias' touei de kai touto allon lymena tov tov Eunostou kaloymenos prokeita de oousto tov druktoi kai kleistoi lymenoi' to mew gar to ek tov lexeventos turgon tis Farou tis eisplon evxou o megas esti lymnr outhei de sunexei en betaie ekeiwp, to eptastadw kaloymewn xwmati diegrumenoi ap autow, parakeita to de xwma estin ap tov hepei rou gefyra epit twn vasis katu

Harbour of Eunostus.

6. Oristotonoi: 'with a clear opening.'
8. paisan wran: 'constantly.'
19. Eunostou: 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.
21. tov druktoi kai kleistou lymenos: 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. sunexei en betaie ekeiwp . . . parakeita: 'the Eunostus and the closed harbour lie close by contiguous to it in their innermost part.'
23. eptastadw kaloymewn: the name was derived from its length.
24. geypsa: here used for a 'dam,' which is probably its meaning in Homer; while geypseromewoim immediately below is 'spanned by bridges.'

The mole.
ALEXANDRIA.

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1. Τὸ ἐσπέριον αὐτῆς μέρος ἐκτεταμένη, ὅποι διάπλους ἀπολείπουσα μόνον εἰς τὸν Ἐυνόστον λιμένα καὶ αὐτοὺς γεγεφυρωμένους· ἵν

δ' οὐ γέφυρα μόνον ἐπὶ τὴν ἑσυχόν τὸ ἔργον τούτο, ἀλλὰ καὶ

ὑδραγόγιον, ὅτε γε φιλεῖτο· νῦν δ' ἤρήμωσεν αὐτὴν ὁ θεὸς

5 Καίσαρ ἐν τῷ πρὸς 'Αλεξανδρεάς πολέμῳ τεταγμένην μετὰ τῶν

βασιλέων· ὁλέγοι δ' ὄικοδαί πρὸς τῷ πύργῳ ναυτικοὶ ἄνδρες.

ὁ γούν μέγας λιμήν πρὸς τῷ κεκλείσθαι καλῶς τῷ τε χώματι

καὶ τῇ φύσει ἀγχημαθής τέ ἐστιν ὡστε τὴν μεγάλην ναῦν

ἐπὶ κλωμάκος ὀρμείν, καὶ εἰς πλείους σχίζεται λιμένας. οἱ

10 μὲν οὖν πρῶτοι τῶν Ἀλυγνίων βασιλεῖς ἀγαπῶντες οἷς εἰχον

καὶ οὐ πάντως ἐπεισάκτων δεόμενοι, διαβεβλημένοι πρὸς ἀπαντα

τοὺς πλεόντας καὶ μάλιστα τοὺς "Εὐλῆνας (πορθηταί γὰρ ἤσαν

καὶ ἐπεύθυμητα τῆς ἀλλοτριάς κατὰ στάντιν γῆς), ἐπέστησαν

φυλακὴν τῷ τόπῳ τούτῳ κελεύσαντες ἀπείργειν τοὺς προσιόντας·

15 κατοικίαι οของเขา ἔδοσαν τὴν προσαγορευομένην 'Ρακώιν, ἦ

τῶν μὲν τῆς 'Αλεξανδρείων πόλεως ἐστὶ μέρος τὸ ὑπερκείμενον

τῶν νεωρίων, τότε δὲ κόμη ὑπήρχε· τὰ δὲ κύκλῳ τῆς κώμης

βουκόλοις παρέδοσαν δωμαμένους καὶ αὐτοῖς κωλύειν τοὺς ἔξοδον

ἐπιόντας. ἐπελθὼν δὲ 'Αλεξανδρος, ὅδων τήν εὐκαρίαν ἐγνω

20 τειχίζειν ἐπὶ τῷ λιμένι τῆν πόλιν· τῆς δ' ύστερον ἐπηκολουθη-

κυίας εὐδαιμονίας τῇ πόλει μημονεύοντι τι σημεῖον κατὰ τὴν

ὑπογραφὴν τοῦ κτίσματος συμβαῖν· τῶν γὰρ ἀρχιτεκτόνων γῇ

λευκή διασημαινομένων τὴν τοῦ περιβόλου γραμμήν, ἐπιλι-

πούνθης τῆς γῆς καὶ τοῦ βασιλέως ἐπιόντως, οἱ διοικηταὶ τῶν

25 ἀλφίτων μέρος τῶν παρασκευασμένων τοῖς ἐργάσαις παρέσχον,

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.'
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advantageous situation of Alexandria.

Favourable climate.

d' òn καὶ αἱ ὅδοι κατεμήθησαν εἰς πλείονας τοῦτ' οὖν ὁλονίσθαι λέγονται πρὸς ἀγαθὸν γεγονός.

7. 'Η δὲ εὐκαιρία πολύτροπος ἀμφίκλυστον τέ γάρ ἐστὶ τὸ χωρίόν δυσὶ πελάγεισ, τῷ μὲν ἄπο τῶν ἀρχτών τῷ Αἰγυπτίῳ λεγομένῳ τῷ δὲ ἀπὸ μεσθημβρίας τῷ τῆς λίμνης τῆς Μαρείας ἤ 5 καὶ Μαρεώτις λέγεται πληροῦ δὲ ταύτην πολλαῖς διώρυξιν ὁ Νείλος ἀνοδόν τε καὶ ἐκ πλαγίων, δ' ὃν τὰ εἰσκομιζόμενα πολλῷ πλεῖώ τῶν ἀπὸ θαλάττης ἐστίν ὄσθ' ὁ λιμνῆν ὁ λιμναῖος ὑπήρχε πλουνιάτερος τοῦ θαλάσσου ταύτῃ δὲ καὶ τὰ ἐκκομίζομενα ἐξ 'Αλεξανδρείας πλείω τῶν εἰσκομιζόμενων ἐστὶ 10 γινότ' ὃν τις ἐν τῇ 'Αλεξανδρείᾳ καὶ τῇ Δικαιαρχείᾳ γενόμενοι, ὥριν τῶν ὀλκάδας ἐν τῇ τῷ κατάπλου καὶ ἐν ταῖς ἀναγωγαῖς ὡσον βαρύτεραι τε καὶ κουφότεραι δέυρο κάκευσε πλέονες. πρὸς δὲ τῷ πλούτῳ τῶν καταγομένων ἐκτάρσει εἰς τε τῶν κατὰ βάλασταν λιμένα καὶ εἰς τὸν λιμναίον καὶ τῷ 15 εὔφανῳ ἁξίων σημειώσεως ἐστὶν, ὅ καὶ αὐτὸ συμβαίνει διὰ τὸ ἀμφίκλυστον καὶ τὸ ἐκκαίρου τῆς ἀναβάσεως τοῦ Νείλου, αἱ μὲν γὰρ ἅλλα πόλεις αἱ ἐπὶ λιμνῶν ἠδρυμέναι βαρεῖς καὶ πενεύδεῖς ἔχουσι τοὺς ἀέρας ἐν τοῖς καύμασι τοῦ θέρους' ἐπὶ γὰρ τοῖς χείλεσιν αἱ λίμναι τελματοῦνται διὰ τῆς ἔκ τῶν 20 ἡλίων ἀναθύμισιν βορβορωδοὺς οὕν ἀναφερομένης τοσούτης ἱκράδος, ὀσοῦτος ὁ ἀὴρ ἐλκεται καὶ λουμικῶν κατάρχει παθῶρ. ἐν 'Αλεξανδρείᾳ δὲ τοῦ θέρους ἄρχομενων πληρομένων ὁ Νείλος

1. δ' ὃν καὶ αἱ ὅδοι κατεμήθησαν: '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 κατεμήθησαν in the sense of 'were subdivided.' Αἱ ὅδοι κατεμήθησαν 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 ἀγαθὸν 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 λιμνῆν 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; 7. 4, 6, No. 27.

22. ἐλκεται: 'is inhaled.'
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πληροὶ καὶ τὴν λίμνην καὶ οὐδὲν ἔξα τελματῶδες τὸ τὴν ἀναφορὰν ποιῆσαι μαχαλόραν· τότε δὲ καὶ οἱ ἐπισίαι πιέωσαν ἐκ τῶν βορεῶν καὶ τοῦ τοσοῦτον πελάγους, ὡστε κάλλιστα τοῦ θέρους Ἀλεξανδρείας διάγοντι.

5 8. Ἑστι δὲ χαλαμυδοείδες τὸ σχῆμα τοῦ ἐδάφους τῆς πόλεως, οὐδὲ τὰ μὲν ἐπὶ μῆκος πλευρά ἐστι τὰ ἀμφικλύνον ὅσον τριακοντά ἔχουσιν διάμετρον, τὰ δὲ ἐπὶ πλάτος οἱ ἱσθμοί, ἐπὶ η ὅκτω σταδίων ἐκάστερος, σφιγγόμενος τῇ μὲν ὑπὸ θαλάτης τῇ δ’ ὑπὸ τῆς λίμνης. Ἀπεσα μὲν οὖν όδοις κατατέμηται Streets.

10 ἑπιηλάτοις καὶ ἄρρηται καὶ κάτοικοι δυσὶς δὲ πλατυτάταις ἐπὶ πλέον ἡ πλεῦρα ἀναπτυσσάμενας, αἱ δὴ δίχα καὶ πρὸς ὅρθας τέμνουσιν ἀλλήλας. ἔχει δ’ ἡ πόλις τεμένει τε κοινὰ κάλλιστα καὶ τὰ βασιλεία, τέταρτον ἡ καὶ τρίτου τοῦ παντὸς περιβόλου μέρος Palaces. τῶν γὰρ βασιλέων ἔκαστος ὡσπερ τοῖς κοινοῖς ἀναδήμασι προσ- εφιλοκάλει των κόσμων, οὕτω καὶ οἴκησιν ἐνὶ περίβαλλεν πρὸς τοὺς ὑπαρχόντας, ὡστε ἑνὶ, τὸ τοῦ ποιήτου, ἐξ ἐτέρων ἐτερ’ ἐστὶν’ ἀπαντά μέντοι συναφῆ καὶ ἀλήλους καὶ τῷ λιμένι, καὶ ὅσα ἔξω αὐτοῦ. τῶν δὲ βασιλεῶν μέρος ἐστὶ καὶ τὸ Μουσείον, ἐχον περίπατον καὶ ἐξέδραν καὶ οἴκον μέγαν ἐν Ὁ The Museum.

20 τὸ συνοιτίου τῶν μετεχόντων τοῦ Μουσείου φιλολόγων ἀνδρῶν. ἐστὶ δὲ τῇ συνόδῳ ταύτῃ καὶ χρήματα κοινὰ καὶ ἱερεῖς ὁ ἐπὶ τῷ Μουσείῳ τεταγμένος τότε μὲν ὑπὸ τῶν βασιλέων ἑνὶ δ’ ὑπὸ Kaíσαρος. μέρος δὲ τῶν βασιλεῶν ἐστὶ καὶ τὸ καλομένου Σῆμα, ὁ περίβολος ἂν ἐν ὃ αἱ τῶν βασιλεῶν ταφαὶ καὶ ἡ Alexander’s burial-place.

25 Ἀλεξάνδρου ἐφθε γὰρ τὸ σῶμα ἀφελομένος Περὶδίκκαν ὁ τόθ Λάγον Πτολεμαίοι κατακομβὰ τὸν τῆς Βασιλείως καὶ ἐκτε- 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 Λοχαῖς ἕφα, which is mentioned in § 9, is here referred to.

19. ἐξέδραν: an arcade with seats.

26. κατακομβὰ ἐκ τῆς Βασιλείως: this is hardly accurate.
ptomeion tautē kathē plenevezion kai ežižiazmov tēs Athēnov kai ὅ ὡ καὶ ἀπαλέτω διαφανεῖς ύπὸ τῶν στρατιωτῶν, ἐπελθόντως τοῦ Πτολεμαίου καὶ κατακλείσαντος αὐτῶν ἐν νήσῳ ἐρήμῳ ἐκεῖνοι μὲν οὐν ἀπήθανεν ἐμπεριταρεῖς ταῖς σαρίσταις ἐπελθόντων ἐπ' αὐτῶν τῶν στρατιωτῶν' σὺν αὐτῷ δὲ . . . καὶ 5 οἱ βασιλεῖς Ἀριστόδες τε καὶ τὰ παιδία τὰ 'Αλεξάνδρου καὶ ἡ γυνὴ Ρωξάνη ἀπήραν εἰς Μακεδονίαν' τὸ δὲ σώμα τοῦ 'Αλεξάνδρου κομίσας ὁ Πτολεμαῖος ἐκήδευεν ἐν τῇ 'Αλεξανδρείᾳ ὁποὺ νῦν ἔτι κεῖται, οὐ μὴν ἐν τῇ αὐτῇ πνεῦμα υαλίνη γὰρ αὐτῇ, εκεῖνοι δὲ ἐν χρυσῇ κατέθηκεν. ἐσύλησε δ' αὐτὴν ὁ Κόκκης καὶ το Παρείσακτος ἐπικληθεὶς Πτολεμαῖος, ἐκ τῆς Συρίας ἐπελθὼν καὶ ἐκπέσων εὔθυς, ὥστ' ἀυώνητα αὐτῷ τὰ σύλλα γενέσθαι.

9. Ἐστι δ' ἐν τῷ μεγάλῳ λιμένι καὶ μὲν τῶν ἐστιωμον ἐν δεξιᾷ τῇ νῆσος καὶ ὁ πύργος ὁ Ψάρος, κατὰ δὲ τῇ ἐτέρᾳ χεῖρᾳ αἱ τε χωραίας καὶ ἡ Λοχιά ἄκρα ἔχουσα βασίλειαν. ἐν 15 πλεύσατε δ' ἐν ἀμαρταφῇ ἐστὶν συνεχῇ τοῖς ἐν τῇ Λοχίᾳ τὰ ἐνδοτέρω βασίλεια, πολλὰς καὶ ποικίλας ἔχουσα διαίτας καὶ ἀληθῆ τοὐτῶν δ' ὑπόκειται ὁ τε ὧρκτος λιμή καὶ κλειστὸς, ὄνοις τῶν βασιλεῶν, καὶ ἡ Ἀντίρροδος νησίων προκείμενον τοῦ ὑρκτοῦ λιμένος, βασίλειον ἀμα ἀλλὰ λιμένιον ἐχοὺ ἐκάλεσαν 2ο δ' ὑπέτος ὡς ἀν τῇ 'Ρόδῳ ἐναμιλλοῦ. ὑπέρκειται δὲ τοῦτο τὸ θέατρον ἔσται τὸ Ποσείδιον, ἀγκὼν τις ἄπο τοῦ ἐμπορίου καλωμένου προπεπτωκός, ἐχοὺς ιερῶν Ποσειδίων' ὃ προσθείς χῶρα Ἀντώνιος ἔτι μάλλον προνεόν ἐις μέσον τῶν λιμένα ἐπὶ τῷ

Ptolemy Soter (ἀ τοῦ Λάγου) persuaded Arthidaeus, 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. ὅποι νῦν ἔτι κεῖται: 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 Παρείσακτος ἐπικληθεῖς: Ptolemy XI, the illegitimate (παρείσακτος) son of Ptolemy Lathyrus, by Cleopatra, whose nickname was Cocce: see Groskurd, Germ. Transl. 3. p. 348.
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άκρυν κατεσκεύασε δίαιταν βασιλικὴν ἡν Τιμώνον προσηγόρισε. τούτο δ' ἐπράξε τὸ τελευταῖον, ἥνικα προλειφθείς ύπὸ τῶν φιλῶν ἀπῆρεν εἰς 'Αλεξάνδρειαν μετὰ τὴν ἐν Ἀκτίῳ κακοπραγίαν, Τιμώνεων αὐτῷ κρίνας τῶν λοιπῶν βίων, ὅν διάξεων 5 ἐμελλεν ἔρημος τῶν τοσοῦτοι φιλῶν. εἶτα τὸ Καισάρειον καὶ τὸ ἐπίμοριον καὶ ἀποστάσεις, καὶ μετὰ ταῦτα τὰ νεώρια μέχρι τοῦ ἐπτασταδίου. ταῦτα μὲν τὰ περὶ τῶν μέγαν λυμένα.

10. Ἐξῆς δ' Ἐυνόστοις λιμήν μετὰ τὸ ἐπταστάδιον, καὶ ὑπὲρ τοῦτον ὁ ὄρκτος ὑν καὶ Κιβωτῶν καλοῦσιν, ἔχουν καὶ 10 αὐτὸς νεώρια. ἐνδοτέρω δὲ τοῦτον διώρυξ πλωτῇ μέχρι τῆς λίμνης τεταμένη τῆς Μαρεώτιδος' ἐξω μὲν οὖν τῆς διώρυγος μικρῶν ἐτι λειτεταὶ τῆς πόλεως εἰς Ἡ Νεκρόπολις τὸ προϊστείον, ἐν ὃ κῆποι τε πολλοὶ καὶ ταφαὶ καὶ καταγωγαῖ πρὸς τὰς ταριχεῖας τῶν νεκρῶν ἐπιτήδεια. ἐντὸς δὲ τῆς διώρυγος 15 τὸ τε Σαράπειων καὶ ἄλλα τεμένη ἄρχαια ἐκλεκτειμένα πῶς διὰ τήν τῶν νέων κατασκευὴν τῶν ἐν Νικόπολε' καὶ γὰρ ἀμφιθέατρον καὶ στάδιον καὶ οἱ πενταετηρικοὶ ἅγιοι ἔκει συντελοῦσιν τὰ δὲ παλαιὰ ἄλγωρθαι. συλλήβδην δ' εἰπείν ἡ πόλις μεστή ἐστιν ἀναθημάτω καὶ λερόν' κάλλιστον δὲ τὸ 20 γυμνᾶσιον μείζονς ή σταδιαίας ἔχουν τὰς στοιὰς ἐν μέσῳ δὲ τὸ τε δικαστήριον καὶ τὰ ἀλίπη. ἑστὶ δὲ καὶ Πάνειος, ύψος τοι νεοπολίτου στροβιλησθείς ἐμφερές ὡς ὁ πετρόδειε διὰ κοχλίου τὴν ἀναβαθμού ἔχουν ἀπὸ δὲ τῆς κορυφῆς ἐστὶν ἀπεδεί τὸν τὴν πόλιν ὑποκειμένην αὐτῷ πανταχόθεν. ἀπὸ δὲ τῆς Νεκρο- 25 πόλεως ἡ ἐπὶ τὸ μῆκος πλατείᾳ διατείνει παρὰ τὸ γυμνᾶσιον μέχρι τῆς πύλης τῆς Καισαρικῆς' εἰδ' ἵπποδρομος καλοίμενος

1. Τιμώνον: 'the Growlery.'
6. ἀποστάσεις: 'repositories.'
9. Κιβωτόν: this name was probably derived from its being a κλεστὸς λιμήν.
16. Νικόπολε: this was the city which Augustus founded, to the eastward of Alexandrin, as a rival to it, in order to mark his displeasure at the support which the inhabitants of that city had given to Antony.
17. οἱ πεντετετρακοί ἅγιοι: 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.'
EGYPT.

Èsti kai ai parakeîmenai allaî me ëxh tìs diôrumpoî tìs Kauw-

Nicopolis, biktìs. dià de tòu ëpìdorómon dîlelîntoî h' Ñikòpóîs ëstum,

êxouna katoikìan épì thalàttì pòlews ouk elàttw' trîakounta

dè eîsw anò tìs 'Alexandreias stàdòi. toûton òe ëpîmìsen ò

Sebastroi Kàivåp tòn tôpon, òti ëntadà ëûnì thì màxh tòus 5

epëxîntas èp' autòn metà 'Aintwìon, kai laîbòw ëxì èfìdoù

tìn pólìn ëmàgkaì hòn mèn 'Anstwìon ëuvòtò diàxeîrwàswa, 
tìn òe Kleostàtraw âswan èlèwèw eis tìn èxounìan' mikròn ò

ústereon kàkeînh ëawthìn en tì ëfòwra diàxeîrwàstô làðrâ

dèmûmati ìspìdoù h' fàrmàkà èpîxìrwstô (lègetai ìåp àmfòte-

io wos), kai svnèzì thà katalubhìrâ tìn tòu òawidòw ìrhìn poîllà

sûmëwásan ìtthì.

13. Tìs ò ëukarìâs tìs kàtè tìn pólìn tò méugostòn ëstw

òti tìs Aîgùptou 'àsìs ìmuòs ëstình ouòs ò tòpos pròs

àmfoi pëfìkoud ëu, tâ tè èk thalàttis dià tò eîlìmèuò, kai tà 15

èk tìs òhâra òti pànta èfìmaròs ò òpòamaròs ðòpìmèuèi sùnâgèi

tè èiis tòsoùtòn òwòlìon ðìper méugostòn èmpòrion tìs

oîkoumènhì ëstì. tìs mèn ònuì póleiwos tàntas ìn tìs lègòi tòs ìrètâs

tìs Aîgùptou òe tòs pîrosoûs ìn tìw lògòw Kikërovô fòràxei

fîstas kàp' èìnauton tô tìs Kleostàtrom pàtìri tô Aîlfètì 20

prosofèrëswa fòroû tòlântòn ìmuìwòw ðìsìkìwòw pèntaxòswa.

òpou ouû ò kàkìsta kai ñàvñìmòtata tìn bâsilìeân ìmuìkòw

tòsaûta pèpsìwètou, tô òhî nòmîsa tòv ìnu dià tòsoùtès

eîpìmelèiâs oîkòsìomòûmea kai tôw 'Îndìkow èmpòrìw kai tôw

Òwuglòdûtwîkôn èpînìzìmèwôn èpì tosoùtôn ; ðòpûteron mèn ìg 25

1. ai òe parakeîmenai allaî: Kra-

mer suggests that katoikìa has fallen

out here; Vogel ('Philologus, vol. 39,

p. 335) would correct allaì into allaî,

'salt-works,' and this emenda-

tion is rendered probable by our

finding these words confused else-

where; for instances see Liddell and

Scott, s.v. allaì.

tîs diôrumpoî tîs Kauw-

biktìs: this canal, which was about 15 miles

E. of Alexandria, connected the Lake

Marcots with the Canobic mouth of

the Nile.

19. ìn tìn lógìa: this oration is

now lost.

20. tî Aîlfètì: a title of Pto-

lemy XI, ò Kûkìs, already men-

tioned.

24. tôw Òwuglòdûtwîkôn: the Tro-

glodytes lived on the western coast of

the Red Sea, to the south of Egypt.


THE PAPYRUS AND THE EGYPTIAN BEAN.

No. 80.—The papyrus and the Egyptian bean.

(XVII. 1. 15.)

10. 15. Phœta o' ev tois Aïgyptiakois élesi kai tois lýmnais ἦ τε βύβλος καὶ ὁ Aïgyptios κύαμος ἐκ οὗ τὸ κιβάριον, σχεδὸν τι ίσοψες ράβδου όσον δεκάποδες. ἀλλ' ἡ μὲν βύβλος ψυλὴ ῥάβδος ἑστίν ἐπ' ἄκρω χαίτην ἔχουσα, ὁ δὲ κύαμος κατὰ πολλὰ μέρη φύλλα καὶ ἀνέθι ἐκφέρει καὶ καρπῶν ὁμοίων τῷ παρ' ἡμῖν μέναρκυς, μεγέθει μόνῳ καὶ γεύσει διαλλάττων. οἱ οὖν κυα-μώνες ἡδεῖαν ὅψιν παρέχουσι καὶ τέρην τοῖς ἐνευχείσθαι βουλομένοις εὐχοῦνταιο' ἐν σκάφαις ἑλαμπηγοῖς, εἰσόυοντες εἰς τὸ πῦκνωμα τῶν κυαμῶν καὶ σκίαξόμενοι τῶν φύλλωνε' ἐς τά γὰρ σφόδρα μεγάλα ὡστε καὶ ἀυτί ποτηρίων καὶ τρυβλίων ὑλὰ χρῆσθαι έχει γὰρ τῶν καὶ κοιλότητα ἐπιτηδεῖαν πρὸς τοῦτο' καὶ ἤ έ έ Αλεξάνδρεια μεστή τούτων ἐς τὰ ἐργα-στήρια ὡς σκεύεσι χρωμένων καὶ οἱ ἀγροὶ μίαν τινὰ τῶν προσόδων καὶ ταύτην ἔχουσι τὴν ἀπ' τῶν φύλλων. ὁ μὲν δὴ

11. εἶ οὗ τὸ κιβάριον: '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 κιβάριον and 'Egyptian bean' seem to have been interchangeable, for Diodoros (1. 34) says, ἃ τῷ κιβάριον . . . φέρει τῶν κα-λόμενων Αἰγύπτιον κύαμον, 17. σκάφαις θαλαμηγοῖς: these were state barges.

A a
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.'
νέοιν χεῖρων: Sir Gardner Wilkinson says (Rawlinson's Herodotus, vol. 2, p. 129 note): 'It is evident that other Cyperi, and particularly the Cypris dines, 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 7; 3. 7 ἀπλουστάτους τε γὰρ αὐτὸς νομίζομεν καὶ ἡμᾶς κακεντρέχεις.

6. τοῦ καρυστοῦ: see note on 16. 2. 41, No. 78. oὐ γὰρ ἐωὶ πολλαχοῦ φύσει: 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. Geozy. s. v. Cyane. Hooker also found it in Syria, on the shores of the Sea of Galilee; Dict. Bibl. s. v. Reed.
Heliopolis; Plan of an Egyptian Temple. 355

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. Ἀυτὸς δὲ καὶ ἡ Βουδαστάτης πόλις καὶ ὁ Βουδαστάτης νομὸς καὶ ὑπὲρ αὐτοῦ ὁ Ἡλιοπολιτής νομὸς. ἑνταῦθα δὲ ἐστὶν ἡ τοῦ Ἡλίου πόλις ἐπὶ χώματος ἀξιόλογου κεμένη, τὸ ἱερὸν Ἡλιοπόλις. ἔχουσα τοῦ Ἡλίου καὶ τῶν βοῶν τῶν Μνεῖν ἐν σηκῷ τινι 5 τρεφόμενον, ὃς παρ' αὐτοῖς νεόμυσται θεός, ὥσπερ καὶ ἐν Μέμφει ὁ Ἁπίς. πρόκειναι δὲ τοῦ χώματος λίμνη τὴν ἀνάχυσιν ἐκ τῆς πλησίον διώρυγος ἔχουσα. ἵνα μὲν οὖν ἔστι πανέρμης ἡ πόλις, τὸ ἱερὸν ἔχουσα τῷ Αἰγυπτίῳ τρόπῳ

3. ἐπὶ χώματος ἀξιόλογου: 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 Ἁπίς: Diodorus tells us (1. 21. 10) that both Apis and Mnevis were sacred to Osiris and worshipped as divine.
Ravages of Cambyses. 

28. Τῆς δὲ κατασκευῆς τῶν ἱερῶν ἡ διάθεσις τοιαύτη κατὰ τὴν εἰσβολὴν τῆς εἰς τὸ τέμενος λιθόστρωτών ἐστιν ἔδαφος, 

6. ἵστωτες ἄκμην: ‘still standing’; for the use of ἄκμην see note on 15. i. 59, No. 74 ἄκμην κυν- 

7. τῶν ἱερῶν ἡ διάθεσις: what follows is a description, not of the temple at Heliopolis in particular,
πλάτος μὲν ὅσον πλευριαῖον ἢ καὶ ἐλαττον, μῆκος δὲ καὶ τριγλάσιον καὶ τετραγλάσιον, ἐστιν ὅσον καὶ μείζων· καλεῖται δὲ τούτω δρόμος, καθάπερ Καλλίμαχος εἰρήκεν,

ὅ δρόμος λεῖρος οὖσις Ἀιούβίδος.

5 διὰ δὲ τοῦ μῆκος παντὸς ἐξῆς ἐφ' ἐκάτερα τοῦ πλάτους Σφίνξες. σφιγγές ἵππος λιθίναι, πήχεις ἐκοσιν ἡ μικρό πλείους ἀπ' ἀλλήλους διέχουσαι, ὡς ένα μὲν ἐκ δεξιῶν εἶναι στίχου τῶν σφιγγῶν ἐνά δ' ἐκ εὐνομιῶν· μετὰ δὲ τὰς σφίγγας προπύλων μέγα, εἰτ' ἄλλο προελθόντι πρόπυλοι, εἰτ' ἄλλο· οὐκ Ἡρώταια.

10 ἔστι δὲ διωρίσμενος ἀριθμὸς οὕτω τῶν προπύλων οὕτω τῶν σφιγγῶν· ἄλλα δ' ἐν ἄλλους ἱεροῖς, ὡστε καὶ τὰ μῆκη καὶ τὰ πλάτη τῶν δρόμων. μετὰ δὲ τὰ προπύλαια τὸ νέως πρόναον Πρόναος. ἐχων μέγα καὶ ἀξίολογον, τὸν δὲ σηκών σύμμετρον, ἕθανον οὖν ὑπερέχων, ἢ οὐκ ἀνθρωπόμορφον, ἀλλὰ τῶν ἀλόγων ζύφων τιμῶν·

15 τοῦ δὲ προνάου παρ' ἐκάτερον πρόκειται τὰ λεγόμενα πτερά·

Arrangement of an Egyptian temple.

Dromos.

Sanctuary

PLAN OF AN EGYPTIAN TEMPLE.

HELIOPOLIS.

9. πρόπυλον μέγα: C these προφυλακτήρες 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 πτερά: the passage which follows is very perplexing. Wilkinson supposes (Handbook of Egypt, p. 335) that the πτερά are the towers, or the front walls of the towers, that flank the gateway by which the πρόναος is entered, and that the words ἐπινεύονται γραμμαί 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 πτερά 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' ἐκάτερον)), 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 μῆκος πηχών πεντήκοντα ή ἐνίκοντα 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 the Pronaos.

Decorations.

Halls with columns.

Learning of the priests.

EYGIPT.

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eye was deceived by the perspective of the temples, so that he thought that the walls really converged, when they did not.

4. ἀναγλυφάς: 'figures in low relief.'

6. τοῖς Τυρρηνικοῖς: the figures in the Etruscan tombs.

7. πολυτελος οίκος: 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, γραφικών ἀποτελεῖ τινὶ πρόσωπι.

20. Χαρήμων: it is not certain whether this person was the same as the philosopher and historian of that name.
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 ἐπιτρέψοντα . . . 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 ταῖς γὰρ ἡμέρας οὐκ ἄγουσιν κατὰ σελήνην, ἀλλὰ κατὰ τῶν ἡλίων, τριακονθισμέρους μὲν τιθέμενοι τοῦτο μήρας, τέντε ό ἡμέρας καὶ τέταρτον τοὺς δύο ἡμέρας μήνιν ἐπάγονοι, καὶ τοῦτο τοῦ τρίπατος τῶν ἑνάτοισιν κυκλών ἀναπληροῦσιν.

5. ὁ ἑνάτος: 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.'

31. 'Εγγύς δὲ καὶ Ἡ Μέμφις αὐτῇ τὸ βασίλειον τῶν Ἄγγυ-πτίων ἐστὶ γάρ ἀπὸ τοῦ Δέλτα τρίσχουν εἰς αὐτήν ἐξεῖ δὲ ἱερά, τὸ τε τοῦ "Απίδος ὁς ἔστιν ὁ αὐτὸς καὶ Ὅσις, ὅπου ὁ βοῦς ὁ "Απίς ἐν σηκῷ των τρέφεται, θεὸς ὡς ἐφην νομιζόμενος, διάλευκος τὸ μέτωπον καὶ ἄλλα των μικρά τοῦ σώματος, τάλαξ 5 ὑπὸ μέλας· ὅσι σημεῖος ἀεὶ κρύνοντι τῶν ἐπιτήδειοι εἰς τὴν διαδοχὴν, ἀπογενόμενον τοῦ τὴν τιμὴν ἔχοντων. ἐστί δ' αὐτῇ προκειμένη τοῦ σηκοῦ, ἐν ᾗ καὶ ἄλλος σηκὸς τῆς μητρὸς τοῦ βοῶς· εἰς ταῦτη δὲ τὴν αὐλὴν ἐξαφάνισε τῶν Ἑλπίν καθ᾽ ὅραν των καὶ μάλιστα πρὸς ἐπίδειξιν τῶν ἕβενοι· ὁρῶσι μὲν γάρ καὶ τὸ ὕθηριον ἐν τῷ σηκῷ, βοῦλοντα ὃ καὶ ἔξω· ἀποσκρητήσαται ὃ ἐν αὐτῇ μικρὰ ἀναλαμβάνουσι πάλιν ἐν τῷ οἴκειαν στᾶσιν.

38. Παραπλεύσατα ς ταύτα ἐφ᾽ ἐκατόν σταδίων πόλις ἐστὶν Ἀραμώνη· κροκοδειλῶν δὲ πόλις ἐκαλεῖτο πρότερος, σφόδρα γὰρ ἐν τῷ νομῷ τούτῳ τυμὼς τοῦ κροκοδείλου, καὶ 15 ἐστιν ἵερός παρ᾽ αὐτοῖς ἐν λίμνῃ καθ᾽ αὐτὸν τρεφόμενος, χειροῆθη τοῖς ἑρευσι καλείται δὲ Σοῦχος· τρέφεται δὲ σιτίως καὶ κρέασι καὶ ὄνως, προσφερόντων αὐτῶν τῶν ἑβέων τῶν ἑπὶ τῆς θεᾶς ἀφικνομένων. ὁ γοῦν ἡμέτερος ἑβέως, ἀνὴρ τῶν ἑντιμῶν, αὐτόθι μυσταγγῶν ἡμᾶς, συνῆλθεν ἐπὶ τὴν λίμνην, 20 κομίζων ἀπὸ τοῦ δείπνου πλακοτάρισμοι τι καὶ κρέας ὅπτων καὶ προχοιδῶν τι μελικράτους ἐφορέμεν ὃ ἐπὶ τῷ χείλει κείμενον τὸ θηρίον. προσώπες δὲ οἱ ἑρεύς οἱ μὲν διέστησαν αὐτὸν τὸ στόμα, ὃ ἐνέθηκε τὸ πέμμα καὶ πάλιν τὸ κράς, ἐπὶ τὸ μελικράτον κατήραζε· καθαλάμαμεν δὲ εἰς τὴν λίμνην δικέφευν 25 εἰς τὸ πέραν ἐπελθόντως δὲ καὶ ἄλλοι τῶν ἑβέων κομίζων ὁμοίως ἀπαρχῆν, λαβόντες περὶ ἢλθον δρόμω καὶ καταλαβόντες προσήμεγκαν ὁμοίῶς τὸ προσενεχθέντα.

2. τρίσχουν: about 11 miles, reckoning 30 stades to the σχῦνος, but Strabo remarks (17. 1. 24) that the estimate varied.
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 Gourneh 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 Θήβα, 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.
νῦν Δίως πόλις)

αἱ θ' ἐκατόμπυλοι εἰσι, διηκόσιοι δ' ἀν' ἐκάστην
ἀνέρες ἐξοικενύσι όν' ἵπποισι καὶ ὀχεσφων.

3. αἱ θ' ἐκατόμπυλοι 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.
"Oμηρος μὲν οὖτω λέγει δὲ καὶ τὸν πλούτον, 
οὐδ’ ὅσα Θήβας

Αἰγυπτίας, οὖθε πλείστα δόμως ἐν κτήματα κεῖται. 
καὶ ἄλλοι δὲ τοιαύτα λέγοντι, μητρόπολιν τιθέντες τῆς Ἀλγύ-
πτου ταύτην’ καὶ ύπνὸν δ’ ἐχθρὴ δείκνυται τοῦ μεγέθους αὐτῆς ἐπὶ τῆς ὤγνοικοντα σταδίους τὸ μήκος’ ἐστὶ δ’ ἱερὰ τὰ πλεῖον. καὶ τούτων δὲ τὰ πολλὰ ἡκρωτηρίασε Καμβύσης’ νυνὶ δὲ κωμηθῶν 

The vocal 
Memnon.

5. ἐπὶ ὤγνοικοντα σταδίους: Diodorus, who visited Thebes about 
sixty years earlier than Strabo, estimated 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.

Συνεὶ 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’ ἱεροῦ: to the Egy-
ptians this was the statue of Amen-
ophis 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).

πεπτωκε: 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 τυπίτος, 
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.’
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. Θήκαι βασιλέων: the famous 'Tombs of the Kings,' with their brilliant decorations,—'the Westminster Abbey of Thebes.'

7. περὶ τεταράκοντα: '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. επὶ τυχὸν οβελίσκων: 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. 'Η δὲ Συήνη καὶ Ἡ 'Ελεφαντίνη ἡ μὲν ἐπὶ τῶν ὀρῶν τῆς Αἰθιοπίας καὶ τῆς Αἰγύπτου πόλις, ἡ δ᾽ ἐν τῷ Νείλῳ προκειμένη τῆς Συήνης νῆσος ἐν ἡμιστάδιῳ καὶ ἐν ταύτῃ πόλις ἔχουσα ἱερῶν Κοινοφόδου καὶ νειλομέτρων, καθάπερ Μέμφις. έστι δὲ τὸ νειλομέτριον συννόμῳ λίθῳ κατεσκευασμένον ἐπὶ τῇ ὀχθῇ τοῦ 5 Νείλου φρέαρ, ἐὰν δὲ καὶ ἀναβάσεις τοῦ Νείλου σημειούταί τὰς μεγίστας τε καὶ ἑλαχίστας καὶ τὰς μέσας συναναβαίνει γὰρ καὶ συνταπειδωταί τῷ ποταμῷ τὸ ἐν τῷ φρέατι ὕδωρ. εἰόνι ὀὖν ἐν τῷ τοίχῳ τοῦ φρέατος παραγραφαὶ, μέτρα τῶν τελείων καὶ τῶν ἄλλων ἀναβάσεων ἐπυκοπούντες ὀὖν ταύτα τοι διασημαίνουσιν τοῖς ἄλλοις, ὅπως εἶδεν τρὶς πολλοὶ γὰρ ἱσαμιν ἐκ τῶν τοιούτων σημείων καὶ τῶν ἠμερῶν τῆς ἐσομενήν ἀναβάσεως καὶ προδηλοῦσιν. τούτῳ δὲ καὶ τοῖς γεωργοῖς χρῆσιμον τῆς τῶν ὑδάτων ταμείας χάριν καὶ παραχωμάτων καὶ ὁδηγόν καὶ ἄλλων τοιούτων; καὶ τοῖς ἡγεμόσι τῶν προσόδων χάριν αἱ 15 γὰρ μείζονς ἀναβάσεις μεῖζονς καὶ τὰς προσόδους ὑπαγορεύουσιν. ἐν δὲ τῇ Συήνῃ καὶ τὸ φρέαρ ἐστὶ τὸ διασημαίνον

3. εν ἡμιστάδιῳ: 'at the distance of half a stade.'
4. Κοινοφόδο: this god was called Nef, Nū, or Num.
5. συννόμῳ λίθῳ: 'stone wrought to fit,' 'ashlar '; cp. 5. 3. 8, No. 25.
12. καὶ τῶν ἠμερῶν: 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.
THE NILOMETER AT ELEPHANTINE.

Well for determining the summer solstice.

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tàs òerwás tropás, dióti tò troπikò kúklò òpókeintai oí tòpou. Well for òutou: ápò gar táv òmètérwv tòpou, légw ðè tòv 'Elladikwv, προούσιν èpí tòv meσημβρίαν ènταύθα ðòvòtov ò òlios kàtà kòrufhèn òmìv òínetai kai poieî toùs γνώμονας ἀσκίουs kàtà 5 meσημβρίαν' ànàγκη ðè kàtà kòrufhèn òmìv γινομένου kai eîs tà ðrèata bàλλειν μέχρì toù údâtos tàs aυγá̂s, kàv ðàðútata òi' kàtà kàðetov gàpò òmèiς te èstàmев kai tà ðrûμàta tòw ðrèâwv kàteσκεύασται.

3. ènταύθα πðòtov: this is only approximately correct; the position of Syene was slightly to the north of the tropic.
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