THE GEOGRAPHY OF STRABO
VI
THE GEOGRAPHY
OF STRABO

WITH AN ENGLISH TRANSLATION BY
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IN EIGHT VOLUMES
VI

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ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

II'

I

C 581 1. Μέχρι μὲν δεῦρο ἀφωρίσθω τὰ περὶ τῆς Φρυγίας· ἐπαινοῦντες δὲ πάλιν ἐπὶ τὴν Προποντίδα καὶ τὴν ἐφεξῆς τῶν Λισσίτων παραλίαιν τὴν αὐτὴν τῆς περιοδείας τάξιν ἀποδώσομεν. ἔστι δὲ Τρωάς πρώτη τῆς παραλίας ταύτης, ὡς τὸ πολυθρύλητον, καῖπερ ἐν ἑρείπιοι καὶ ἐν ἑρημίᾳ λειπομένης, ὡμοὶ πολυλογίαν οὐ τὴν τυχοῦσαν παρέχει τῇ γραφῇ. πρὸς τὸῦτο δὲ συγγνώμης ἔδει καὶ παρακλήσεως, ὡπώς τὴν αἰτίαν τοῦ μήκους μὴ ἡμῖν μᾶλλον ἀνάπτωσιν 1 οἱ ἐντυνχάνοντες ὑ τοῖς σφῶδρα ποθοῦσι τὴν τῶν ἐνδόξων καὶ παλαιῶν γνώσιν· προσλαμβάνει δὲ τῷ μὴκε καὶ τὸ πλῆθος τῶν ἐποικησάντων τὴν χώραν Ἔλληνων τε καὶ βαρβάρων, καὶ οἱ συγγραφεῖς, οὐχὶ τὰ αὐτὰ γράφοντες περὶ τῶν αὐτῶν, οὐδὲ σαφῶς πάντα· ὃν ἐν τοῖς πρώτοις ἐστὶν Ὁμήρος, εἰκάζειν περὶ τῶν πλείστων παρέχων. ἔδει δὲ καὶ τὰ τούτον διαίταν καὶ τὰ

1 ἀνάπτωσιν, Kramer, for ἀνάπτωσιν F, ἀνάπτωσιν other MSS.; so the later editors.

1 The translator must here record his obligations to Dr. Walter Leaf for his monumental works on the Troad: his Troy, Macmillan and Co., 1912, and his Strabo on the Troad, Cambridge, 1923, and his numerous monographs in classical
THE GEOGRAPHY OF STRABO

BOOK XIII

I

1. Let this, then, mark the boundary of Phrygia. I shall now return again to the Propontis and the coast that comes next after the Aesepus River, and follow the same order of description as before. The first country on this seaboard is the Troad, the fame of which, although it is left in ruins and in desolation, nevertheless prompts in writers no ordinary prolixity. With this fact in view, I should ask the pardon of my readers and appeal to them not to fasten the blame for the length of my discussion upon me rather than upon those who strongly yearn for knowledge of the things that are famous and ancient. And my discussion is further prolonged by the number of the peoples who have colonised the country, both Greeks and barbarians, and by the historians, who do not write the same things on the same subjects, nor always clearly either; among the first of these is Homer, who leaves us to guess about most things. And it is necessary for me to arbitrate between his statements and periodicals. The results of his investigations in the Troad prove the great importance of similar investigations, on the spot, of various other portions of Strabo's "Inhabited World."

2 The reader will find a map of Asia Minor in Vol. V. (at end).
2. Ἀπὸ δὴ ἡ τῆς Κυζίκηνης καὶ τῶν περὶ Λίσσηπον τῶν καὶ Γράνικου μέχρι Αβύδου καὶ Σηστοῦ τῆς Προποντίδος παραλίας εἶναι συμβαίνει, ἀπὸ δὲ 'Αβύδου μέχρι Λεκτοῦ τὰ περὶ Ἰλιον καὶ Τένεδου καὶ Ἀλεξάνδρειαν τῆς Τρωάδας πάντων δὴ τούτων ὑπέρκειται ἡ Ἰδή τὸ ὄρος, μέχρι Λεκτοῦ καθήκουσα: ἀπὸ Λεκτοῦ δὲ μέχρι Καίκου ποταμοῦ καὶ τῶν Καυνὸν λεγομένων ἐστὶ τὰ περὶ Ἀσσον καὶ Ἀδραμύττιον καὶ Ἀταρνέα καὶ Πιτάνην καὶ τὸν Ἑλαϊτίκον

3. Οἱ δ' ὑστερον τοὺς ὄρους οὐ τοὺς αὐτοὺς λέγουσι καὶ τοῖς ὀνόμασι χρῶνται διηλλαγμένως, αἱρέσεις 2 νέμοντες πλείους. μάλιστα δὲ αἱ τῶν Ἑλλήνων ἀποκίαι παρεσχήκασι λόγοι. ἦττον μὲν ἡ Ἰωνική πλείον γὰρ διεστήκε τῆς Τρωάδος. ἡ
thos of the others, after I shall first have described in a summary way the nature of the region in question.

2. The seaboard of the Propontis, then, extends from Cyzicenê and the region of the Aesepus and Granicus Rivers as far as Abydus and Sestus, whereas the parts round Ilium and Tenedos and the Trojan Alexandreia extend from Abydus to Lectum. Accordingly, Mt. Ida, which extends down to Lectum, lies above all these places. From Lectum to the Caicus River, and to Canae, as it is called, are the parts round Assus and Adramyttium and Atarneus and Pitanê and the Elaïtic Gulf; and the island of the Lesbians extends alongside, and opposite, all these places. Then come next the parts round Cymê, extending to the Hermus and Phocaea, which latter constitutes the beginning of Ionia and the end of Aeolis. Such being the position of the places, the poet indicates in a general way that the Trojans held sway from the region of the Aesepus River and that of the present Cyzicenê to the Caicus River, their country being divided by dynasties into eight, or nine, portions, whereas the mass of their auxiliary forces are enumerated among the allies.

3. But the later authors do not give the same boundaries, and they use their terms differently, thus allowing us several choices. The main cause of this difference has been the colonisations of the Greeks; less so, indeed, the Ionian colonisation, for it was farther distant from the Troad; but most of

1 On the position of this promontory, see Leaf, Ann. Brit. School at Athens, XXII, p. 37, and Strabo on the Troad, p. xxxviii.
2 See Leaf, Strabo on the Troad, p. xli.
δὲ τῶν Λιολέων παντάπασι καθ’ ὅλην γάρ ἐσκεδάσθη ὑπὸ τῆς Κυζίκηνης μέχρι τοῦ Καίκου καὶ ἐπέλαβεν ἐτὶ πλέον τὴν μεταξὺ τοῦ Καίκου καὶ τοῦ Ἐρμοῦ ποταμοῦ. τέτρασι γὰρ δὴ γενεαῖς πρεσβυτέραν φασὶ τὴν Αἰολικὴν ἀποκιναὶ τῆς Ἰωνικῆς, διατριβᾶς δὲ λαβεὶν καὶ χρόνους μακροτέρους. Ὀρέστην μὲν γὰρ ἀρξαὶ τοῦ στόλου, τούτου δ’ ἐν Ἀρκαδία τελευτήσαντος τὸν βίον, διαδέξασθαι τὸν υἱὸν αὐτοῦ Πενθίλου καὶ προελθέν μέχρι Θράκης ἐξήκοντα ἐτεσὶ τῶν Τρωικῶν ὑστερον, ὑπ’ αὐτῆς τὴν τῶν Ἡρακλείδῶν εἰς Πελοπόννησον κάθοδον ἐιτ’ Ἀρχέλαιον, υἱὸν ἔκεινον, περαιώσαι τῶν Αἰολικῶν στόλων εἰς τὴν νῦν Κυζίκην τὴν περὶ τὸ Δασκύλιον. Γραν δὲ, τὸν υἱὸν τούτου τὸν νεώτατον, προελθόντα μέχρι τοῦ Γρανίκου ποταμοῦ καὶ παρεσκευασμένον ἁμεινον περαιώσαι τὸ πλέον τῆς στρατιᾶς εἰς Λέσβων καὶ κατασχεῖν αὐτῆς Κλεύνθη δὲ, τὸν Διώρου, καὶ Μαλαὸν, καὶ αὐτοὺς ἀπογόνους ὡντας Ἀγαμέμνονος, συναγαγεῖν μὲν τῆς στρατιᾶς κατὰ τὸν αὐτὸν χρόνου, καθ’ ὅν καὶ Πενθίλος: ἀλλὰ τὸν μὲν τοῦ Πενθίλου στόλον φθηναί περαιωθέντα ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν, τούτου δὲ περὶ τὴν Λοκρίδα καὶ τὸ Φρίκιου ὤρος διατρίψαι πολὺν χρόνου, ύστερον δὲ διαβάντας κτίσαι τὴν Κύμην τὴν Φρικωνίδα κληθεῖσαν ἀπὸ τοῦ Λοκρικοῦ ὄρους.

4. Τῶν Λιολέων τοίνυν καθ’ ὅλην σκεδασθέντων τὴν χώραν, ἴνα ἔφαμεν ὑπὸ τοῦ ποιητοῦ λέγωσθαι Τρωικὴν, οἴ1 ύστερον οἱ μὲν πᾶσαν Ἁιολίδα προσαγορεύουσιν, οἱ δὲ μέρος, καὶ Τροίαν

1 δ’, after α’, Corais suggests: so the later editors.
all that of the Aeolians, for their colonies were scattered throughout the whole of the country from Cyzicenê to the Caïcus River, and they went on still farther to occupy the country between the Caïcus and Hermus Rivers. In fact, the Aeolian colonisation, they say, preceded the Ionian colonisation by four generations, but suffered delays and took a longer time; for Orestes, they say, was the first leader of the expedition, but he died in Arcadia, and his son Penthilus succeeded him and advanced as far as Thrace sixty years after the Trojan War, about the time of the return of the Heracleidae to the Peloponnesus; and then Arche-laüs¹ the son of Penthilus led the Aeolian expedition across to the present Cyzicenê near Dascylium; and Gras, the youngest son of Archelaüs, advanced to the Granicus River, and, being better equipped, led the greater part of his army across to Lesbos and occupied it. And they add that Cleues, son of Dorus, and Malaüs, also descendants of Agamemnon, had collected their army at about the same time as Penthilus, but that, whereas the fleet of Penthilus had already crossed over from Thrace to Asia, Cleues and Malaüs tarried a long time round Locris and Mt. Phricius, and only later crossed over and founded the Phryconian Cymê, so named after the Locrian mountain.

4. The Aeolians, then, were scattered throughout the whole of that country which, as I have said, the poet called Trojan. As for later authorities, some apply the name to all Aeolis, but others to only a part of it; and some to the whole of Troy,

¹ Pausanias (3. 2. 1) spells his name "Echelas."
oί μὲν ὅλην, οἱ δὲ μέρος αὐτῆς, οὔδὲν ἔλως ἀλλήλοις ὀμολογοῦντες. ευθὺς γὰρ ἔτι τῶν κατὰ τὴν Προποντίδα τόπων ὁ μὲν Ὄμηρος ἀπὸ Λίσθηπου τὴν ἀρχὴν ποιεῖται τῆς Τρωάδος. Εὐδοξός δὲ ἀπὸ Πριάπου καὶ Ἀρτάκης, τοῦ εὖ τῇ Κυζικηνῶν νήσῳ χωρίον ἀνταίροντος τῷ Πριάπῳ, συστέλλων ἐπ’ ἔλαττον τους ὅρους. Δαμάστης δ’ εἶτε μᾶλλον συστέλλει ἀπὸ Παρίου καὶ γὰρ οὕτως μὲν ἔως Λεκτοῦ προάγει, ἄλλοι δ’ ἄλλως. Χάρων δ’ ὁ Δαμψακηνὸς τριακοσίους ἄλλους ἀφαιρεῖ σταδίους, ἀπὸ Πρακτίου ἀρχόμενος τοσοῦτο γάρ εἰσιν ἀπὸ Παρίου εἰς Πράκτιον ἕως μείτοι Ἀδραμυττίου πρὸεισὶ. Σκύλαξ δὲ ὁ Καρναῦδευς ἀπὸ Ἀβύδου ἀρχεται ὀμοίως δὲ τῆς Αἰσιλίδα Ἐφορος μὲν λέγει ἀπὸ Ἀβύδου μέχρι Κύμης, ἄλλοι δ’ ἄλλως.

5. Τοπογραφεῖ δὲ κάλλιστα τὴν ὄντως λεγομένην Τροίαν ἡ τῆς Ἰδης θέσις, ὄρους ψηλοῦ βλέποντος πρὸς δύσιν καὶ τὴν ταύτη τιθαλατταν, μικρὰ δ’ ἐπιστρέφοντος καὶ πρὸς ἄρκτων καὶ τὴν ταύτῃ παραλίαιν. ἔστι δὲ αὐτῇ μὲν τῆς Ἰπποποντίδος ἀπὸ τῶν περὶ Ἀβύδου στείνων ἐπὶ τῶν Λίσθηπον καὶ τὴν Κυζικηνῆν, ἡ δ’ ἐσπερία θαλαττα ὑπὲρ Ἐλλησποντὸς ἔστιν 3 ὁ ἔξω καὶ τὸ Λιγαίου πέλαγος. πολλοὺς δ’ ἔχουσα πρόποδας

1 καὶ Ἀρτάκης . . . Ποίας, Leaf, in Journal of Hellenic Studies, XXXVII., p. 22, would delete; so in his Strabo on the Troad, p. 2 (see his note on p. 47).
2 ἐπιστρέφοντος Ex, ἐπιστραφέντος other MSS.
3 ὁ, before ἔξω. Kramer inserts: so the later editors.
4 ἔξω EF, ἐν τοῦτο ἄλλοι MSS.

1 Iliad 2. 824. See § 9 following.
but others to only a part of it, not wholly agreeing with one another about anything. For instance, in reference to the places on the Propontis, Homer makes the Troad begin at the Aesepus River, whereas Eudoxus makes it begin at Priapus and Artacê, the place on the island of the Cyziceni that lies opposite Priapus, and thus contracts the limits; but Damastes contracts the country still more, making it begin at Parium; and, in fact, Damastes prolongs the Troad to Lectum, whereas other writers prolong it differently. Charon of Lamp-sacus diminishes its extent by three hundred stadia more, making it begin at Practius for that is the distance from Parium to Practius; however, he prolongs it to Adramyttium. Scylax of Caryanda makes it begin at Abydus; and similarly Ephorus says that Aeolis extends from Abydus to Cymê, while others define its extent differently.

5. But the topography of Troy, in the proper sense of the term, is best marked by the position of Mt. Ida, a lofty mountain which faces the west and the western sea but makes a slight bend also towards the north and the northern seaboard. This latter is the seaboard of the Propontis, extending from the strait in the neighbourhood of Abydus to the Aesepus River and Cyzicénê, whereas the western sea consists of the outer Hellespont and the Aegaean Sea. Mt. Ida has many foot-hills, is like

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2 See Leaf, *Strabo on the Troad*, p. 47.
3 Whether city or river (see 13. 1. 21).
4 See Leaf's definition of the Troad (*Troy*, p. 171).
6 On the meaning of the term Hellespont, see Book VII, Frag. 57 (58), and Leaf (*Strabo on the Troad*), p. 50.
"Ιδην δ* ἵκανον πολυπίδακα μητέρα θηρῶν, Λεκτόν, ὅθι 1 πρῶτον λιπέτην ἀλα

"Τπνος καὶ Ἡ Ἡρα, τοῖς οὐσιν οἰκείως τοῦ ποιητοῦ φράξοντος τὸ Δεκτόν καὶ γὰρ ὅτι τῆς Ἰδής ἐστὶ τὸ Δεκτόν καὶ διότι πρώτη ἀπόβασις ἐκ θαλάττης αὐτῆς τοῖς ἐπὶ τῆν Ἰδήν ἀνιοῦσιν, εἰρήκεν ὅρθως,2 καὶ τὸ πολυπίδακον εὐνδρότατον γὰρ κατὰ ταῦτα μάλιστα3 τὸ ὄρος, δηλοὶ δὲ τὸ πλήθος τῶν ποταμῶν,

όσοι ἀπ" Ἰδαίων ὄρεων ἀλαδε προρέουσι, Ὁ Ἑσσός θ" Ἑπτάπορος τε

καὶ οἱ ἔξις, οὗς ἐκείνος εἰρήκε καὶ ἡμῖν νυνὶ πάρεστιν ὄραν. τοὺς δὴ πρόποδας τοὺς ἐσχάτους ἐφ' ἑκάτερα φράξων4 οὕτως τὸ Δεκτόν καὶ τὴν Ζέλειαν, οἰκείως τούτων καὶ ἀκρώρειαν ἀφορίζει Γάργαρον, ἀκρον λέγων 5 καὶ γὰρ νῦν

1 ὅθι, Xylander, for ὅτι; so the later editors.
2 καὶ τὸ . . . ὄραν, ejected by Meineke.
3 κατὰ ταῦτα μάλιστα, Leaf brackets (see his note, op. cit., p. 49).
4 φράξων, Meineke, from conj. of Kramer, for ὄραν.

10
the scolopendra\(^1\) in shape, and is defined by its two extreme limits: by the promontory in the neighbourhood of Zeleia and by the promontory called Lectum, the former terminating in the interior slightly above Cyzicenê (in fact, Zeleia now belongs to the Cyziceni), whereas Lectum extends to the Aegaean Sea, being situated on the coasting-voyage between Tenedos and Lesbos. When the poet says that Hypnos and Hera “came to many-fountained Ida, mother of wild beasts, to Lectum, where first the two left the sea,”\(^2\) he describes Lectum in accordance with the facts; for he rightly states that Lectum is a part of Mt. Ida, and that Lectum is the first place of disembarkation from the sea for those who would go up to Mt. Ida, and also that the mountain is “many-fountained,” for there in particular the mountain is abundantly watered, as is shown by the large number of rivers there, “all the rivers that flow forth from the Idaean mountains to the sea, Rhesus and Heptaporus”\(^3\) and the following,\(^4\) all of which are named by the poet and are now to be seen by us. Now while Homer thus describes Lectum\(^5\) and Zeleia\(^6\) as the outermost foot-hills of Mt. Ida in either direction, he also appropriately distinguishes Gargarus from them as a summit, calling it “topmost.”\(^7\) And indeed at the present

\(^{1}\) A genus of myriapods including some of the largest centipedes.

\(^{2}\) Iliad 14. 283.

\(^{3}\) Iliad 12. 19.

\(^{4}\) The Granicus, Aesepus, Scamander, and Simoeis.

\(^{5}\) Iliad 14. 284.

\(^{6}\) Iliad 2. 824.

\(^{7}\) Iliad 14. 292, 352; 15. 152.

\(^{5}\) λέγων, Kramer, for τέρων CFmoz, τερον D with e above τ

man. sec., whence ἔτερον hi and Tzschucke.
Γάργαρον ἐν τοῖς ἄνω μέρεσι τῆς Ἰδης δείκνυται τόπος, ἀφ’ οὗ τὰ νῦν Γάργαρα πόλις Αἰολική. ἐντὸς μὲν οὖν τῆς Ζελείας καὶ τοῦ Λεκτοῦ πρῶτα ἐστὶν ἀπὸ τῆς Προποντίδος ἀρξαμένοις τὰ 1 μέχρι τῶν κατ’ Ἀβυδον στενῶν εἶτ’ ἔξω τῆς Προποντίδος τὰ μέχρι Λεκτοῦ.

C 584 6. Κάμψαντι δὲ τὸ Λεκτὸν ἀναχεῖται κόλπος μέγας, ὡς Ἰδη ποιεῖ πρὸς τὴν ἡπειρον ἀναχωροῦσα 2 ἀπὸ τοῦ Λεκτοῦ καὶ αἱ Κάναι, τὸ ἐκ θατέρου μέρους ἀντικείμενον ἀκρωτηρίων τῷ Λεκτῷ καλοῦσι δ’ οἱ μὲν Ἰδαιὸν κόλπον, οἱ δ’ Ἀδραμυττηνόν. ἐν τούτῳ δὲ αἱ τῶν Αἰολέων πόλεως μέχρι τῶν ἐκβολῶν τοῦ Ἐρμοῦ, καθάπερ εἰρήκαμεν. εἰρήκατι δὲ ἐν τοῖς ἐμπροσθεν ὅτι τοῖς ἐκ Βυζαντίου πλέουσι πρὸς νότον ἐπὶ εὐθείας ἐστὶν ὁ πλοῦς, πρῶτον ἐπὶ Σηστοῦ καὶ Ἀβυδον διὰ μέσης τῆς Προποντίδος, ἑπείτα τῆς παραλίας 3 τῆς Ἀσίας μέχρι Καρίας. ταύτην δὴ φυλάττουσας χρὴ τῇ ὑπόθεσιν ἀκούειν τῶν ἔξης, κἂν λέγωμεν κόλπους τινὰς ἐν τῇ παραλίᾳ, τὰς ἀκρας δεὶ νοεῖν τὰς ποιούσας αὐτοὺς ἐπὶ τῆς αὐτῆς γραμμῆς κειμένας, ὄσπερ τῶν μεσημβρίων.

7. Ἐκ δὴ τῶν ὑπὸ τοῦ ποιητοῦ λεγομένων εἰκάζουσιν οἱ φροντίσαντες περὶ τοῦτων πλέον τι, πᾶσαν τὴν παραλίαν ταύτην ὑπὸ τοῦ Γρωσὶ γεγονέναι, διηρημένην μὲν εἰς δυναστείας ἐννέα,

1 τά, before μέχρι, Groskurd inserts; so the later editors.
2 ἀναχωροῦσα Ε, ἀποχωροῦσα other MSS.; so Leaf.
3 τῆς παραλίας is indefensible; perhaps παρὰ τήν παραλίαν (Kramer).

1 See Leaf, Strabo on the Troad, p. xlv.
time people point out in the upper parts of Ida a place called Gargarum, after which the present Gargara, an Aeolian city, is named. Now between Zeleia and Lectum, beginning from the Propontis, are situated first the parts extending to the straits at Abydus, and then, outside the Propontis, the parts extending to Lectum.

6. On doubling Lectum one encounters a large wide-open gulf, which is formed by Mt. Ida as it recedes from Lectum to the mainland, and by Canae, the promontory opposite Lectum on the other side. Some call it the Idaean Gulf, others the Adramyttene. On this gulf\(^1\) are the cities of the Aeolians, extending to the outlets of the Hermus River, as I have already said.\(^2\) I have stated in the earlier parts of my work\(^3\) that, as one sails from Byzantium towards the south, the route lies in a straight line, first to Sestus and Abydus through the middle of the Propontis, and then along the coast of Asia as far as Caria. It behooves one, then, to keep this supposition in mind as one listens to the following; and, if I speak of certain gulfs on the coast, one must think of the promontories which form them as lying in the same line, a meridian-line, as it were.

7. Now as for Homer’s statements, those who have studied the subject more carefully\(^4\) conjecture from them that the whole of this coast became subject to the Trojans, and, though divided into nine dynasties, was under the sway of Priam at the

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\(^1\) Strabo refers to his discussion of the meridian-line drawn by Eratosthenes through Byzantium, Rhodes, Alexandria, Syenê, and Meroê (see 2. 5. 7 and the Frontispiece in Vol. I).

\(^2\) Strabo refers to Demetrius of Scepsis and his followers.
ντό δὲ τῷ Πριάμῳ τεταγμένη κατὰ τὸν Ἰλιακὸν πόλεμον καὶ λεγομένην Τροίαν δῆλον δὲ ἐκ τῶν κατὰ μέρος. οἱ γὰρ περὶ τὸν Ἀχιλλέα τειχήσεις ὀρῶντες τοὺς Ἰλιάς κατ’ ἀρχὰς, ἔξω ποιεῖσθαι τὸν πόλεμον ἐπεχείρησαν καὶ περιώντες ἄφαιρεῖσθαι τὰ κύκλω.

δώδεκα δὴ σὺν νησὶ πόλεις ἀλάπαξ ἀνθρώ-πων,

πεξὸς δ᾽ ἐνδεκά φημι κατὰ Τροίην ἐρίβωλον.

Τροίαν γὰρ λέγει τὴν πεπορθημένην ἠπειρον· πεπόρθηται δὲ σὺν ἄλλως τόποις καὶ τὰ ἀντικείμενα τῇ Λέσβῳ τὰ περὶ Θήβην καὶ Λυρνησσόν καὶ Πιδασον τὴν τῶν Λελέγων καὶ έτι ἡ τοῦ Ἑυρυτύλου τοῦ Τηλέφου παιδός.

ἀλλ᾽ οἶνον τὸν Τηλεφίδην κατενήρατο χαλκῷ,

ὁ Νεοπτόλεμος, ἦρω Εὐρυτύλου. ταῦτα δὴ πεπορθήσει λέγει καὶ αὐτὴν τὴν Λέσβου.

ὅτε Λέσβου ἐφυκτιμένην ἔλευν ἑαυτὸς·

καὶ

πέρσε δὲ Λυρνησσόν καὶ Πιδασον·

καὶ

Λυρνησσόν διαπορθήσας καὶ τείχεα (δ᾽) ἔβης. ἐκ μὲν Λυρνησσοῦ ἡ Βρισηῆς ἐώλω

tὴν ἐκ Λυρνησσοῦ ἐξείλετο·

ἡς ἐν τῇ ἀλώσει τῶν Μύνητα 2 καὶ τῶν Ἐπίστροφον πεσεῖν, φησίν, ὡς ἡ Βρισηῆς θρηνοῦσα τῶν Πάτρο-

κλον δηλοῖ·

14
time of the Trojan War and was called Troy. And this is clear from his detailed statements. For instance, Achilles and his army, seeing at the outset that the inhabitants of Ilium were enclosed by walls, tried to carry on the war outside and, by making raids all round, to take away from them all the surrounding places: "Twelve cities of men I have laid waste with my ships, and eleven, I declare, by land throughout the fertile land of Troy."\(^1\) For by "Troy" he means the part of the mainland that was sacked by him; and, along with other places, Achilles also sacked the country opposite Lesbos in the neighbourhood of Thebê and Lyrnessus and Pedasus,\(^2\) which last belonged to the Leleges, and also the country of Eurypylus the son of Telephus. "But what a man was that son of Telephus who was slain by him with the bronze,"\(^3\) that is, the hero Eurypylus, slain by Neoptolemus. Now the poet says that these places were sacked, including Lesbos itself: "when he himself took well-built Lesbos"; and "he sacked Lyrnessus\(^4\) and Pedasus";\(^5\) and "when he laid waste Lyrnessus and the walls of Thebê."\(^6\) It was at Lyrnessus that Briseis was taken captive, "whom he carried away from Lyrnessus";\(^7\) and it was at her capture, according to the poet, that Mynes and Epistrophus fell, as is shown by the lament of Briseis over

\[^{1}\text{Iliad 9. 328.}\]
\[^{2}\text{Iliad 20. 92.}\]
\[^{3}\text{Odyssey 11. 518.}\]
\[^{4}\text{Iliad 9. 129.}\]
\[^{5}\text{Iliad 20. 92.}\]
\[^{6}\text{Iliad 2. 690.}\]

\[^{7}\text{Iliad 2. 690.}\]

\[^{1}\xi\lambda\eta\nu,\ Xylander,\ for\ \xi\lambda\epsilon\nu;\ so\ the\ later\ editors.\]
\[^{2}\kappa\alpha\iota\ \tau\delta\nu\ \ 'Επιστροφον,\ Meineke\ ejects.\]
οὐδὲ μὲν οὐδὲ μ’ ἐσκεῖς, ὅτ' ἄνδρ' ἐμὸν ὡκὺς Ἀχιλλεύς
ἐκτεινεῖ, πέρσεν δὲ πόλιν θείοιο Μύνητος,
κλαίειν.

ἐμφαίνει γὰρ τὴν Αυρνησσὸν λέγων πόλιν θείοιο
Μύνητος, ὡς ἂν δυναστευομένην ὑπ' αὐτοῦ, καὶ
ἐνταῦθα πεσεῖν αὐτὸν μαχόμενον· ἐκ δὲ τῆς Ὑήβης
ἡ Χρυσῆς ἐλιῆθη

φίλωμεθ' ἐς Ὑήβην ἱερὴν πόλιν Ἡ ντίωνος·
ἐκ δὲ τῶν ἀχθεῖτων ἐκεῖθεν φησιν εἶναι τὴν
Χρυσηίδα. ἐνθέντε θ' ἦν καὶ ἡ Ἀνδρομάχη ¹

Ἀνδρομάχη θυγατήρι μεγαλήτερος Ἡ ντίωνος·
ἡ Ἡ ντίων, ὡς ἦναι ὑπὸ Πλάκω ὑλήσῃ,
Ὑήβη Ἐ νο ρ ι λ η κ ί, Κιλίκεσσο: ἀνδρέσσιν ἀνάσ-
σουν.

déuterá ou̇n aúthi dýnas téia Τρωική metà tihn
upò Múnti. oikéî̇wos δε τóútois kai to upò tī̇h
Ἀνδρομάχης lech'èn ou̇ttos,

"Ἐκτορ, ἐγὼ δύστηνος· ἤ ἄρα γεινόμεθ' αἰσθ
ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου εἰὶ οἶκῳ,
αὐτάρ ἐγὼ Θήβηςιν,
οὐκ οἴονται δεῖν ἐξ εὐθείας ἀκούειν, σὺ μὲν ἐν
Τροίῃ, αὐτάρ ἐγὼ Θήβηςιν ἡ Θήβησι, ἡ Ἡ-
περβατόν· ἄμφοτεροι ἐν Τροίῃ, σὺ μὲν Πριάμου
εἰὶ οἶκῳ, αὐτάρ ἐγὼ Θήβησι. τρίτη δ' ἐστὶν
ἡ τῶν Λελέγων, καὶ αὕτη Τρωική,

Ἀλτεω, ὃς Λελέγεσσι πιλοπτολέμοισιν ἀνάσ-
σει:

ǒu tī̇ thυγατρὶ συνελθὼν Πρίαμος γεννά τῶν
16
GEOGRAPHY, 13. 1. 7

Patroclus: “thou wouldst not even, not even, let me weep when swift Achilles slew my husband and sacked the city of divine Mynes”; for in calling Lyrnessus “the city of divine Mynes” the poet indicates that Mynes was dynast over it and that he fell in battle there. But it was at Thebê that Chryseïs was taken captive: “We went into Thebê, the sacred city of Eëtion”; and the poet says that Chryseïs was part of the spoil brought from that place. Thence, too, came Andromachê: “Andromachê, daughter of great-hearted Eëtion; Eëtion who dwelt ‘neath wooded Placus in Thebê Hypoplacia, and was lord over the men of Cilicia.” This is the second Trojan dynasty after that of Mynes. And consistently with these facts writers think that the following statement of Andromachê, “Hector, woe is me! surely to one doom we were born, both of us—thou in Troy in the house of Priam, but I at Thebae,” should not be interpreted strictly, I mean the words “thou in Troy, but I at Thebae” (or Thebê), but as a case of hyperbaton, meaning “both of us in Troy—thou in the house of Priam, but I at Thebae.” The third dynasty was that of the Leleges, which was also Trojan: “Of Altes, who is lord over the war-loving Leleges,” by whose daughter Priam begot Lycaon and Polydorus.

1 Iliad 19. 295. 2 Iliad 1. 366.
3 Iliad 1. 369. 4 The epithet means ‘‘neath Placus.”
5 Iliad 22 477. 6 Iliad 22. 477. 7 Iliad 21. 86.

1 ἐνθείδε . . . Ἀνδρομάχη, found only in the Epitome.
2 σὺ μὲν . . . Θήβην, Meineke ejects.
3 ἐν Τροϊῇ Epitome, ἐκ Τροῖν MSS.
Λυκάονα καὶ Πολύδωρον. καὶ μὴν οί γε ὑπὸ τῶν Ἑκτορὶ ἐν τῷ καταλόγῳ ταττόμενοι λέγονται Τρώες:

Τρώσι μὲν ἱγμένευεν μέγας κορυθαίολος Ἑκτώρ. εἰθεὶς οἱ ὑπὸ τῶν Αἰνείαν,

Δαρδανίων αὐτῷ ἠρχεν εἰς παῖς Ἀχιλλέα.

καὶ οὕτω Τρώες· φησὶ γοῦν·

Αἰνεία, Τρώων βουληφόρει.

εἰθεὶς οἱ ὑπὸ Πανδάρῳ Λύκιοι, οὕς καὶ αὐτοὺς καλεῖ Τρώας.

οὗ δὲ Ζέλειαν ἐναίον ὑπαὶ πόδα νείατον Ἰδης, Ἀφνείοι, πίνοντες ὕδωρ μέλαν Λισῆτοιο,

Τρώες τῶν αὐτὸ ἠρχε Λυκάονος ἀγλαὸς νῖός, Πάνδαρος.

ἐκτῇ δ' αὕτῃ δυναστείᾳ καὶ μὴν οἱ γε μεταξὺ τοῦ Λισῆτοι καὶ Ἀβύδου Τρώες· ὑπὸ μὲν γὰρ τῶν Ἀσίων ἐστὶ τὰ περὶ Ἀβύδου·

οὗ δ' ἀρα Περκώτῃ καὶ Πράκτον ἀμφενέ-

μοντον,

καὶ Σηστὸν καὶ Ἀβύδουν ἔχουν καὶ διὰν Ἀρίσβην,

τῶν αὐθὲν Ἀρτακίδης ἠρχε Ἀσίος·

ἀλλ' ἐν Ἀβύδῳ μὲν νῖός τοῦ Πριάμου διέτριβεν,

ὑπονοῦς νέμων, πατρῴας δηλονότι·

ἀλλ' νῖον Πριάμοιο νόθον βάλε Δημοκόουντα,

ὅς οἱ Ἀβυδόθεν ἠλθε παρ' ὑπ' ὀκεῖοιων·

C 586 ἐν δὲ Περκώτῃ νῖός Ἰκετάονος ἐβουνόμει, οὐκ ἀλλοτρίας οὐδ' οὕτος βοῦς·

18
And indeed those who are placed under Hector in the *Catalogue* are called Trojans: "The Trojans were led by great Hector of the flashing helmet."  
And then come those under Aeneias: "The Dardanians in turn were commanded by the valiant son of Anchises"; and these, too, were Trojans; at any rate, the poet says, "Aeneias, counsellor of the Trojans."  
And then come the Lycians under Pandarus, and these also he calls Trojans: "And those who dwelt in Zeleia beneath the nethermost foot of Ida, Aphneii, who drink the dark water of the Aesepus, Trojans; these in turn were commanded by Pandarus, the glorious son of Lycaon."  
And this was the sixth dynasty. And indeed those who lived between the Aesepus River and Abydus were Trojans; for not only were the parts round Abydus subject to Asius, "and they who dwelt about Percotê and Practius and held Sestus and Abydus and goodly Arisbê—these in turn were commanded by Asius the son of Hyrtacus," but a son of Priam lived at Abydus, pasturing mares, clearly his father's:

But he smote Democoön, the bastard son of Priam, for Priam had come from Abydus from his swift mares"; while in Percotê a son of Hicetaon was pasturing kine, he likewise pasturing kine that

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1 *Iliad* 2. 816.  
2 *Iliad* 2. 819.  
3 *Iliad* 20. 83.  
4 Aphneii is now taken merely as an adjective, meaning "wealthy" men, but Strabo seems to concur in the belief that the people in question were named "Aphneii" after Lake "Aphnitis" (see 13. 1. 9).  
5 *Iliad* 2. 824.  
6 Whether city or river (see 13. 1. 21).  
7 On Arisbê, see Leaf, *Troy*, 193 ff.  
8 *Iliad* 2. 835.  
9 *Iliad* 4. 499.
STRABO

πρώτου δ’ Ἰκεταονίδην ἐνέπιπεν· ἢφθιμον Μελάνιππον· οδ’ ὀφρα μὲν εἰλιπόδας βοῦς, βόσκε ἐν Περκώτῃ.

ὥστε καὶ αὐτὴ ἀν εἰη Τρώας καὶ ἡ ἐφεξῆς ἑως Ἀδραστείας· ἥρχου γὰρ αὐτῆς

ὑλὲ δύω Μέροπος Περκωσίου.

πάντες μὲν δὴ Τρώες οἱ ἀπὸ Ἀβύδου μέχρι Ἀδραστείας, δίχα μέντοι διηρημένοι, οἱ μὲν ὑπὸ τῶν Ἀσίων, οἱ δ’ ὑπὸ τοῖς Μεροπίδαις· καθάπερ καὶ ἡ τῶν Κιλίκων διττή, ἡ μὲν Θηβαϊκή, ἡ δὲ Λυρνησίς· ἐν αὐτῇ δ’ ἀν λεχθεὶ ἡ ὑπὸ Εὐρυπύλῳ ἐφεξῆς οὕσα τῇ Λυρνῆσίδι. ὡστὶ δὲ τούτων ἀπάντων ἥρχεν ὁ Πρίαμος, οἱ τοῦ Ἀχιλλέως λόγοι πρὸς τὸν Πρίαμον σαφῶς ἐμφανίζουσι·

καὶ σε, γέρον, τὸ πρὶν μὲν ἄκουόμεν ὀλβιον εἶναι,

ὅσσον Λέσβος ἀνω Μάκαρος πόλις ἐντὸς ἐέργει,

καὶ Φρυγία καθύπερθε, καὶ Ἐλλησποντος ἀπείρων.3

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1 ἐνέπιπεν, Kramer, for ἐνεπεπεν ϛ, ἐνεπεπεν other MSS.
2 For ἐν αὐτῇ, Madvig conj. ἐνάτῃ.
3 After ἄπειρων Müller-Dubner add another line (546) from Homer, τῶν σε, γέρον, πλωῦτο τε καὶ νιάσαι φασὶ κεκάσθαι, as necessary to the sense; so Leaf (Strabo on the Troad, pp. 6 and 57).

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1 i.e. the kine belonged to Priam. This son of Hicetaon, a kinsman of Hector (Iliad 15. 543), "dwelt in the house of Priam, who honoured him equally with his own children" (Iliad 15. 551).
belonged to no other: 1 "And first he rebuked mighty Melanippus the son of Hicetaon, who until this time had been wont to feed the kine of shambling gait in Percotê"; 2 so that this country would be a part of the Troad, as also the next country after it as far as Adrasteia, for the leaders of the latter were "the two sons of Merops of Percotê." 3 Accordingly, the people from Abydus to Adrasteia were all Trojans, although they were divided into two groups, one under Asius and the other under the sons of Merops, just as Cilicia 4 also was divided into two parts, the Theban Cilicia and the Lyrnessian; 5 but one might include in the Lyrnessian Cilicia the territory subject to Eurypylus, which lay next to the Lyrnessian Cilicia. 6 But that Priam was ruler of these countries, one and all, is clearly indicated by Achilles' words to Priam: "And of thee, old sire, we hear that formerly thou wast blest; how of all that is enclosed by Lesbos, out at sea, city of Macar, and by Phrygia in the upland, and by the boundless Hellespont." 7

2 Iliad 15. 546. 3 Iliad 2. 831.
4 The Trojan Cilicia (see 13. 1. 70).
6 The eight dynasties were (1) that of Mynes, (2) that of Eétion, (3) that of Altes, (4) that of Hector, (5) that of Aeneias, (6) that of Pandarus, (7) that of Asius, and (8) that of the two sons of Merops. If, however, there were nine dynasties (see 13. 1. 2), we may assume that the ninth was that of Eurypylus (see 13. 1. 70), unless, as Choiseul-Gouffier (Voyage Pittoresque de la Grèce, vol. ii, cited by Gossellin) think, it was that of the island of Lesbos.
7 Iliad 24. 543. The quotation is incomplete without the following words of Homer: "o'er all these, old sire, thou wast pre-eminent, they say, because of thy wealth and thy sons."
8. Tότε μέν οὖν τοιαύτα ὑπήρχεν, ὁστερον δὲ ἠκολουθησαν μεταβολαὶ παντοίαι. τὰ μὲν γὰρ περὶ Κύζικον Φρύγες ἐπεκήκησαν ἐως Πρακτίου, τὰ δὲ περὶ Ἀβυδόν Ὀράκες· ἐτι δὲ πρότερον τούτων ἀμφοῖν Βέβρυκες καὶ Δρύσπες; ¹ τὰ δ' ἔξης Τρῆρες, καὶ οὕτως Ὀράκες· τὸ δὲ Θήβαις πεδίου Λυδοῦ, οὗ τότε Μήδεις, καὶ Μυσῶν οἱ περιγενόμενοι τῶν ὑπὸ Τηλέφω πρότερον καὶ Τευθραντί. οὕτω δὴ τοῦ ποιητοῦ τὴν Αἰολίδα καὶ τὴν Τροίαν εἰς ἐν συντιθέντος, καὶ τῶν Αἰολέων τὴν ἀπὸ τοῦ Ἐρμοῦ πᾶσαν μέχρι τῆς κατὰ Κύζικον παραλίας κατασχόντων καὶ πόλεις κτισάντων, οὐδὲ ἄν ἴμεις ἀτόπως περιοδεύσαμεν, εἰς ταῦτο συντιθέντες ² τὴν τε Αἰολίδα νῦν ἰδίως λεγομένην. τὴν ἀπὸ τοῦ Ἐρμοῦ μέχρι Δεκτοῦ καὶ τὴν ἐφεξῆς μέχρι τοῦ Λίσηπου· ἐν γὰρ τοῖς καθ' ἐκαστα διακρινοῦμεν πάλιν, παρατιθέντες ἀμα τοῖς νῦν οὕτω τὰ ὑπὸ τοῦ ποιητοῦ καὶ τῶν ἄλλων λεγόμενα.

9. „Εστὶν οὖν μετὰ τὴν τῶν Κύζικηνῶν πόλιν καὶ τῶν Λίσηπου ἄρχῃ τῆς Τρωάδος καθ' Ὀμηρον. λέγει δ' ἑκεῖνος μὲν οὕτω περὶ αὐτῇς:

οὐ δὲ Ζέλειαν ἐναίον ὑπαῖ τόδα νείατον Ἰδίης Ἀφειοῦ, πῦνοτες ὕδωρ μέλαιν Λισήπουοίο, Ἰρώες· τῶν αὐθ' ἤρχε Λυκάονος ἄγλαος νίός, Πάνδαροι.

C 587 τούτως δὲ ἐκάλει καὶ Λυκίους· Ἀφειοὺς δὲ ἀπὸ

¹ For Δρύσπες Leaf conj. Δολίων.
² EFmez have συνθέσεις.

¹ Leaf (Strabo on the Troad, p. 61) makes a strong case for emending "Dryopes" to "Doliones," but leaves the Greek text (p. 7) unchanged.
8. Now such were the conditions at the time of the Trojan War, but all kinds of changes followed later; for the parts round Cyzicus as far as the Practius were colonised by Phrygians, and those round Abydus by Thracians; and still before these two by Bebryces and Dryopes. And the country that lies next was colonised by the Treres, themselves also Thracians; and the Plain of Thebê by Lydians, then called Maeonians, and by the survivors of the Mysians who had formerly been subject to Telephus and Teuthras. So then, since the poet combines Aeolis and Troy, and since the Aeolians held possession of all the country from the Hermus River to the seaboard at Cyzicus, and founded their cities there, I too might not be guilty of describing them wrongly if I combined Aeolis, now properly so called, extending from the Hermus River to Lectum, and the country next after it, extending to the Aesepus River; for in my detailed treatment of the two, I shall distinguish them again, setting forth, along with the facts as they now are, the statements of Homer and others.

9. According to Homer, then, the Troad begins after the city of the Cyziceni and the Aesepus River. And he so speaks of it: "And those who dwelt in Zeleia beneath the nethermost foot of Ida, Aphneii, who drink the dark water of the Aesepus, Trojans; these in turn were commanded by Pandarus the glorious son of Lycaon." These he also calls Lycians. And they are thought to have been

See 13. 1. 1, and p. 40 of Leaf's first article cited in footnote there.

See foot-note on Aphneii in 13. 1. 7

Iliad 2. 824.

See 13. 1. 7.
tēs Αφνίτιδος νομίζουσι λίμνης καὶ γὰρ οὗτω καλεῖται ἡ Δασκυλίτις.

10. Ἡ μὲν δὴ Ζέλεια ἐν τῇ παρωρείᾳ τῇ ύστατῇ τῆς Ἰδης ἐστίν, ἀπέχουσα Κυζίκου μὲν σταδίους ἐνενήκοντα καὶ ἐκατόν, τῆς δ' ἐγγυτάτω θαλάττης, καθ' ἦν ἐκδίδωσιν Λίσηπος, ὅσον ὄγδοηκοντα. ἐπιμερίζει δὲ συνεχῶς τὰ κατὰ τὴν παραλίαν τὴν μετὰ τὸν Λίσηπον.

οὗ δ' Ἀδρηστείαν τ' εἴχον καὶ δῆμον Ἀπαισοῦ, καὶ Πιτῦαν εἴχον1 καὶ Τηρείης ὄρος αἰτὺ, τῶν ἵρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώμης, υἱὲ δύω Μέροπος Περκωσίου.

ταῦτα δὲ τὰ χωρία τῇ Ζελείᾳ μὲν ὑποπέπτωκε, ἔχουσι δὲ Κυζικηνοὶ τε καὶ Πριατηνοὶ μέχρι καὶ τῆς παραλίας. περὶ μὲν οὖν τὴν Ζελείαν ὁ Τάρσιος ἐστὶ ποταμός, εἰκοσιν ἔχων διαβάσεις τῇ αὐτῇ ὀδῷ, καθ' ἀπερ ὁ Ἐπτάπορος, δὴν ψησιν ὁ ποιητής;2 ὁ δ' ἐκ Νικομηδείας εἰς Νίκαιαν τέταρας καὶ εἰκοσὶ, πολλοὺς δὲ καὶ ὁ ἐκ Φολονῆς εἰς τὴν Ἡλείαν . . . Σκάρθων πέντε καὶ εἰκοσι,

1 Πιτῦαν εἴχον is the reading of the Homeric MSS., but see Πίτυα in § 15 below.
2 ὁ δ' ἐκ . . . Ταῦρου, Meineke ejects.

1 On the site of Zeleia, see Leaf, Strabo on the Troad, p. 66.
2 Ιἰαδ 2. 828.
3 The places in question appear to have belonged to Zeleia. Leaf (op. cit., p. 65) translates: “are commanded by Zeleia”; but the present translator is sure that, up to the present passage, Strabo has always used ὑποπέπτωκε in a purely geographical sense (e.g., cf. 9. 1. 15, and especially 12. 4. 6, where Strabo makes substantially the same statement.
GEOGRAPHY, 13. I. 9–10

called "Aphneii" after Lake "Aphnitis," for Lake Dascylitis is also called by that name.

10. Now Zeleia¹ is situated on the farthestmost foot-hill of Mt. Ida, being one hundred and ninety stadia distant from Cyzicus and about eighty stadia from the nearest part of the sea, where the Aesepus empties. And the poet mentions severally, in continuous order, the places that lie along the coast after the Aesepus River: "And they who held Adrasteia and the land of Apaesus, and held Pityeia and the steep mountain of Tereia—these were led by Adrastus and Amphius of the linen corslet, the two sons of Merops of Percotê."² These places lie below Zeleia,³ but they are occupied by Cyziceni and Priapeni even as far as the coast. Now near Zeleia is the Tarsius River,⁴ which is crossed twenty times by the same road, like the Heptaporus River,⁵ which is mentioned by the poet.⁶ And the river that flows from Nicomedeia into Nicaea is crossed twenty-four times, and the river that flows from Pholoë into the Eleian country⁷ is crossed many times . . . Scarthon twenty-five times,⁸ and the river that flows from the concerning Zeleia as in the present passage). But see Leaf’s note (op. cit.), p. 67.

¹ On this river see Leaf, work last cited, p. 67.

² Strabo does not mean that the Heptaporus was crossed twenty times. The name itself means the river of "seven fords" (or ferries).

³ Iliad 12. 20.

⁴ i.e. Elis, in the Peloponnesus.

⁵ The text is corrupt; and "Scarthon," whether it applies to a river or a people, is otherwise unknown. However, this whole passage, "And the river that flows from Nicomedeia . . . crossed seventy-five times," appears to be a gloss, and is ejected from the text by Kramer and Meineke (see Leaf’s Strabo and the Troad, p. 65, note 4).
πολλοὺς δὲ καὶ ὁ ἐκ Κοσκινίων εἰς Ἀλάβαιδα, πέντε δὲ καὶ ἐβδομήκοντα ὁ ἐκ Γυάνων εἰς Σόλους διὰ τοῦ Ταύρου.

11. Ὁπέρ δὲ τῆς ἐκβολῆς τοῦ Λισήπου σχεδὸν τι . . . 1 σταδίως κολωνός ἐστὶν, ἐφ’ ὧν τάφος δεικνυται Μέμφονος τοῦ Τιθωνοῦ. πλησίον δ’ ἐστὶ καὶ ἡ Μέμφονος κόμη. τοῦ δὲ Λισήπου καὶ τοῦ Πριάπου μεταξὺ ὁ Γρανίκος ρεῖ, τὰ πολλὰ δ’ Ἀδραστείας πεδίου, ἐφ’ ὃ τ’ Ἀλέξανδρος τοὺς Δαρείου σατράπας ἀνὰ κράτος εὐκικήσε συμβαλὼν, καὶ πᾶσαν τὴν ἐντὸς τοῦ Ταύρου καὶ τοῦ Εὐφράτου παρέλαβεν. ἐπὶ δὲ Γρανίκῳ πόλις ἡν Σιδηνῆ, χώραν ἔχουσα πολλὴν ὀμόνυμον, κατέσπασται δὲ νῦν. ἐν δὲ τῇ μεθορίᾳ τῆς Κυζικηνῆς καὶ τῆς Πριαπηνῆς ἐστὶ τὰ Ἀρπάγια 2 τόπος, ἐξ οὗ τῶν Γαλατηδὴν μυθεύουσιν ἡρπαίχθαι. ἄλλα δὲ περὶ Δαρδανίου ἄκραν, πλησίον Δαρδανοῦ.

12. Πριάπος δ’ ἐστὶ πόλις ἐπὶ θαλάττη καὶ λιμνὶς κτίσμα δ’ οἱ μὲν Μιλησίων φασίν, οἱ πέρι καὶ Ἀβυδοῦ καὶ Προκόμησον συνώκισαν κατὰ τῶν αὐτῶν καιρῶν, οἱ δὲ Κυζικηνῶν ἐπώνυμοι δ’ ἐστὶ τοῦ Πριάπου τιμωμένου παρ’ αὐτοῖς, εἴτ’ ἐξ Ὠρνεοῦ τῶν περὶ Κόρινθου μετεννηγημένου τοῦ ἱεροῦ, εἴτε τῷ λέγεσθαι Διονύσου καὶ νύμφης τῶν θεῶν ὀρμησάντων ἐπὶ τὸ τιμᾶν αὐτὸν τῶν ἀνθρώπων, ἐπειδὴ σφόδρα εὐάμπελος ἐστίν ἡ χώρα καὶ

1 After τι there is a lacuna in the MSS. except Fi, i reading εν εἰκοσί.

2 Ἀρπάγια, the spelling in Stephanus: Ἀρπάγεια F, Ἀρπαχεία (unaccented) D, Ἀρπαχεία other MSS.

1 The number of stadia has fallen out of the MSS.
country of the Coscinii into Alabanda is crossed many times, and the river that flows from Tyana into Soli through the Taurus is crossed seventy-five times.

11. About . . . stadia above the outlet of the Aesepus River is a hill, where is shown the tomb of Memnon, son of Tithonus; and near by is the village of Memnon. The Granicus River flows between the Aesepus River and Priapus, mostly through the plain of Adrasteia, where Alexander utterly defeated the satraps of Dareius in battle, and gained the whole of the country inside the Taurus and the Euphrates River. And on the Granicus was situated the city Sidenê, with a large territory of the same name; but it is now in ruins. On the boundary between the territory of Cyzicus and that of Priapus is a place called Harpagia, from which, according to some writers of myths, Ganymede was snatched, though others say that he was snatched in the neighbourhood of the Dardanian Promontory, near Dardanus.

12. Priapus is a city on the sea, and also a harbour. Some say that it was founded by Milesians, who at the same time also colonised Abydus and Proconnesus, whereas others say that it was founded by Cyziceni. It was named after Priapus, who was worshipped there; then his worship was transferred thither from Orneae near Corinth, or else the inhabitants felt an impulse to worship the god because he was called the son of Dionysus and a nymph; for their country is abundantly supplied with the vine, both theirs

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2 See Leaf, work last cited, p 70.
3 The root harpag means “snatch away.”
4 On the site of Priapus, see Leaf, p. 73.
aύτη καὶ ἡ ἐφεξῆς ὀμορος ἢ τέ τῶν Παριανῶν καὶ ἡ τῶν Λαμψακηνῶν ὦ γοῦν Ξέρξης τῷ Θεμιστοκλεὶ εἰς οὗν ἐδωκε τὴν Λάμψακαν. ἀπεδείχθη δὲ θεὸς οὕτως ὑπὸ τῶν νεωτέρων οὔδε γὰρ ἦσοδος οἴδε Πρίαπον, ἀλλ’ εἶοικε τοῖς Ἀττικοῖς Ὠρθάνη καὶ Κοινισάλῳ καὶ Τύχωνι καὶ τοῖς τοιούτοις.

13. Ἐκαλεῖτο δ’ ἡ χώρα αὕτη Ἀδράστεια καὶ Ἀδραστείας πεδίον, κατὰ ἐθὸς τι οὕτω λεγόντων τό αὐτὸ χωρίον διττῶς, ὡς καὶ Θήβην καὶ Θήβης πεδίον, καὶ Μυγδονίαν καὶ Μυγδονίας πεδίον. ὑπαι ἐν 2 Ἀλλισθένης ἀπὸ Ἀδράστου Βασιλέως, ὡς πρῶτος Νεμέσεως ἱερὸν ἴδρυσατο, καλείσθαι Ἀδράστειαν. ἡ μὲν οὖν πόλις μεταξὺ Πριάπου καὶ Παρίου, ἔχουσα υποκείμενον πεδίον ἐπώνυμον, ἐν ὧν καὶ μαντεῖον ἂν Ἀπόλλωνος Ἀκταίου καὶ Ἀρτέμιδος κατὰ τὴν . . . . 3 εἰς ὑπὸ Πάριου μετηνεχθῆ πάσα ἡ κατασκευὴ καὶ λιθία 4 κατασπασθέντος τοῦ ἱεροῦ, καὶ ὀκοδομήθη ἐν τῷ Παρίῳ βομός, Ἑρμοκρέοιτος ἱερὸν, πολλῆς μνήμης ἄξιον κατὰ τὸ 5 μέγεθος καὶ κάλλος· τὸ δὲ μαντεῖον ἐξηλείφθη, 6 καθάπερ καὶ τὸ ἐν Ζελείᾳ. ἔνταῦθα μὲν οὖν οὑδὲν ἱερὸν Ἀδραστείας δείκνυται, οὔδε δὴ

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1 ἡ, Meineke inserts.
2 καὶ, before Καλλισθένη, Corais and Meineke omit.
3 κατὰ τὴν Πυκάτην (omitted by Cx), after Ἀρτέμιδος, is corrupt; κατὰ τὴν τυκατίν Dhi; κατὰ τὴν ἐπακτίαν, conj. Voss on Seylax, p. 85; κατὰ τὴν ἀκτὴν, conj. Berkel on Stephanus, s.v. Ἀκτή (Kramer approving); κατὰ τὴν πυμάτην ἀκτὴν, Groskurd; κατὰ τὴν Πακτὺν, conj. Meineke; κατὰ τὴν Πινατίν, conj. Corais.
4 λιθία, Meineke emends to λίθελα.
5 Instead of τό νοαζ read τε; so Corais and Meineke.
and the countries which border next upon it, I mean those of the Pariani and the Lampsaceni. At any rate, Xerxes gave Lampsacus to Themistocles to supply him with wine. But it was by people of later times that Priapus was declared a god, for even Hesiod does not know of him; and he resembles the Attic deities Orthanê, Conisalus, Tychon, and others like them.

13. This country was called "Adrasteia" and "Plain of Adrasteia," in accordance with a custom whereby people gave two names to the same place, as "Thebê" and "Plain of Thebê," and "Mygdonia" and "Plain of Mygdonia." According to Callisthenes, among others, Adrasteia was named after King Adrastus, who was the first to found a temple of Nemesis. Now the city is situated between Priapus and Parium; and it has below it a plain that is named after it, in which there was an oracle of Apollo Actaeus and Artemis. . . . But when the temple was torn down, the whole of its furnishings and stone-work were transported to Parium, where was built an altar, the work of Hermocreon, very remarkable for its size and beauty; but the oracle was abolished like that at Zeleia. Here, however, there is no temple of Adrasteia, nor yet of Nemesis,

1 On the site of Adrasteia, see Leaf, p. 77.
2 Three words in the Greek text here are corrupt. Strabo may have said that this temple was "on the shore," or "in the direction of Pityeia" (the same as Pitya; see § 15 following), or "in the direction of Pactye" (see critical note).
3 This altar was a stadium (about 600 feet) in length (10. 5. 7).

6 ἕξηλείφθη is emended by Müller-Dübner and Meineke to ἕξελείφθη.
Neimwesews, peri de Kùzikon èstiv' A'drasteias lèrwn.
'Antímachos dé' ou'tw fìsîn.

'Esti dé tis Némesis megálh theós, ë tâde pànta
pros makârôn èlachев' bòmòn dé oî eîsato
pròtos

'A'drîstos potamoi ñ para rôou Aísîpoio,
ëntha têtîmêta te kai 'A'drîstheia kàleîtai.

14. 'Esti dé kai ño Pàrion pòlis épi ðalâttë,
leiména ëxousa meìzw tîs Prîapou, kai ìpèzìmênh
yn ek taûtës' òheràteûntes gàr oî Pàrianoî
tóu 'Attalikoûs, ëf oís ëtêtaçto ë Pria-
pînì, pòllh autîs ëppetêmûnto, ëpîtrepetôntw
êkeînous. ëntaûtha muðhënouj ñoûs òñfìoçûneîs
suggeîneîan tîw ëxhein ñroû ñoûs òfëis: ñasí ñ
autôn ñoûs ãrrênaí ñoûs ëkioðôktois ãkòs ìnai
sûnêchôi ëfaptoñmènous, ñôspèr ñoûs ëpëdôús,
pròtôn mnèn ñoûs peîwma eîs ëaunòus metàfèrontas,
eîta kai tîn ðleìmûnh ðaûntas kai tîn pònon.
mùthënouj ñe ñoûs ãrëçëîtn ñoûs gënuos ëhrwà
tîw ëz ñôfëwos metàballeîn: tâxà ñe ñoûs Òûllwv tîs
ìn tîw ìbìkûwv, eîs ñe ñoûs diêteînev ë
dûnamis ìèkri Possou. kôtîsmà ñè'stî ñoûs Pàrion
Mëlhìwv kai 'Erûbrâwn kai Pàriwv.

15. Ìtîva 1 ñè'stîv ìn Ìtûndûtu tîs Pàriawh,

1 Instead of Ìtîva, the Epitome, following the Homeric
MSS. (see § 10 above), reads Ìttëia.

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1 A not uncommon appellation of the gods.
2 Note the variant spelling of the name.
3 “Serpent-born.”
4 See Leaf, work last cited, p. 85.
5 See 17. 1. 44.
6 See Fraser, Totemism and Exogamy, 1. 20, 2. 54 and 4. 178.
7 According to the Scholiast on Apollonius Rhodius (1.
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to be seen, although there is a temple of Adrasteia near Cyzicus. Antimachus says as follows: “There is a great goddess Nemesis, who has obtained as her portion all these things from the Blessed.¹ Adrestus² was the first to build an altar to her beside the stream of the Aesepus River, where she is worshipped under the name of Adresteia.”

14. The city Parium is situated on the sea; it has a larger harbour than Priapus, and its territory has been increased at the expense of Priapus; for the Parians curried favour with the Attalic kings, to whom the territory of Priapus was subject, and by their permission cut off for themselves a large part of that territory. Here is told the mythical story that the Ophiogeneis³ are akin to the serpent tribe;⁴ and they say that the males of the Ophiogeneis cure snake-bitten people by continuous stroking, after the manner of enchanters, first transferring the livid colour to their own bodies and then stopping both the inflammation and the pain. According to the myth, the original founder of the tribe, a certain hero, changed from a serpent into a man. Perhaps he was one of the Libyan Psylli,⁵ whose power persisted in his tribe for a certain time.⁶ Parium was founded by Milesians and Erythraeans and Parians.

15. Pitya⁷ is in Pityus in the territory of Parium,

933), cited by Leaf (Troy, p. 187), “Lampsacus was formerly called Pityeia, or, as others spell it, Pitya. Some say that Phrixus stored his treasure there and that the city was named after the treasure, for the Thracian word for treasure is ‘pitye’” (but cf. the Greek word “pitys,” “pine tree”). Strabo, however, places Pitya to the east of Parium, whereas Lampsacus lies to the west (see Leaf, l.c., pp. 185 ff.; and his Strabo on the Troad, p. 87). In § 18 (following) Strabo says that “Lampsacus was formerly called Pityussa.”
STRABO

υπερκείμενον ἔχουσα πιτυώδες ὄρος· μεταξὺ δὲ κεῖται Παρίσου καὶ Πριάπου κατὰ Λίουν, χωρίον ἐπὶ θαλάττῃ, ὅτου οἱ Λυκοῦσιοι κοχλίαι ἀριστοὶ τῶν πάντων ἀλίσκονται.

16. 'Εν δὲ τῷ παράπλω τῷ ἀπὸ Παρίσου εἰς Πριάπου ἡ τε παλαιὰ Προκόπωνς ἐστὶ καὶ ἡ νῦν Προκόπωνς, πόλιν ἔχουσα καὶ μέταλλον μέγα λευκοῦ λίθου σφόδρα ἐπαινούμενον: τὰ γοῦν κάλλιστα τῶν ταύτη πόλεων ἔργα, ἐν δὲ τοῖς πρώτα 1 τὰ ἐν Κυζίκῳ, ταύτης ἐστὶ τῆς λίθου. ἐντεῦθεν ἐστὶν Ἀριστέας, 2 ὁ ποιητὴς τῶν Ἀριμασπείων καλομένων ἐπῶν, ἀνὴρ γοῆς, εἰ τοῖς ἀλλοις.

17. Τὸ δὲ Τηρείης 3 ὄρος οἱ μὲν τὰ ἐν Πειρωσσῷ ὄρη φασίν, ὃ ἔχουσιν οἱ Κυζίκηνοι τῇ Ζελείᾳ προσεχῆ, ἐν οἷς βασιλικὴ θῆρα κατεσκεύαστο τοῖς Λυκοῖς, καὶ Πέρσαις ύστερον οἱ δ' ἀπὸ τετταράκοντα σταδίων Λαμψάκου δεικνύουσι λόφον, ἐφ' ὧ Μητρὸς θεῶν ιερόν ἐστὶν ἁγιον, Τηρείης 4 ἐπικαλούμενον.

18. Καὶ ἡ Λαμψάκος δ' ἐπὶ θαλάττῃ πόλις ἐστὶν εὐλίμενος καὶ ἄξιόλυγος, συμμένουσα καλῶς, ὡσπερ καὶ ἡ 'Αβυδός: διέχει δ' αὐτῆς ὁσον

1 πρώτα, Corais, for πρῶτον; so the later editors.
2 Ἀριστέας, Casaubon, for Ἀριστάιος; so the later editors.
3 Τηρείης, in margin of E, for ἰεὶς C, τῆς ἰεὶς other MSS.
4 Τηρείης, the editors, for τῆς ἰεὶς.

1 Leaf (l.e.) translates, "hill shaped like a pine tree," adding (p. 187) that "the resemblance to a pine tree, so far as my personal observation went, means no more than that the hill slopes gently up to a rounded top." However, the Greek adjective probably means in the present passage

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lying below a pine-covered mountain; and it lies between Parium and Priapus in the direction of Linum, a place on the seashore, where are caught the Linusian snails, the best in the world.

16. On the coasting-voyage from Parium to Priapus lie both the old Proconnesus and the present Proconnesus, the latter having a city and also a great quarry of white marble that is very highly commended; at any rate, the most beautiful works of art in the cities of that part of the world, and especially those in Cyzicus, are made of this marble. Aristeas was a Proconnesian—the author of the Arimaspiian Epic, as it is called—a charlatan if ever there was one.

17. As for "the mountain of Tereia," some say that it is the range of mountains in Peirossus which are occupied by the Cyziceni and are adjacent to Zeleia, where a royal hunting-ground was arranged by the Lydians, and later by the Persians; but others point out a hill forty stadia from Lampsacus, on which there is a temple sacred to the mother of the gods, entitled "Tereia's" temple.

18. Lampsacus, also, is a city on the sea, a notable city with a good harbour, and still flourishing, like Abydus. It is about one hundred and seventy

"pine-covered" (cf. the use of the same adjective in 8. 6. 22, where it applies to a sacred precinct on the Isthmus of Corinth).

1 i.e. buildings, statues, and other marble structures (see 5. 2. 5 and 5. 3. 8, and the foot-notes on "works of art").

2 See 1. 2. 10, and Herodotus, 4. 13.

3 The mountain mentioned in Iliad 2. 829.

4 Xenophon (Hellenica 4. 1. 15) speaks of royal hunting-grounds, "some in enclosed parks, others in open regions."

5 Now Lapsaki. On the site, see Leaf, p. 92.
ἐβδομήκοντα καὶ ἐκατὸν σταδίους ἐκαλεῖτο δὲ πρῶτον Πιτυνόσσα, καθάπερ καὶ τὴν Χίον
φασίν ἐν δὲ τῇ περαιά 1 τῆς Χερρονήσου πολίχνιον ἐστὶ Καλλίπολις: κεῖται δὲ ἐπ’ ἄκτης,
ἐκκειμένη 2 πολὺ πρὸς τὴν 'Ασίαν κατὰ τὴν
Δαμψακηνῶν πόλιν, ὡστε τὸ διάρμα μὴ πλέον
εἶναι τετταράκοντα σταδίων.

19. Ἐν δὲ τῷ μεταξὺ Λαμψάκου καὶ Παρίου
Παισὸς ἡν πόλις καὶ ποταμὸς κατέσπασται 3 δ’ ἡ πόλις: οἱ δὲ Παισηνοὶ μετάκησαν εἰς Λάμψα-
κου, Μιλησίων δυτες ἀποκοι καὶ αὐτοί, καθάπερ καὶ οἱ Λαμψακηνοὶ: ὁ δὲ ποιητὴς εἰρήκεν ἀμφο-
tέρως, καὶ προσθεὶς τὴν πρώτην συλλαβήν,
καὶ δῆμον Ἀπαισοῦ,
καὶ ἀφελῶν,

ὡς ῥ’ ἐνὶ Παισῷ

ναὶ πολυκτῆμον.
καὶ ὁ ποταμὸς νῦν οὕτω καλεῖται. Μιλησίων δ’
eἰσὶ καὶ οἱ Κολωναι αἱ ὑπὲρ Λαμψάκου ἐν τῇ
μεσογείᾳ τῆς Λαμψακηνῆς: ἄλλαὶ δ’ εἰσὶν ἐπὶ
tῇ ἑκτὸς Ἐλλησποντία θαλάττῃ, Ἰλίου διέχουσαι
σταδίους τετταράκοντα πρὸς τοὺς ἐκατόν: ἐξ ὧν
tὸν Κύκνου φασίν. Ἀναξιμένης δὲ καὶ ἐν τῇ
Ἑρωδραῖα φησὶ λέγεσθαι Κολωνᾶς καὶ ἐν τῇ
Φωκίδι καὶ ἐν Θετταλίᾳ: ἐν δὲ τῇ Παριανῆ ἐστὶν
Ἰλισκόλων. ἐν δὲ τῇ Λαμψακηνῇ τόπως εὐάμ-
pελος Γεργύθιον: ἦν δὲ καὶ πόλις Γεργυθα, ἐκ
tῶν ἐν τῇ Κυμαιὰ Γεργύθων: ἦν γὰρ κακεὶ πόλις

1 περαιά, Xylander, for στερέα; so the later editors.
2 miz read ἐκκειμένης.
3 κατέσπασται For, κατέσπαστο CDhirmx.
stadia distant from Abydus; and it was formerly called Pityussa, as also, it is said, was Chios. On the opposite shore of the Chersonesus is Callipolis, a small town. It is on the headland and runs far out towards Asia in the direction of the city of the Lampsaceni, so that the passage across to Asia from it is no more than forty stadia.

19. In the interval between Lampsacus and Parium lay a city and river called Paesus; but the city is in ruins. The Paeseni changed their abode to Lampsacus, they too being colonists from the Milesians, like the Lampsaceni. But the poet refers to the place in two ways, at one time adding the first syllable, “and the land of Apaesus,” and at another omitting it, “a man of many possessions, who dwelt in Paesus.” And the river is now spelled in the latter way. Colonae, which lies above Lampsacus in the interior of Lampsacene, is also a colony of the Milesians; and there is another Colonae on the outer Hellespontine sea, which is one hundred and forty stadia distant from Ilium and is said to be the birthplace of Cycnus. Anaximenes says that there are also places in the Erythraean territory and in Phocis and in Thessaly that are called Colonae. And there is an Iliocolonê in the territory of Parium. In the territory of Lampsacus is a place called Gergithium which is rich in vines; and there was also a city called Gergitha from Gergithes in the territory of Cymê, for here too

1 Iliad 2. 828.  
2 Iliad 5. 612.  
3 On the site of Colonae, see Leaf (Strabo and the Troad), p. 101.  
4 King of Colonae, slain by Achilles in the Trojan War.  
5 On Gergithium, see Leaf, p. 102.
πληθυντικῶς καὶ θηλυκῶς λεγομένη αἰ Γέργιδες, ὅθεν περ ὁ Γεργίδιος ἦν Κεφάλων καὶ νῦν ἐτὶ δείκνυται τότος ἐν τῇ Κυμαίᾳ Γεργίθιον πρὸς Λαρίσση. ἐκ Παρίου μὲν οὖν ὁ γλωσσογράφος κληθεὶς ἦν Νεοπτόλεμος μνήμης ἄξιος, ἐκ Δαμψάκου δὲ Χάρων τε ὁ συγγραφεὺς καὶ Ἀδείμαντος καὶ Ἀναξιμένης ὁ ῥήτωρ καὶ Μητρόδωρος, ὁ τοῦ Ἐπικούρου ἔταῖρος, καὶ αὐτὸς δ' Ἕπικουρος τρόπον τινὰ Δαμψάκην ὑπήρξε, διατρίψας ἐν Δαμψάκῳ καὶ φίλοις χρησάμενος τοῖς ἀρίστοις τῶν ἐν τῇ πόλει ταύτῃ, τοῖς περὶ Ἰδομενέα καὶ Λεοντέα. ἐντεῦθεν δὲ μετῆνεγκεν Ἀγρίππας τὸν πεπτωκότα λέοντα, Δυσίππου ἔργων ἀνέθηκε δὲ ἐν τῷ ἀλσει τῷ μεταξὺ τῆς λίμνης καὶ τοῦ εὐρίπου.

20. Μετὰ δὲ Δαμψάκον ἐστιν Ἀβυδος καὶ τὰ μεταξὺ χωρία, περὶ δὲν οὕτως εἰρήκε συνιαβὼν ὁ ποιητὴς καὶ τὴν Δαμψάκην καὶ τῆς Παραινῆς τινὰ (οὕτω γὰρ ἦσαν αὗται αἱ πόλεις κατὰ τὰ Τρωίκα).

οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμουστο,
καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ διὰν Ἐρίσβην,
τῶν αὐθ 'Τριτάκίδης ἥρξ Ἄσιος,
φησῖν,

ὁν Ἐρίσβηθεν φέρον ἵπποι
αιθώνες μεγάλοι ποταμοῦ ἠπο Σελλήνευτος.

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1 Fl. in the Alexandrian period; author of works entitled Glosses and ον Epiarams.
2 Early historian; author of Persian History and Annals of the Lampsaceni.
3 Known only as courtier of Demetrius Poliorcetes.
4 See Frazer's note on Pausanias, 6. 18. 2.
there was a city called Gergithes, in the feminine plural, the birthplace of Cephalon the Gergithian. And still to-day a place called Gergithium is pointed out in the territory of Cymē near Larissa. Now Neoptolemus, called the Glossographer, a notable man, was from Parium; and Charon the historian and Adeimantus and Anaximenes the rhetorician and Metrodorus the comrade of Epicurus were from Lampsacus; and Epicurus himself was in a sense a Lampsacenian, having lived in Lampsacus and having been on intimate terms with the ablest men of that city, Idomeneus and Leonteus and their followers. It was from here that Agrippa transported the Fallen Lion, a work of Lysippus; and he dedicated it in the sacred precinct between the Lake and the Euripus.

20. After Lampsacus come Abydus and the intervening places of which the poet, who comprises with them the territory of Lampsacus and part of the territory of Parium (for these two cities were not yet in existence in the Trojan times), speaks as follows: “And those who dwelt about Percotē and Practius, and held Sestus and Abydus and goodly Arisbē—these in turn were led by Asius, the son of Hyrtacus, . . . who was brought by his large sorrel horses from Arisbē, from the River Sellēeis.”

5 “The Lake” seems surely to be the Stagnum Agrippae mentioned by Tacitus (Annals 15. 37), i.e. the Nemus Caesarum on the right bank of the Tiber (see A. Häbler, Hermes 19 (1884), p. 235). “The Stagnum Agrippae was apparently a pond constructed by Agrippa in connection with the Aqua Virgo and the canal called Euripus in the neighbourhood of the Pantheon” (C. G. Ramsay, Annals of Tacitus, 15. 37), or, as Leaf (op. cit., p. 108) puts it, “The Euripus is the channel filled with water set up by Caesar round the arena of the Circus Maximus at Rome to protect the spectators from the wild beasts.”

6 Iliad 2. 835.
ούτω δ' εἶπὼν ἔσκε τὸ βασίλειον ἀποφαίνειν τοῦ Ἄσιον τῇ Ἀρίσβην, ὅθεν ἦκειν αὐτὸν φήσιν:

 διὸ Ἀρίσβηθεν φέρον ἵπποι ποταμοῦ ἀπὸ Σελλήνετος.

οὔτω δ' ἀφανῇ τὰ χωρία ταῦτα ἐστιν, ὡσει οὐδ' ὀμολογοῦσι περὶ αὐτῶν οἱ ἰστροῦντες, πλὴν ὅτι περὶ Ἀβύδου καὶ Λάμψακον ἐστὶ καὶ Πάριον, καὶ ὅτι ἡ πάλαι Περκώτης metewomasion, ὁ τόπος.

21. Τῶν δὲ ποταμῶν τὸν μὲν Σελλήνετά φησιν ὁ ποιητὴς πρὸς τῇ Ἀρίσβη ῥεῖν, εἶπερ ὁ Ἄσιος Ἀρίσβηθεν τε ἦκε καὶ ποταμοῦ ἀπὸ Σελλήνετος. οὐ δὲ Πράκτιος ποταμὸς μὲν ἐστὶν, πόλις δ' οὖν εὑρίσκεται, ὡς τινες εὐρύμεσαν ῥεῖ δὲ καὶ οὖτος μεταξὺ Ἀβύδου καὶ Λάμψακου τὸ ὅν

καὶ Πράκτιον ἀμφενέμοντο,

οὔτω δεκτέον, ὡς περὶ ποταμοῦ, καθάπερ κα-κεῖνα:

οἳ τ' ἄρα πάρ ποταμὸν Κηφισοῦ δίον ἐναῖον,

καὶ

ἄμφι τε Παρθένιον ποταμὸν κλυτὰ ἔργ' ἐνέ-μοντο.²

ἡν δὲ καὶ ἐν Λέσβῳ πόλις Ἀρίσβα, ἤς τὴν χώραν ἐχοῦσι Μηθυμναιόεν ἐστὶ δὲ καὶ ποταμὸς Ἀρισβῆς ἐν Θράκῃ, ὡςπερ εἰρήται, καὶ τούτου

¹ After Περκώτη Leaf inserts metewomasion kai Peirēpēn (see his Strabo on the Troaid, p. 11, footnote 3 on p. 108, and note on Percotē, p. 111). Thus, according to him, "the old Percotē was transplanted and the name of its site changed to Percopē."

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speaking thus, the poet seems to set forth Arisbê, whence he says Asius came, as the royal residence of Asius: "who was brought by his horses from Arisbê, from the River Selléeis." But these places\(^1\) are so obscure that even investigators do not agree about them, except that they are in the neighbourhood of Abydus and Lampsacus and Parium, and that the old Percotê,\(^2\) the site, underwent a change of name.\(^3\)

21. Of the rivers, the Selléeis flows near Arisbê, as the poet says, if it be true that Asius came both from Arisbê and from the Selléeis River. The River Practius is indeed in existence, but no city of that name is to be found, as some have wrongly thought. This river also\(^4\) flows between Abydus and Lampsacus. Accordingly, the words, "and dwelt about Practius," should be interpreted as applying to a river, as should also those other words, "and those who dwelt beside the goodly Cephisus River,"\(^5\) and "those who had their famed estates about the Parthenius River."

\(^1\) i.e. Arisbê, Percotê, and the Selléeis. Strabo himself locates the Practius (13. 1. 4, 7, 8, 21). On the sites of these places, see Leaf’s *Troy* pp 188 ff., his note in *Jour. Hellenic Studies*, XXXVII (1917), p. 26, and his *Strabo on the Troad*, pp. 108 ff.

\(^2\) Homer’s Percotê, on the sea.  
\(^3\) See critical note.  
\(^4\) i.e. as well as the Selléeis.  
\(^5\) *Iliad* 2. 522.  
\(^6\) *Iliad* 2. 854 (see critical note).  
\(^7\) Obviously in the lost portion of Book VII.
πλησίων οἱ Κεβρήνιοι Θράκες. πολλαὶ δ’ ὀμωνυμίαι Θραξί καὶ Τρωσίν, οἱ Σκαιοὶ Θράκες τινες καὶ Σκαῖος ποταμὸς καὶ Σκαῖον τεῖχος καὶ ἐν Τροίᾳ Σκαῖαι πύλαι: Ξάνθιοι Θράκες, Ξάνθος ποταμὸς ἐν Τροίᾳ: Ἀρισβος ὁ ἐμβάλλων εἰς τὸν Ἔβρον, Ἀρίσβη ἐν Τροίᾳ: Ῥῆσος ποταμὸς ἐν Τροίᾳ, Ῥῆσος δὲ καὶ ο βασιλεὺς τῶν Θρακῶν. ἔστι δὲ καὶ τῷ Ἀσίῳ ὀμώνυμος ἑτερος παρὰ τῷ ποιητῇ Ἁσίος,

ὡς μήτρως ἦν Ἕκτορος ἵπποδάμοιο, αὐτοκασιγνητος Ἔκάβης, νῦς δὲ Δύμαντος, ὡς Φρυγίην ναίεσκε ῥοῆς ἐπὶ Σαγγαρίῳ.

22. Ἀβυδός δὲ Μελησίων ἔστὶ κτίσμα, ἐπιτρέψαντος Γύγου, τοῦ Λυδῶν βασιλέως: ἦν γὰρ ἐπὶ ἐκεῖνῳ τὰ χωρία καὶ ἡ Τρωᾶς ἀπασά, ὀνομάζεται δὲ καὶ ἀκρωτίριον τι πρὸς Δαρδάνῳ Γύγας: ἐπικεῖται δὲ τῷ στόματι τῆς Προποντίδος καὶ τοῦ Ἐλλησπόντου, διέχει δὲ τὸ ἱσον Λαμψακοῦ καὶ Ἰλίου, στάδιοις περὶ ἐβδομῆκοντα καὶ ἐκατόν. ἐνταῦθα δ’ ἐστὶ τὸ ἐπταστάδιον, ὅπερ ἐξευξεῖ Ξέρξης, τὸ διόριζον τὴν Ἐὐρώπην καὶ τὴν Ἀσίαν. καλεῖται δ’ ἡ ἀκρα τῆς Ἐυρώπης Χερρονήσου διὰ τὸ σχῆμα, ἡ ποιοῦσα τὰ στενὰ τὰ κατὰ τὸ ξεῦγμα: ἀντίκειται δὲ τὸ ξεῦγμα τῇ Ἀβύδῳ. Σηστός δὲ ἀρίστη τῶν ἐν Χερρονήσῳ πόλεων διὰ δὲ τὴν γειτονίαν ὑπὸ τῶν αὐτῶν

1 For ἀρίστη Meineke conj. κρατίστη.

1 Iliad 16. 717.
2 On the site of Abydus, see Leaf, Strabo on the Troad, p. 117.
which are situated the Thracian Cebrenians. There are many names common to the Thracians and the Trojans; for example, there are Thracians called Scaeans, and a river Scaeus, and a Scaean Wall, and at Troy the Scaean Gates. And there are Thracian Xanthians, and in Troy-land a river Xanthus. And in Troy-land there is a river Arisbus which empties into the Hebrus, as also a city Arisbé. And there was a river Rhesus in Troy-land; and there was a Rhesus who was the king of the Thracians. And there is also, of the same name as this Asius, another Asius in Homer, “who was maternal uncle to horse-taming Hector, and own brother to Hecabé, but son of Dymas, who dwelt in Phrygia by the streams of the Sangarius.”

22. Abydus was founded by Milesians, being founded by permission of Gyges, king of the Lydians; for this district and the whole of the Troad were under his sway; and there is a promontory named Gygas near Dardanus. Abydus lies at the mouth of the Propontis and the Hellespont; and it is equidistant from Lampsacus and Ilium, about one hundred and seventy stadia. Here, separating Europe and Asia, is the Heptastadium, which was bridged by Xerxes. The European promontory that forms the narrows at the place of the bridge is called the Chersonesus because of its shape. And the place of the bridge lies opposite Abydus. Sestus is the best of the cities in the Chersonesus; and, on account of its proximity to Abydus, it was assigned to the same governor as

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3 *i.e.* “Strait of seven stadia.”

4 *i.e.* “Land-island” or “Peninsula.”

5 On its site, see Leaf, work last cited, p. 119.
ἡγεμόνι καὶ αὐτῆ ἐτέτακτο οὕτω ταῖς ἥπεροις
dιοριζόντων τῶν τότε τὰς ἡγεμονίας. ἡ μὲν ὦν
'Αβυδος καὶ ἡ Σηστὸς διέχουσιν ἀλλήλων τριάκοντα
ποὺ σταδίους ἐκ λιμένος εἰς λιμένα, τὸ δὲ
ξεύγμα ἐστὶ μικρὸν ἀπὸ τῶν πόλεων παραλλα-
ξαντι ἐξ' Ἀβύδου μὲν ὡς ἐπὶ τὴν Προποντίδα, ἐκ
de Σηστοῦ εἰς τοῦναντίον ὄνομάζεται δὲ πρὸς τῇ
Σηστῷ τόπος 'Ἀποβάθρα, καθ' ὄν ἐξεύγυντο ἢ
σχεδία' ἐστὶ δὲ ἡ Σηστὸς ἐνδοτέρω κατὰ τὴν
Προποντίδα ὑπερδέξιοι τοῦ ὦν τοῦ ἐξ αὐτῆς
dió καὶ εὑπέστερον ἐκ τῆς Σηστοῦ διαιροῦσι
παραλεξάμενοι 1 μικρὸν ἐπὶ τὸν τῆς Ἡρώος
πύργον κακεῖθεν ἀφιεντες τὰ πλοῖα συμπροῦττοντος
tοῦ ὦν πρὸς τὴν περαιώσιν τοῖς δ' ἐξ 'Αβύδου
περαιουμένοις παραλεκτέων 2 ἐστὶν εἰς τάναντια
ὄκτω ποὺ σταδίους ἐπὶ πύργον τινὰ κατ' ἀντικρὺ
tῆς Σηστοῦ, ἐπείτα διαίρει πλάγιον καὶ μὴ
tελέως ἐναντίον ἔχουσιν τὸν ὦν. ὄκουν δὲ τὴν
'Αβυδον μετὰ τὰ Ἰτρικὰ Θράκες, εἶτα Μιλήσιοι.
tῶν δὲ πόλεων ἐμπροσθεισῶν ύπὸ Δαρείου, τοῦ
Ἑρέξου πατρός, τῶν κατὰ τὴν Προποντίδα,
ἐκοινώνησε καὶ ἡ 'Αβυδος τῆς αὐτῆς συμφορᾶς.
ἐνέπρησε δὲ πυθόμενος μετὰ τὴν ἀπὸ τῶν Σκυθῶν
ἐπάνως, τοὺς νομάδας παρασκευάζοντες δια-
βαίνειν ἐπ' αὐτῶν κατὰ τιμωρίαν ὅν ἐπάθοι,
δεδιω τῇ πόλεις πυρθεῖα παράσχοιεν τῇ
στρατιᾷ. συνέβη δὲ πρὸς ταῖς ἄλλαις μετα-
βολαίς καὶ τῶν χρόνω καὶ τούτο αἰτίων τῆς

1 παραλεξάμενοι, Kramer restores, for παραλαξάμενοι C,
παραλαξάμενοι τω, Xylander, and other editors.
2 παραλεκτέων, Kramer restores, for παραλακτέων, earlier
editors.

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Abydus in the times when governorships had not yet been delimited by continents. Now although Abydus and Sestus are about thirty stadia distant from one another from harbour to harbour, yet the line of the bridge across the strait is short, being drawn at an angle to that between the two cities, that is, from a point nearer than Abydus to the Propontis on the Abydus side to a point farther away from the Propontis on the Sestus side. Near Sestus is a place named Apobathra, where the pontoon-bridge was attached to the shore. Sestus lies farther in towards the Propontis, farther up the stream that flows out of the Propontis. It is therefore easier to cross over from Sestus, first coasting a short distance to the Tower of Hero and then letting the ships make the passage across by the help of the current. But those who cross over from Abydus must first follow the coast in the opposite direction about eight stadia to a tower opposite Sestus, and then sail across obliquely and thus not have to meet the full force of the current. After the Trojan War Abydus was the home of Thracians, and then of Milesians. But when the cities were burned by Dareius, father of Xerxes, I mean the cities on the Propontis, Abydus shared in the same misfortune. He burned them because he had learned after his return from his attack upon the Scythians that the nomads were making preparations to cross the strait and attack him to avenge their sufferings, and was afraid that the cities would provide means for the passage of their army. And this too, in addition to the other changes and to the lapse of time, is a cause of the confusion into which the topography of

1 i.e. "Place of Disembarkation."
συγχύσεως τῶν τόπων. περὶ δὲ Σηστοῦ καὶ τῆς ὀλης Χερρονίσσου προείπομεν ἐν τοῖς περὶ τῆς Ἡράκης τόπων, φησὶ δὲ τὴν Σηστοῦ Θεόπομπος βραχείαν μὲν, ἐνερκῇ δὲ, καὶ σκέλει διπλέθρῳ συνάπτειν πρὸς τὸν λιμένα, καὶ διὰ ταύτ’ οὖν καὶ διὰ τὸν ρηχὸν κυρίαν εἶναι τῶν παρόδων.

23. 'Ὑπέρκειται δὲ τῆς τῶν Ἁβυδηνῶν χώρας ἐν τῇ Τρωάδι τὰ Ἀστυρα, ἀ νῦν μὲν Ἁβυδηνῶν ἑστὶ, κατεσκαμμένη πόλις, πρότερον δὲ ἢν καθ’ αὐτά, χρυσεία ἔχουσα, ἀ νῦν σπανία ἑστὶν ἐξαναλωμένα, καθάπερ τὰ ἐν τῷ Τμώλῳ τὰ περὶ τὸν Πικτωλόν. ἀπὸ Ἁβύδου δ’ ἐπὶ Αἰσηπῶν περὶ ἐπτακοσίους φασὶ σταδίους, εὐθυπλοία δὲ ἐλάττους.

C 592 24. Ἐξω δὲ Ἁβύδου τὰ περὶ τὸ Ἰλίον ἑστὶ, τὰ τε παράλλα ἔως Δέκτου καὶ τὰ ἐν τῷ Τρωικῷ πεδίῳ καὶ τὰ παρώρεια τῆς Ἰδης τὰ ὑπὸ τῷ Αἰνείᾳ. διπτῶς δὲ ταύτ’ ὀνομάζει ο ποιητής, τοτε μὲν οὕτω λέγων.

Δαρδανίων αὐτ’ ἠρχεν εύς παῖς Ἀγχίσαο, 
Δαρδανίους καλῶν, τοτὲ δὲ Δαρδάνους, 
Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί.


1 See Vol. III, Frags. 51 (p. 373), 55b (p. 379), and 51a, 52, and 53 (p. 375).
2 i.e. about 200 feet (in breadth).
3 According to Leaf (l.c., p. 135), the shortest course of a vessel between Abydus and the mouth of the Aeseus measures just about 700 stadia. Hence Strabo's authorities for his statement are in error if, as usual, the longer voyage.
the country has fallen. As for Sestus and the Chersonesus in general, I have already spoken of them in my description of the region of Thrace.  

Theopompus says that Sestus is small but well fortified, and that it is connected with its harbour by a double wall of two plethra, and that for this reason, as also on account of the current, it is mistress of the passage.

23. Above the territory of the Abydeni, in the Troad, lies Astyra. This city, which is in ruins, now belongs to the Abydeni, but in earlier times it was independent and had gold mines. These mines are now scant, being used up, like those on Mt. Tmolus in the neighbourhood of the Pactolus River. From Abydus to the Aesepus the distance is said to be about seven hundred stadia, but less by straight sailing.

24. Outside Abydus lies the territory of Ilium—the parts on the shore extending to Lectum, and the places in the Trojan Plain, and the parts on the side of Mt. Ida that were subject to Aeneias. The poet names these last parts in two ways, at one time saying as follows: “The Dardanii in turn were led by the valiant son of Anchises,” calling the inhabitants “Dardanii”; and at another time, “Dardani”: “The Trojans and Lycians and Dardani that fight in close combat.” And it is reason-

is a coasting voyage, following the sinuosities of the gulfs, as against the shorter, or more direct, voyage. Leaf, however, forces the phrase “by straight sailing” to mean “a straight course wholly over the land,” adding that “the meaning must be that it would be shorter if one could sail straight,” and that “the expression is singularly infelicitous as applied to a journey by land in contrast to one by sea.”

Iliad. 2. 819.
εἰκὸς δ’ ἐνταῦθα ἱδρύσθαι τὸ παλαιὸν τὴν λεγομένην ὑπὸ τοῦ ποιητοῦ Δαρδανίαν.

Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, κτίσσε δὲ Δαρδανίην.

νῦν μὲν γὰρ οὖν ἵχνος πόλεως σώζεται αὐτόθι.

25. Εἰκάζει δὲ Πλάτων μετὰ τοὺς κατακλυσμοὺς τρία πολιτείας εἶδη συνίστασθαι: πρῶτον μὲν τὸ ἐπὶ τὰς ἀκρωρείας ἀπλοῦν τι καὶ ἀγρίων, δεδιότων τὰ ὑδάτα ἐπιπολάζοντα ἀκμῆν ἐν τοῖς πεδίοις. δεύτερον δὲ τὸ ἐν ταῖς ὑπωρείαις, θαρροῦντων ἤδη κατὰ μικρὸν, ἀτε δὴ καὶ τῶν πεδίων ἀρχομένων ἀναψυχεῖσθαι τρίτον δὲ τὸ ἐν τοῖς πεδίοις. λέγοι δ’ ἂν τις καὶ τέταρτον καὶ πέμπτον ἵςως καὶ πλεῖω, ὑστατον δὲ τὸ ἐν τῇ παραλίᾳ καὶ ἐν ταῖς νῆσοις, λευκομένου ποιντός τοῦ τοιούτου φόβου. τὸ γὰρ μᾶλλον καὶ ἦττον θαρρεῖν πλησιάζειν τῇ θαλάσσῃ πλεῖους ἄν υπογράφων διαφοράς πολιτείῶν καὶ ἡθῶν, καθάπερ 1 τῶν ἀγαθῶν 2 τε καὶ τῶν ἀγρίων ἐτὶ πῶς 3 ἐπὶ τὸ ἡμερον τῶν δευτέρων ὑποβεβηκτότων. ἐστὶ δὲ 4 τις διαφορὰ καὶ παρὰ τούτως τῶν ἀγροίκων καὶ μεσαγροίκων καὶ πολιτικῶν ἀφ’ ὑδῆ καὶ ἐπὶ τὸ ύστερον καὶ ἀριστον ἡθῶν ἐτελεύτησεν ἡ τῶν ὁμομάτων κατ’ ὀλίγον μετά-

1 καθάπερ, Xylander, for καὶ ἀπερ; so the later editors.
2 ἀγαθῶν MSS., Leaf (op. cit. pp. 13, 140) restores, for ἀγλῶν, emendation of Groskurd accepted by other later editors. Plato (Laws 679 C) says: ἀγαθὸν μὲν διὰ ταῦτα (i.e. the absence of riches, poverty, insolence, injustice, and envy) τε ἡσαν καὶ διὰ τὴν λεγομένην εὐθείαν.
3 ἢ τι πῶς, the editors in general, for ἢ στὶ πῶς μοζ, ἢ τι πῶς

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able to suppose that this was in ancient times the site of the Dardania mentioned by the poet when he says, “At first Dardanus was begotten by Zeus the cloud-gatherer, and he founded Dardania”; for at the present time there is not so much as a trace of a city preserved in that territory.  

25. Plato conjectures, however, that after the time of the floods three kinds of civilisation were formed: the first, that on the mountain-tops, which was simple and wild, when men were in fear of the waters which still deeply covered the plains; the second, that on the foot-hills, when men were now gradually taking courage because the plains were beginning to be relieved of the waters; and the third, that in the plains. One might speak equally of a fourth and fifth, or even more, but last of all that on the sea-coast and in the islands, when men had been finally released from all such fear; for the greater or less courage they took in approaching the sea would indicate several different stages of civilisation and manners, first as in the case of the qualities of goodness and wildness, which in some way further served as a foundation for the milder qualities in the second stage. But in the second stage also there is a difference to be noted, I mean between the rustic and semi-rustic and civilised qualities; and, beginning with these last qualities, the gradual assumption of new names ended in the polite and highest

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1 *Iliad* 20. 215.
2 On the boundaries of Dardania, see Leaf (*I.c.*, p. 137).
4 See critical note.
ληψις, κατὰ τὴν τῶν ἡθῶν ἐπὶ τὸ κρείττον μετάστασιν, παρὰ τὰς τῶν τόπων καὶ τῶν βίων μεταβολάς. ταύτας δὴ τὰς διαφορὰς ὑπογράφειν φησὶ τὸν ποιήτην ὁ Πλάτων, τῆς μὲν πρῶτης πολιτείας παράδειγμα τιθέντα τὸν τῶν Κυκλώπων βίον, αὐτοφυεῖς νεμομένων καρποὺς καὶ τὰς ἀκρωρείας κατεχόντων ἐν σπηλαίοις τισίν:

ἀλλὰ τὰ γ' ἁσπαρτα καὶ ἀνήροτα πάντα φύονται,

φησίν, αὐτοῖς:

τοὺςιν δ' οὐκ ἁγοραλ βουληφόροι, οὔτε θέμιστες.

ἀλλ' οὗ γ' ὑψηλῶν ὄρεων ναίοναι κάρημα,
ἐν σπέσσι γλαφυροῖς, θεμιστεύει δὲ ἐκαστὸς παίδων ἥδ' ἄλοχων.

τοῦ δὲ δευτέρου τὸν ἐπὶ¹ τοῦ Δαρδάνου:

κτίσσει δὲ Δαρδανίην, ἑπεί οὕτω Ἰλιος ἵρη
ἐν πεδίῳ πεπόλιστο, πόλεις μερόπων ἀνθρώ-

πων,

ἀλλ' ἐδ' ὑπωρείας ὠκεν² πολυπιδάκου Ἱδης.

τοῦ δὲ τρίτου ἐπὶ τοῦ Ἰλού τὸν ἐν τοῖς πεδίοις.

τούτων γὰρ παραδίδοσι τοῦ Ἰλίου κτίστην, ἀφ' οὗ καὶ τὴν ἔπωνυμίαν λαβεῖν τὴν πόλιν εἰκὸς
dὲ καὶ διὰ τοῦτο ἐν μέσῳ τὸ πεδίῳ τεθάρθαι
aὐτῶν, ὥστε πρῶτος ἐθάρρησεν ἐν τοῖς πεδίοις
θέσθαι τὴν κατοικίαν:

οὶ δὲ παρ' Ἰλοῦ σῆμα παλαιοῦ Δαρδανίδαο
μέσον κατ' πεδίον παρ' ἐρινεύν ἐσσεύοντο.

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culture, in accordance with the change of manners for the better along with the changes in places of abode and in modes of life. Now these differences, according to Plato, are suggested by the poet, who sets forth as an example of the first stage of civilisation the life of the Cyclopes, who lived on uncultivated fruits and occupied the mountain-tops, living in caves: “but all these things,” he says, “grow unsown and unploughed” for them. . . . “And they have no assemblies for council, nor appointed laws, but they dwell on the tops of high mountains in hollow caves, and each is lawgiver to his children and his wives.” And as an example of the second stage, the life in the time of Dardanus, who “founded Dardania; for not yet had sacred Ilios been builded to be a city of mortal men, but they were living on the foot-hills of many-fountained Ida.” And of the third stage, the life in the plains in the time of Ilus; for he is the traditional founder of Ilium, and it was from him that the city took its name. And it is reasonable to suppose, also, that he was buried in the middle of the plain for this reason—that he was the first to dare to settle in the plains: “And they sped past the tomb of ancient Ilus, son of Dardanus, through the middle of the plain past the wild fig tree.” Yet even Ilus did not have full

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1 *Laws* 3. 680.
4 *Laws* 3. 682.
5 *Iliad* 11. 166.

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1 εἰς, Corais, for εἰς; so the later editors.
2 Instead of φυκεον, moz read ειναιον.
STRABO

οὖδ’ οὖτος δὲ τελείως ἔθαρρησεν· οὐ γὰρ ἐνταῦθα ἱδρυσε τὴν πόλιν, ὅποιν νῦν ἐστὶν, ἀλλὰ σχεδόν τι τριάκοντα σταδίους ἀνωτέρω πρὸς ἑω καὶ πρὸς τὴν Ἰδην καὶ τὴν Δαρδανίαν κατὰ τὴν νῦν καλουμένην Ἰλιεών Κώμην. οἱ δὲ νῦν Ἰλιεῖς φιλοδοξοῦντες καὶ θέλοντες εἶναι ταύτην τὴν παλαιὰν παρεσχήμασα λόγον τοῖς ἐκ τῆς Ὀμηροῦ ποιήσεως τεκμαίρομένους· οὐ γὰρ ἔοικεν αὐτὴ εἶναι ἢ καθ’ Ὀμηροῦ. καὶ ἄλλοι δὲ ἰστοροῦσι πλεῖον μεταβεβληκέναι τόπους τὴν πόλιν, ὡστάτα δὲ ἐνταῦθα συμμεῖναι κατὰ Κροῖσον1 μάλιστα. τὰς δὴ τοιαύτας μεταβάσεις εἰς τὰ κάτω μέρη τὰς τότε συμβαινούσας ὑπολαμβάνω καὶ βίων καὶ πολιτείων ὑπογράφειν διαφοράς, ἀλλὰ ταῦτα μὲν καὶ ἀλλοτε ἐπισκέπτεσιν.

26. Τὴν δὲ τῶν Ἰλιεῶν πόλιν τῶν νῦν τέως μὲν κόμην εἶναι φασὶ, τὸ ἱερὸν ἔχουσαν τῆς Ἀθηνᾶς μικρὸν καὶ εὐτελές, Ἀλεξάνδρον δὲ ἀναβάντα μετὰ τὴν ἐπὶ Γρανίκῳ νίκην, ἀναθήμασι τε κοσμῆσαι τὸ ἱερὸν καὶ προσαγορεύσαι πόλιν καὶ οὐκοδομίαις ἀναλαβεῖν προστάξαι τοῖς ἐπιμεληταῖς ἐλευθέρων τε κρίνα ταῖς ἀφοροῦ, ὡστετον δὲ μετὰ τὴν κατάλυσιν τῶν Περσῶν ἐπιστολῆν καταπέμψαι φιλάνθρωπον, ὑπισχυόμενον πόλιν τε ποιῆσαι μεγάλην καὶ ἱερὸν ἐπισημότατον, καὶ ἀγώνα ἀποδείξεων ἱερόν. μετὰ δὲ τὴν ἐκείνου

1 For Κροῖσον x reads μικρὸν, μοιχρησμόν.
cour age, for he did not found the city at the place where it now is, but about thirty stadia higher up towards the east, and towards Mt. Ida and Dardania, at the place now called “Village of the Ilians.”

But the people of the present Ilium, being fond of glory and wishing to show that their Ilium was the ancient city, have offered a troublesome argument to those who base their evidence on the poetry of Homer, for their Ilium does not appear to have been the Homeric city. Other inquirers also find that the city changed its site several times, but at last settled permanently where it now is at about the time of Croesus. I take for granted, then, that such removals into the parts lower down, which took place in those times, indicate different stages in modes of life and civilisation; but this must be further investigated at another time.

26. It is said that the city of the present Ilians was for a time a mere village, having its temple of Athena, a small and cheap temple, but that when Alexander went up there after his victory at the Granicus River he adorned the temple with votive offerings, gave the village the title of city, and ordered those in charge to improve it with buildings, and that he adjudged it free and exempt from tribute; and that later, after the overthrow of the Persians, he sent down a kindly letter to the place, promising to make a great city of it, and to build a magnificent sanctuary, and to proclaim sacred games. But after

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2 King of Lydia, 560–546 B.C.
3 The first of the three battles by which he overthrew the Persian empire (334 B.C.).
4 e.g. like the Olympic Games. But his untimely death prevented the fulfilment of this promise.
telemvttv Δυσίμαχος μάλιστα τῆς πόλεως ἐπεμελήθη καὶ νεὼν κατεσκεύασε καὶ τεῖχος περιβάλετο ὅσον τεταράκοντα σταδίων, συνωκισε τε εἰς αὐτὴν τὰς κύκλω πόλεις ἁρχαίας ἣδη κεκακωμένας, ὅτε καὶ Ἀλεξανδρείας ἣδη ἐπεμελήθη, συνωκισμένης μὲν ἣδη ὑπ' Ἀντιγόνου καὶ προσηγορευμένης Ἀντιγονίας, μεταβαλούσης δὲ τούνομα, ἐδοξε γὰρ εὐσεβεῖς εἶναι τοὺς Ἀλέξανδρον διαδεξαμένους ἑκείνου πρότερον κτίζειν ἐπωνύμους πόλεις, εἴθ' ἕαυτῶν. καὶ δὴ καὶ συνεμείνε καὶ αὐξῆσιν ἐσχε, νῦν δὲ καὶ Ῥωμαίου ἀποικίαν δἐδεκταί καὶ ἐστὶ τῶν ἐλλογίμων πόλεων.

C 594 27. Καὶ τὸ Ἶλιον δ', ὁ νῦν ἔστι, κωμόπολις τίς ἦν, ὅτε πρώτον Ῥωμαίοι τῆς Ἀσίας ἐπέβησαν καὶ ἐξέβαλον Ἀντίοχον τὸν μέγαν ἐκ τῆς ἐντὸς τοῦ Ταύρου. φησὶ γοῦν Δημήτριος ὁ Σκῆψιος, μειράκιον ἐπιδημῆσας εἰς τὴν πόλιν κατ' ἐκείνους τοὺς καῖροὺς, οὕτως ὠλιγωρημένην ἰδεῖν τὴν κατοικίαν, ὦστε μὴ δὲ κεραμωτᾶς ἑχειν τὰς στέγας. Ἡγησιάναξ δὲ τοὺς Γαλάτας περαιωθέντας ἐκ τῆς Εὐρώπης ἀναβῆναι μὲν εἰς τὴν πόλιν δεομένους ἐρύματος, παραχρῆμα δ' ἐκλιπεῖν διὰ

1 Either Strabo, or his authority, Demetrius of Scepsis, or the Greek text as it now stands, seems guilty of inconsistency in the passage “devoted special attention to the city . . . and then cities bearing their own.” Grote (Vol. I, chapter xv) rearranges the Greek text in the following order: “devoted especial attention to Alexandreia” (not Ilium), “which had indeed already been founded by Antigonus and called Antigonia, but changed its name (for it was thought to be . . . then cities bearing their own name), and he built a
his death Lysimachus devoted special attention to the city, and built a temple there and surrounded the city with a wall about forty stadia in circuit, and also incorporated into it the surrounding cities, which were now old and in bad plight. At that time he had already devoted attention to Alexandreia, which had indeed already been founded by Antigonus and called Antigonia, but had changed its name, for it was thought to be a pious thing for the successors of Alexander to found cities bearing his name before they founded cities bearing their own. And indeed the city endured and grew, and at present it not only has received a colony of Romans but is one of the notable cities of the world.

27. Also the Ilium of to-day was a kind of village-city when the Romans first set foot on Asia and expelled Antiochus the Great from the country this side of Taurus. At any rate, Demetrius of Scepsis says that, when as a lad he visited the city about that time, he found the settlement so neglected that the buildings did not so much as have tiled roofs. And Hegesianax says that when the Galatae crossed over from Europe they needed a stronghold and went up into the city for that reason, but
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τὸ ἀτείχιστον ὤστερον δ’ ἐπανόρθωσιν ἐσχὲ πολλὴν. εἰτ’ ἐκάκωσαν αὐτὴν πάλιν οἱ μετὰ Φιμβρίου Ἄρωμαίοι, λαβόντες ἐκ πολιορκίας ἐν τῷ Μιθριδάτῳ πολέμῳ. συνεπέμφθη δὲ ὁ Φιμβρίας ὑπάτῳ Οὐαλερίῳ Φλάκκῳ ταμίας, προχειρισθέντι ἐπὶ τὸν Μιθριδάτην· καταστα-σιάσας δὲ καὶ ἀνελὼν τὸν ὑπατον κατὰ Βιθυνίαν αὐτὸς κατεστάθη κύριος τῆς στρατιᾶς, καὶ προελθὼν εἰς Ἰλιον, οὗ δεχομένων αὐτὸν τῶν Ἰλιέων, ὡς ληστὴν, βιαν τε προσφέρει καὶ ἐνδεκαταίους 2 αἴρει· καυχομένου δ’, ὅτι, ἢν Ἀγαμέμνων πόλιν δεκατῶ ἢτει μόλις εἰλε τόν χυλίωνας στόλον ἐχὼν καὶ τὴν σύμπασαν Ἑλλάδα συστρατεύουσαν, ταύτην αὐτῶς ἐνδεκάτη ἡμέρα χειρώσατο, εἰπέ τις τῶν Ἰλιέων· Οὐ γὰρ ἢν Ἕκτωρ ὁ ὑπερμαχὼν τῆς πόλεως. τούτων μὲν οὖν ἐπελθὼν Σύλλας κατέλυσε, καὶ τὸν Μιθριδάτην κατὰ συμβάσεις εἰς τὴν οἰκείαν ἀπέπεμψε, τοὺς δ’ Ἰλιέας παρεμψῆσαι πολλοῖς ἐπαινορθώμασι. καθ’ ἡμᾶς μέντοι Καῖσαρ ὁ Θεός πολὺ πλέον αὐτῶν προσνόησε, ξηλώσας ἀμα καὶ Ἀλέξανδρον· ἐκεῖνος γὰρ κατὰ συγγενείας ἀνανέωσιν ὀρμησὶ προοιμεῖν αὐτῶν, ἀμα καὶ φιλόμηρος ὦν. φέρεται γοῦν τις διόρθωσις τῆς Ὀμήρου ποιήσεως, ἡ ἐκ τοῦ νάρθηκος λεγομένη, τοῦ Ἀλέξανδρον μετὰ τῶν περὶ Καλλισθένη καὶ Ἀνάξαρχον ἐπελθόντος καὶ σημειοσαμένου τινά,

1 βιαν τε, conj. of Casaubon, for μηκανᾶς τε i., μάχην τιν, ἀνάγκην τι, omitted in moe, μάτι other MSS.; so Meineke.
2 For ἐνδεκαταίους the Epit. has εν ἡμέρας δέκα.

1 i.e. in 86 B.C. by Cinna the consul, the leader of the popular party at Rome.
left it at once because of its lack of walls. But later it was greatly improved. And then it was ruined again by the Romans under Fimbria, who took it by siege in the course of the Mithridatic war. Fimbria had been sent as quaestor with Valerius Flaccus the consul when the latter was appointed to the command against Mithridates; but Fimbria raised a mutiny and slew the consul in the neighbourhood of Bithynia, and was himself set up as lord of the army; and when he advanced to Ilium, the Ilians would not admit him, as being a brigand, and therefore he applied force and captured the place on the eleventh day. And when he boasted that he himself had overpowered on the eleventh day the city which Agamemnon had only with difficulty captured in the tenth year, although the latter had with him on his expedition the fleet of a thousand vessels and the whole of Greece, one of the Ilians said: "Yes, for the city’s champion was no Hector." Now Sulla came over and overthrew Fimbria, and on terms of agreement sent Mithridates away to his homeland, but he also consoled the Ilians by numerous improvements. In my time, however, the deified Caesar was far more thoughtful of them, at the same time also emulating the example of Alexander; for Alexander set out to provide for them on the basis of a renewal of ancient kinship, and also because at the same time he was fond of Homer; at any rate, we are told of a recension of the poetry of Homer, the Recension of the Casket, as it is called, which Alexander, along with Callisthenes and Anaxarchus, perused and to a

2 Julius Caesar.
Éπειτα καταθέντος εἰς νάρθηκα, ὅπως ἦν τῇ Περσικῇ γάζῃ, πολυτελῶς κατεσκευασμένου. κατὰ τε δὴ τῶν τοῦ ποιητοῦ ξίλου καὶ κατὰ τὴν συγγένειαν τὴν ἀπὸ τῶν Αἰακίδων τῶν ἐν Μολοττοῖς βασιλευσάντων, παρ’ οἷς καὶ τὴν Ἀνδρομάχην ἱστοροῦσι βασιλεύσαι, τὴν Ἐκτόρος γενομένην γυναῖκα, ἐφιλοφρονεῖτο ἐκ τῶν Ἰλιεάς ὁ Ἀλέξανδρος· ὁ δὲ Καῖσαρ καὶ φιλαλέξανδρος ὅν καὶ τῆς πρὸς τοὺς Ἰλιεάς συγγενείας γυνωριμώτερα ἔχων τεκμήρια ἐπέρρωσθη πρὸς τὴν ἐφεργειάν νεανίκως· γυνωριμώτερα δὲ, πρῶτον μὲν ὅτι Ὁρμαίος· οἱ δὲ Ὁρμαῖοι τὸν Ἁλεῖαν ἀρχηγήτην ἤγονται· ἐπείτα ὅτι Ἰούλιος ἀπὸ Ἰούλιον τινὸς τῶν προγόνων ἐκείνος δ’ ἀπὸ Ἰούλιον τὴν προσωφυμίαν ἔσχε ταύτην, τῶν ἀπογόνων εἰς ὅπως τῶν ἀπὸ Ἁλεῖαν. Χώραν τε δὴ προσένειμεν αὐτοῖς καὶ τὴν ἐλευθερίαν καὶ τὴν ἀλεπτοργησίαν αὐτοῖς συνεφύλαξε, καὶ μέχρι νῦν συμμενώσιν ἐν τούτοις. ὅτι δ’ οὐκ ἔνταθα ἵδρυται τὸ παλαιὸν Ὁλιον καθ’ Ὁμηρον σκοποῦσιν, ἐκ τῶν τοιοῦτοι τεκμαίροντο. πρότερον δὲ ὑπογραπτέον τοὺς τόπους ἀπὸ τῆς παραλίας ἀρξαμένους, ἀφ’ ἥσπερ ἐλίπομεν.

1 All MSS. except Dhi read γάρ before πρὸς.
2 γυνωριμώτερα, Corais, for γυνωριμώτατα; so the later editors.
3 All MSS. except orxx have τ’ before Ἁλεῖαν.
4 ἢ read Ἰούλιον instead of Ἰούλιον.
5 F reads προςγωρίαν instead of προσωφυμίαν.
6 Dhi add νῦν after ἔνταθα; h reads ἵδρυτα, and so Corais.

1 According to Plutarch (Alexander 8), "Alexander took with him Aristotle's recension of the poem, called the Iliad of the Casket, and always kept it lying beside his dagger.
certain extent annotated, and then deposited in a richly wrought casket which he had found amongst the Persian treasures. Accordingly, it was due both to his zeal for the poet and to his descent from the Aeacidae who reigned as kings of the Molossians—where, as we are also told, Andromachē, who had been the wife of Hector, reigned as queen—that Alexander was kindly disposed towards the Ilians. But Caesar, not only being fond of Alexander, but also having better known evidences of kinship with the Ilians, felt encouraged to bestow kindness upon them with all the zest of youth: better known evidences, first, because he was a Roman, and because the Romans believe Aeneias to have been their original founder; and secondly, because the name Iulius was derived from that of a certain Iulus who was one of his ancestors, and this Iulus got his appellation from the Iulus who was one of the descendants of Aeneas. Caesar therefore allotted territory to them and also helped them to preserve their freedom and their immunity from taxation; and to this day they remain in possession of these favours. But that this is not the site of the ancient Ilium, if one considers the matter in accordance with Homer’s account, is inferred from the following considerations. But first I must give a general description of the region in question, beginning at that point on the coast where I left off.

under his pillow, as Onesicritus informs us”; and “the casket was the most precious of the treasures of Dareius” (ibid. 26).

2 i.e. of the Julian gens.

3 On “Iulus,” or Ilus, see critical note.
28. "Εστι τοίνυν μετ' 'Αβυδου ἡ τε Δαρδανίς ἅκρα, ἢς μικρὸν ἐπάλησαν, ἀλλ' ἡ πόλις ἡ Δάρδανος, διέχουσα τῆς 'Αβυδοῦ ἐβδομήκοντα στάδιους. μεταξὺ τε ἐς Ἁδίους ἐκπέπτει ποταμός, καθ' ἃν ἐν τῇ Χερρυνῆσῳ τῷ Κυνοῦ σήμα ἔστίν, ὃ φασὶν 'Εκάβης εἶναι τάφον· οἱ δὲ τὸν Ἀδίουν εἰς τὸν Λισίππου ἐμβαλλειν φασίν· εἰς δὲ ἐστὶ τῶν ὑπὸ τοῦ ποιητοῦ λεγομένων καὶ οὕτως:

Ῥήσος θ' Ἐπτάπορος τε Κάρησός τε Ἀδίους τε.

ἡ δὲ Δάρδανος κτίσμα ἄρχαιον, οὕτω δὲ εὐκαταφρόνητον, ὡστε πολλάκις οἱ βασιλεῖς οἱ μὲν μετάκιζον αὐτὴν εἰς 'Αβυδοῦ, οἱ δὲ ἀνωκίζον πάλιν εἰς τὸ ἄρχαιον κτίσμα. ενταῦθα δὲ συνήλθον Σύλλας τε Κορνύλλιος, ὁ τῶν Ἡρωμαίων ἤγεμὼν, καὶ Μιθριδάτης ὁ κλήθεις Εὐπάτωρ, καὶ συνέβησαν πρὸς ἀλλήλους ἐπὶ καταλύσει τοῦ πολέμου.

29. Πλησίον δ' ἐστὶ τὸ Ὀφρύνιον, ἐφ' ὃ τὸ τοῦ Ἐκτόρου ἄσμας ἐν περιβαλεῖ τόπῳ καὶ ἐφεξῆς λίμνη 3 Πτελεώς.

30. Εἰτα Ῥοῖτειον πόλις ἐπὶ λόφῳ κειμένη καὶ τῷ Ῥοῖτείῳ 4 συνεχής ἦτων ἀλητεύς, ἐφ' ἢ μνήμα καὶ ἔρων Λαύντος καὶ ἄνδριάς, ὁ ἄραντος Ῥωμαίων κομισθέντα εἰς Ἀγώντον ἀπέδωκε τοῖς Ῥοῖτείουσι 6 πάλιν, καθάπερ καὶ

1 μικρῶ read μικρῷ instead of μικρὸν.
2 Ὀφρύνιον E and Epit., Ὀφρύνιον other MSS.
3 λίμνη, Leaf (see his note, Troad, p. 154), following Calvert, whom he quotes fully, emends to λιμνῆς.
4 Ῥοῖτείῳ CF mox, Ῥοῖτείῳ D, Ῥοῖτείῳ ἕι, Ῥοῖτείῳ other MSS.

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28. After Abydus, then, comes the Dardanian Promontory, which I mentioned a little while ago, and also the city Dardanus, which is seventy stadia distant from Abydus. Between the two places empties the Rhodius River, opposite which, in the Chersonesus, is Cynos-Sema, which is said to be the tomb of Hecabe. But some say that the Rhodius empties into the Aesepus. This too is one of the rivers mentioned by the poet: "Rhesus, Heptaporus, Caresus, and Rhodius." Dardanus was an ancient settlement, but it was held in such contempt that it was oftentimes transplanted by some of the kings to Abydus and then resettled again by others on the ancient site. It was here that Cornelius Sulla, the Roman commander, and Mithridates surnamed Eupator met and arranged the terms for the conclusion of the war.

29. Near by is Ophrynium, near which, in a conspicuous place, is the sacred precinct of Hector. And next comes the Lake of Pteleos.

30. Then come Rhoeteium, a city situated on a hill, and, adjacent to Rhoeteium, a low-lying shore, on which are a tomb and temple of Aias, and also a statue of him, which was taken up by Antony and carried off to Aegypt; but Augustus Caesar gave it back again to the Rhoeteians, just as he gave

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1 13. 1. 11.
3 Iliad 12. 20.
4 On the site of Ophrynium, see Leaf, p. 153.
5 Leaf, p. 154, following Calvert, emends "Lake" to "Harbour."

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5 Αἰάντειον, after ἀλιτεύης, Jones deletes.
6 Ἀντείευσι, the editors, for Ἀντείευσι.
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άλλοις άλλους, ο Σεβαστός Καίσαρ. τὰ γαρ καλλιστα ἀναθήματα ἐκ τῶν ἐπιφανεστάτων ἱερῶν ὁ μὲν ἦρε, τῇ Αἰγυπτίᾳ χαριζόμενος, ὁ δὲ θεοὶς ἀπέδωκε.

31. Μετὰ δὲ τὸ 'Ροίτειον ἡ πόλις, καὶ τὸ ναύσταθμον καὶ ὁ 'Αχαιῶν λιμήν καὶ τὸ 'Αχαικὸν στρατόπεδον καὶ η Στομαλίμνη καλυμμένη καὶ αἱ τοῦ Σκαμάνδρου ἐκβολαί. συμπεσόντες γαρ ὁ τε Σιμόεις καὶ ὁ Σκάμαινδρος ἐν τῷ πεδίῳ, πολλὴν καταφέροντες ἱλύν, προσχούσι τὴν παραλίαν καὶ τυφλὸν στόμα τε καὶ λιμνοθαλάττας καὶ ἥλη ποιούσι. κατὰ δὲ τὴν Σιγειάδα ἄκραν ἐστὶν ἐν τῇ Χερονήσῳ τὸ Πρωτεσιλάειον καὶ ἡ Ἐλεουσσα, περὶ ὧν εἰρήκαμεν ἐν τοῖς Ὁρακίοις.

32. Ἐστὶ δὲ τὸ μῆκος τῆς παραλίας ταύτης, ἀπὸ τοῦ 'Ροίτειον μέχρι Σιγειάδος καὶ τοῦ 'Αχιλλέως μυήματος εὐθυπλούσιων, ἐξήκοντα σταδίων ὑποπέπτοκε δὲ τῷ Ἰλίῳ πᾶσα, τῷ μὲν νῦν κατὰ τὸν Ἄχαιῶν λιμένα ὅσου δώδεκα σταδίους διέχομαι, τῷ δὲ προτέρῳ τριάκοντα ἄλλοι σταδίους ἀνωτέρω κατὰ τὸ πρὸς τὴν Ἰδήν μέρος. τοῦ μὲν οὖν Ἀχιλλέως καὶ ἱερῶν ἐστὶ καὶ μνήμα πρὸς τῷ Σιγείῳ, Πατρόκλου δὲ καὶ Ἀντιλόχου μνήματα, καὶ ἐναγίζουσιν οἱ Ἰλιεῖς πᾶσι καὶ τούτοις καὶ τῷ Αἰαντί. Ἡρακλέα δ' οὐ τιμῶσιν,
back other statues to their owners. For Antony took away the finest dedications from the most famous temples, to gratify the Egyptian woman, but Augustus gave them back to the gods.

31. After Rhoeteium come Sigeium, a destroyed city, and the Naval Station and the Harbour of the Achaeans and the Achaean Camp and Stomalimné, as it is called, and the outlets of the Scamander; for after the Simoeis and the Scamander meet in the plain, they carry down great quantities of alluvium, silt up the coast, and form a blind mouth, lagoons, and marshes. Opposite the Sigeian Promontory on the Chersonesus are Eleussa and the temple of Protesilaüs, both of which I have mentioned in my description of Thrace.

32. The length of this coast, I mean on a straight voyage from Rhoeteium to Sigeium, and the monument of Achilles, is sixty stadia; and the whole of it lies below Ilium, not only the present Ilium, from which, at the Harbour of the Achaeans, it is about twelve stadia distant, but also the earlier Ilium, which lies thirty stadia farther inland in the direction of Mt. Ida. Now there are a temple and a monument of Achilles near Sigeium, as also monuments of Patroclus and Antilochus; and the Ilians offer sacrifices to all four heroes, both to these and to Aias. But they do not honour Heracles, giving

1 Cleopatra. 2 "Mouth-of-the-marsh." 3 "Eleussa" appears to be an error for "Eleus." 4 Book VII, Frags. 51, 54, 55.

5 Πρωτεσιλάειον E, Πρωτεσιλαίον Forz, Πρωτεσιλαίον O, Πρωτεσιλέων Dři.
6 'Ελεούσα, Corais emends to 'Ελαιούσα.
7 'Ροιτίου Dři, 'Ρυτίου C, 'Ροιτείου other MSS.
αἰτιώμενοι τὴν ὑπ’ αὐτοῦ πόρθησιν. ἀλλ’ ἐκείνος μὲν, φαίνει τις ἄν, οὕτως ἐπόρθησεν, ὡστ’ ἀπολυπέιν τοῖς ὡστερον ἐκπορθήσουσι κεκακωμένην μὲν, πόλιν δὲ· διὸ καὶ οὕτως εὑρικεν ὁ ποιητής.

Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ’ ἀγνιάς.

ἡ γὰρ χηρεία λειπανύρια τῆς ἔστιν, οὐκ ἄφανσιμος τέλειος· οὕτως δ’ ἤφαισαν τελείος, οἷς ἐναντίζειν ἀξιούσι καὶ τιμᾶν ὡς θεοὺς· εἰ μὴ τούτ’ αἰτιώμαντο, διότι οὕτω μὲν δίκαιον πόλεμον ἐξήνεγκαν, ἐκείνος δὲ ἄδικον, ἐνεχ’ ἔπων Λαομέδεοντος· πρὸς τούτο δὲ πάλιν ἀντιτιθεται μῦθος· οὐ γὰρ ἑνεκα ἔπων, ἀλλὰ μισθὸν ὑπὲρ τῆς Ἡσιώνης καὶ τοῦ κῆτος. ἀλλ’ εὔσωμεν ταῦτα· εἰς γὰρ μῦθων ἀνασκευάζει ἐκπιττεῖν· τάξα δὲ λανθάνουσι τινες ἡμᾶς αἰτίας πιστότεραι, δι’ ἂς τοῖς Ἰλιεύσιν ἐπῆλθε τοὺς μὲν τιμᾶν, τοὺς δὲ μή· ἔοικε δὲ ὁ ποιητῆς μικρὰν ἀποφαίνειν τὴν πόλιν ἐν τῷ περὶ Ἡρακλέους λόγῳ, εἶπερ

ἐξ οἷς σὺν νήμαλ καὶ ἀνδράσι παυρότεροισιν Ἰλίου ἐξαλάπαξε πόλιν.

καὶ φαίνεται ὁ Πρίαμος τῷ τοιοῦτῳ λόγῳ μέγας ἐκ μικροῦ γεγονὼς καὶ βασιλεὺς βασιλέως, ὡς ἐφαμεν· μικρὸν δὲ προελθοῦσιν ἀπὸ τῆς παράλιας τάφτης ἐστὶ τῷ Ἀχαίοιν, ἡδὴ τῆς Τενεδίων περαιάς υπαρχὼν.
as their reason his sacking of the city. But one might say that, although Heracles did sack it, yet he sacked it in such a way as still to leave it a city, even though damaged, for those who were later to sack it utterly; and for this reason the poet states it thus: “He sacked the city of Ilios and widowed her streets”;\(^1\) for “widowed” means a loss of the male population, not a complete annihilation. But the others, whom they think fit to worship with sacrifices and to honour as gods, completely annihilated the city. Perhaps they might give as their reason for this that these waged a just war, whereas Heracles waged an unjust one “on account of the horses of Laomedon.”\(^2\) But writers set over against this reason the myth that it was not on account of the horses but of the reward offered for Hesionê and the sea-monster.\(^3\) But let us disregard these reasons, for they end merely in controversies about myths. And perhaps we fail to notice certain more credible reasons why it occurred to the Ilians to honour some and not others. And it appears that the poet, in what he says about Heracles, represents the city as small, if it be true that “with only six ships and fewer men he sacked the city of Ilium.”\(^4\) And it is clearly shown by this statement that Priam became great and king of kings from a small beginning, as I have said before.\(^5\) Advancing a little farther along this shore, one comes to the Achaeium, where begins the part of the mainland that belongs to Tenedos.

would give him his immortal horses. Laomedon agreed. Heracles fulfilled his promise, but Laomedon refused to give up the horses, and hence the war.

\(^{1}\) Iliad 5. 641.  \(^{2}\) 12. 8. 7, 13. 1. 7.
33. Τοιούτων δὲ τῶν ἐπὶ τῇ θαλάττῃ τῶπων ὄντων, ὑπέρκειται τοιούτων τὸ Τρωικὸν πεδίον μέχρι τῆς Ἰδης ἀνήκον ἐπὶ πολλοὺς σταδίους κατὰ τὸ πρὸς ἐω μέρος. τούτοι δὴ ἡ μὲν παρώρειός ἐστὶ στενή, τῇ μὲν ἐπὶ τῇ μεσημβρίαι τεταμένη μέχρι τῶν κατὰ Σκηψίαν τῶπων, τῇ δ’ ἐπὶ τὰς ἀρκτοὺς μέχρι τῶν κατὰ Ζέλειαν Λυκίων. ταύτην δ’ ὁ ποιητὴς ὑπ’ Αἰνεία τάττει καὶ τοῖς Ἀντιγονίδαις, καλεῖ δὲ Δαρδανίαιν. ὑπὸ δὲ ταύτῃ Κεβρηνία, πεδίας ἡ πλείστη, παράλληλος πως τῇ Δαρδανίᾳ· ἦν δὲ καὶ πόλις ποτὲ Κεβρῆνη. ὑπονοεῖ δ’ ὁ Δημήτριος μέχρι δεύρο διατείνειν τὴν περὶ τὸ Ἰλιον χώραν τὴν ὑπὸ τῷ Ἕκτωρι, ἀνήκουσαν ἀπὸ τοῦ ναυστάθμου μέχρι Κεβρηνίας· τάφον τε γὰρ Ἀλεξάνδρου δείκνυσθαι φησιν αὐτόθι καὶ Οἰνώνης, ἦν ἰστοροῦσα γυναῖκα γεγονέναι τοῦ Ἀλεξάνδρου, πρὶν Ἐλένην ἀρπάσαι. λέγειν τε τὸν ποιητὴν

Κεβριώνην νόθου υἱὸν ἀγακλήτου Πριάμου,

C 597 ὅπερ εἰκός εἶναι ἐπώνυμον τῆς χώρας ἡ καὶ πόλεως, ὅπερ πιθανότερον· τὴν δὲ Κεβρηνίαν διήκειν μέχρι τῆς Σκηψίας, δριον δ’ εἶναι τὸν Σκάμανδρον μέσον αὐτῶν ρέοντα· ἐξαραν δ’ ἀεὶ καὶ πόλεμον εἶναι τοῖς τε Κεβρηνοῖς καὶ τοῖς Σκηψίοις, ἐως Ἀντιγονος αὐτοὺς συνωκίσεν εἰς τὴν τοτε μὲν Ἀντιγονίαν, νῦν δὲ Ἀλεξάνδρειαν τοὺς μὲν οὖν Κεβρηνείας 2 συμμείναι τοῖς ἄλλοις ἐν τῇ Ἀλεξάνδρεία, τοὺς δὲ Σκηψίους ἐπανελθεῖν εἰς τὴν οἰκείαν, ἐπιτρέψαντος Λυσιμάχου.

1 λέγειν τε τὸν ποιητὴν F, λέγει δ’ ποιητὴς καὶ x; CDhi omit te, nos read τε kal.
2 Instead of Κεβρηνείας imoxz read Κεβρήνους.
GEOGRAPHY, 13. 1. 33

33. Such are the places on the sea. Above these lies the Trojan Plain, which extends inland for many stadia in the direction of the east as far as Mt. Ida. The part of this plain alongside the mountain is narrow, extending on one side towards the south as far as the region of Scepsis, and on the other towards the north as far as the Lycians of Zeleia. This is the country which the poet makes subject to Aeneias and the sons of Antenor, calling it Dardania; and below this is Cebrenia, which is level for the most part and lies approximately parallel to Dardania; and in it there was once a city called Cebrenê. Demetrius suspects that the territory of Ilium subject to Hector extended inland from the naval station as far as Cebrenia, for he says that the tomb of Alexander is pointed out there, as also that of Oenonê, who, according to historians, had been the wife of Alexander before he carried off Helen. And, he continues, the poet mentions "Cebriones, bastard son of glorious Priam," after whom, as one may suppose, the country was named—or the city too, which is more plausible; and Cebrenia extends as far as the territory of Scepsis; and the Scamander, which flows between, is the boundary; and the Cebreni and Scepsians were always hostile to one another and at war until Antigonus settled both peoples together in Antigonia, as it was then called, or Alexandreia, as it is now called; now the Cebreni, he adds, remained with the rest in Alexandreia, but the Scepsians, by permission of Lysimachus, went back to their homeland.

1 So the name is spelled in § 47, but "Cebren" in § 52.
2 Paris.
3 Iliad 16. 738.
34. 'Απὸ δὲ τῆς κατὰ τούτους Ἰδαίας ὀρεινῆς δύο φησὶν ἀγκώνας ἐκτείνεσθαι πρὸς θάλατταν, τὸν μὲν εὐθὺ 'Ῥοιτείου, τὸν δὲ Σιγείου, ποιοῦτας ἐξ ἀμφοῖν γραμμῇ ἡμικυκλιώδῃ τελευτᾶν ὃ ἐν τῷ πεδίῳ, τοσοῦτον ἀπέχοντας τῆς θαλάττης, ὅσον τὸ νῦν Ἰλιον. τούτῳ μὲν δὴ μεταξὺ τῆς τελευτῆς τῶν λεχθέντων ἄγκώνων εῖναι, τὸ δὲ παλαιὸν κτίσμα μεταξὺ τῆς ἄρχῆς μεταλαμβάνεσθαι δ' ἐντὸς τὸ τε Σιμοεισιον πεδίῳ, δὲ οὖ καὶ ὁ Σιμόειος φέρεται, καὶ τὸ Σκαμάνδριον, δ' οὖ Σκάμανδρος βεῖ. τούτῳ δὲ καὶ ἱδίως Τροικόν λέγεται, καὶ τοὺς πλείστους ἄγκώνας οἱ ποιηταὶ ἑνταῦθα ἀποδίδοσι, πλατύτερον γάρ ἐστι, καὶ τοὺς ὀνομαζόμενους τόπους ἑνταῦθα δεικνυμένους ὀρῷμεν, τὸν 'Ερμείον, τὸν τοῦ Αἰσυνήτου τάφον, τὴν Βατίειαν, τὸ τοῦ Ἰλίου σήμα. οἱ δὲ ποταμοὶ οἱ τε Σκάμανδρος καὶ οἱ Σιμόειοι, οἱ μὲν τῷ Σιγείῳ πλησιάσας, οἱ δὲ τῷ 'Ῥοιτείῳ, μικρὸν ἐμπρόσθεν τοῦ νῦν Ἰλίου συμβάλλονσιν, εἰτ' ἐπὶ τὸ Σιγείου ἐκδιδόσαι καὶ ποιοῦσι τὴν Στομαλίμνην καλομένην, διείργει δ' ἑκάτερον τῶν λεχθέντων πεδίων ἀπὸ θατέρου μέγας τις αὐχήν τῶν εἰρημένων ἀγκώνων ἐπ' εὐθείας, ἀπὸ τοῦ νῦν Ἰλίου τὴν ἄρχην ἔχων, συμφυὴς αὐτῷ, τεινόμενος δ' ἐως τῆς Κεβρηνίας καὶ ἀποτελῶν τὸ Εὔ γράμμα πρὸς τοὺς ἑκατέρωθεν ἄγκώνας.

1 τούτους, before τοὺς, Groskurd inserts; so Müller-Dübner, Meineke, and Leaf.

2 'Ροιτεῖου, the editors, for 'ΡοιτεῖουCDFhi, 'Ροιτεῖου other MSS.

3 μεταλαμβάνεσθαι, all MSS. except E, which reads μετα-λάσσασθαι, Leaf rightly restores, instead of ἀπολαμβάνεσθαι Meineke, καταλαμβάνεσθαι Corais.

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34. From the mountain range of Ida in this region, according to Demetrius, two spurs extend to the sea, one straight to Rhoeteium and the other straight to Sigeium, forming together a semicircular line, and they end in the plain at the same distance from the sea as the present Ilium; this Ilium, accordingly, lies between the ends of the two spurs mentioned, whereas the old settlement lies between their beginnings; and, he adds, the spurs include both the Simoeisian Plain, through which the Simoeis runs, and the Scamandrian Plain, through which the Scamander flows. This is called the Trojan Plain in the special sense of the term; and here it is that the poet represents most of the fights as taking place, for it is wider; and here it is that we see pointed out the places named by the poet—Erineus, the tomb of Aesyetes, Batieia, and the monument of Ilus. The Scamander and Simoeis Rivers, after running near to Sigeium and Rhoeteium respectively, meet a little in front of the present Ilium, and then issue towards Sigeium and form Stomalimne, as it is called. The two plains above mentioned are separated from each other by a great neck of land which runs in a straight line between the aforesaid spurs, starting from the present Ilium, with which it is connected, and stretches as far as Cebrenia and, along with the spurs on either side, forms a complete letter Ε.

1 "Fig tree." Iliad 6. 433. 2 Iliad 2. 793. 3 Iliad 2. 813. 4 Iliad 10. 415. 5 See 13. 1. 31 and foot-note. 6 These spurs forming a semi-circular line, as stated above. 7 i.e. the uncial letter written backwards (quivo). See Leaf's diagram, p. 175.

4 Bateia, Xylander, for Bateia; so the later editors.
35. Τπέρ δε τούτον μικρον ή των 'Ιλιέων κώμη ἔστιν, ἐν η νομίζεται το παλαιὸν 'Ιλιον ἰδρύσθαι πρότερον, τριάκοντα σταδίους διέχον ἀπὸ τῆς νῦν πόλεως. ὑπέρ δε τῆς 'Ιλιέων κώμης δέκα σταδίους ἔστιν η Καλλικολώνη, λόφος τις, παρ’ ὑπὸ τι αὐτοῦ Μεγί, πενταστάδιον διέχων.1 γίνεται οὖν εὐλογὸν πρὸτον μὲν τὸ ἐπὶ τοῦ Ἀρεως.

ὁρτο δ’ Ἀρης ἐτέρωθεν ἐρεμῇ λαίλαπτι ἱσος, ὡς κατ’ ἀκροτάτης πόλιος Τρώεσσι κελεύων, ἀλλοτε πάρ Σιμόευτι θέων ἐπὶ Καλλικολώνη.

C 598 τῆς γὰρ μάχης ἐπὶ τῷ Σκαμανδρίῳ πεδίῳ συνελουμένης, πιθανῶς ἀν ο’ Ἀρης ἀλλοτε μὲν τὴν ἐγκέλευσιν ἀπὸ τῆς ἀκροπόλεως ποιοῖτο, ἀλλοτε δ’ ἐκ τῶν πλησίον τόπων τοῦ τε Σιμόευτος καὶ τῆς Καλλικολώνης, μέχρι οὗ οἰκῶς καὶ τὴν μάχην παρατετάσθαι. τετταράκοντα δὲ σταδίους διεχούσης τῆς Καλλικολώνης ἀπὸ τοῦ νῦν Ἰλίου, τί χρήσιμον ἐπὶ τοσοῦτον μεταλαμβάνεσθαι τοὺς τόπους, ἐφ’ ὡσον ἡ διάταξις οὐ διέτεινε; τὸ τε

πρὸς Θύμβρης δ’ ἔλαχον Δύκιοι

οἰκειότερον ἐστι τῷ παλαιῷ κτίσματι πλησίον γὰρ ἐστὶ τὸ πεδίον ἡ Θύμβρα καὶ ὁ δι’ αὐτοῦ ρέων ποταμὸς Θύμβριος, ἐμβάλλων εἰς τὸν Σκάμανδρον κατὰ τὸ Θύμβραίου Ἀπόλλωνος ἱερόν, τοῦ δὲ νῦν Ἰλίου καὶ πεντήκοντα σταδίους

1 διέξων, Corais, from conj. of Palmer, for ἔχων; ἔ has κύκλον after ἔχων, and so Eustathius reads (note on Iliad 20. 47, 53). The scholiast (quoted by C. Müller, Ind. Var. Lect. p. 1024) quotes Demetrius as saying that this hill is “five stadia in
35. A little above this is the Village of the Ilians, where the ancient Ilium is thought to have been situated in earlier times, at a distance of thirty stadia from the present city. And ten stadia above the Village of the Ilians is Callicolonê, a hill, past which, at a distance of five stadia, flows the Simoeis. It therefore becomes easy to understand, first, the reference to Ares: "And over against her leaped Ares, like unto a dreadful whirlwind, in shrill tones cheering the Trojans from the topmost part of the city, and now again as he sped alongside Simoeis o'er Callicolonê"; for if the battle was fought on the Scamandrian Plain, it is plausible that Ares should at one time shout his cheers from the acropolis and at another from the region near the Simoeis and Callicolonê, up to which, in all probability, the battle would have extended. But since Callicolonê is forty stadia distant from the present Ilium, for what useful purpose would the poet have taken in places so far away that the line of battle could not have reached them? Again, the words, "And towards Thymbra fell the lot of the Lycians," are more suitable to the ancient settlement, for the plain of Thymbra is near it, as also the Thymbrius River, which flows through the plain and empties into the Scamander at the temple of the Thymbraean Apollo, but Thymbra is actually fifty stadia distant from the

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1 i.e. a little farther inland than the country which has the shape of the letter in question.
2 See critical note.  
3 Iliad 20. 51.
4 Iliad 10. 430.

perimeter . . . five stadia distant from the Simoeis, and ten stadia distant from the village of the Ilians."
διέχει. ὁ τε Ἑρυνεός, τραχύς τις τόπος καὶ ἐρυνεώδης, τῷ μὲν ἀρχαίῳ κτίσματι ὑποπέπτωκεν, ὥστε τὸ λαὸν δὲ στῆσον παρ' Ἑρυνεόν, ἐνθα μάλιστα ἀμβατός ἐστὶ πόλις καὶ ἐπίδρομον ἐπλετο τείχος
οἰκείως ἀν λέγοι1 ἢ Ἀνδρομάξη, τῆς δὲ νῦν πόλεως πάμπολυ ἀφέστηκε.2 καὶ ὁ Φηγὼς δὲ μικρὸν κατωτέρω ἐστὶ τοῦ Ἑρυνεοῦ, ἐφ' οὐ φησὶν ὁ Ἀχιλλεύς,

ὁφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον, οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὄρνυμεν Ἔκτωρ,

ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ Φηγῶν ἴκανεν.3

36. Καὶ μὴν τὸ γε ναύσταθμον τὸ νῦν ἔτι λεγόμενον πλησίον οὕτως ἐστὶ τῆς νῦν πόλεως, ὡστε θαυμάζειν εἰκότως ἂν τινα τῶν μὲν τῆς ἀπονοίας, τῶν δὲ τοῦναντίον τῆς ἀψυχίας· ἀπονοίας μὲν, εἰ εἰς4 τοσοῦτον χρόνον ἀπείχισσοτι αὐτὸ εἶχον, πλησίον οὕτως τῆς πόλεως καὶ τοσοῦτον πλήθους, τοῦ τ' ἐν αὐτῇ καὶ τοῦ ἐπικουρικοῦ νεωστὶ γὰρ γεγονέναι φησὶ τὸ τείχος (ἡ οὐδ' ἐγένετο, ο δὲ πλάσας ποιητής ἤφαισεν, ὡς Ἀριστοτέλης φησίν): ἀψυχίας δὲ, εἰ, γενομένου τοῦ τείχους, ἐτειχομάχουν καὶ5 εἰσέπεσον εἰς αὐτὸ τὸ ναύσταθμον καὶ προσεμιχοῦτο ταῖς ναυσίν, ἀπείχισσοτι δὲ ἑχοντες, οὐκ ἐθάρρουν προσιόντες πολιορκεῖν, μικροῦ τοῦ

1 Some of the MSS. read λέγοιτο instead of λέγοι.
present Ilum. And again, Erineus, a place that is rugged and full of wild fig trees, lies at the foot of the ancient site, so that Andromaché might appropriately say, "Stay thy host beside Erineus, where best the city can be approached and the wall scaled," but Erineus stands at a considerable distance from the present Ilum. Further, a little below Erineus is Phegus, in reference to which Achilles says, "But so long as I was carrying on war amid the Achaean, Hector was unwilling to rouse battle away from the wall, but would come only as far as the Scaean Gates and Phegus."  

36. However, the Naval Station, still now so called, is so near the present Ilum that one might reasonably wonder at the witlessness of the Greeks and the faint-heartedness of the Trojans; witlessness, if the Greeks kept the Naval Station unwalled for so long a time, when they were near to the city and to so great a multitude, both that in the city and that of the allies; for Homer says that the wall had only recently been built (or else it was not built at all, but fabricated and then abolished by the poet, as Aristotle says); and faint-heartedness, if the Trojans, when the wall was built, could besiege it and break into the Naval Station itself and attack the ships, yet did not have the courage to march up and besiege the station when it was still unwalled and only

1 See foot-note on "Erineus," § 34 above.  
2 Iliad 6. 433.  
3 Oak tree.  

2 ἀφέστηκε (the reading of Eustathius, note on Iliad 6. 433), Casaubon, for ἀπέστηκε; so Kramer and Meineke.  
3 ἵκανεν, Xylander, for ἰκόντο; so the later editors.  
4 εἰς, Meineke omits.  
5 καὶ, Meineke and Leaf, from conj. of Kramer, for ἦς.
διαστήματος οὖν τὸ γάρ τὸ ναυσταθμὸν πρὸς Σιγείων, πλησίον δὲ καὶ οἱ Σκάμαινδρος ἐκδίδωσι, διέχων τοῦ Ἰλίου σταδίους εἰκοσιν. εἰ δὲ φήσει τις τὸν νῦν λεγόμενον Ἀχαϊῶν λιμένα εἶναι τὸ ναυσταθμὸν, ἐγγυτέρω τινὰ λέξει τὸπον, ὅσον δῶδεκα σταδίους διεστώτα τῆς πόλεως, τὸ

1 ἐπὶ θαλάττῃ πεδίον συμπροστιθέεις, διότι τοῦτο πᾶν πρόσχωμα τῶν ποταμῶν ἐστὶ, τὸ πρὸ τῆς πόλεως ἐπὶ θαλάττῃ πεδίον ὡστε, εἰ δῶδεκαστάδιον ἐστὶ νῦν τὸ μεταξὺ, τότε καὶ τῷ ἡμίσει ἐλαττὸν ὑπῆρχε. καὶ ἡ διήγησις δὲ ἡ πρὸς τὸν Ἐυμαίον ὑπὸ τοῦ Ὅδυσσεῶς διασκευασθείσα μέγα ἐμφαίνει τὸ διάστημα τὸ μέχρι τῆς πόλεως ὧν τὸν ναυστάθμον.

ὡς θ' ὑπὸ Τροίη λόχον ἤγομεν.

φησὶ γὰρ ὑποβαίς.

λίην γὰρ υηῶν ἐκας ἡλθομεν.

ἐπὶ τῇ τὴν κατασκοπὴν πέμπτοντα λυγώσομενοι, ποτέρον μενοῦσι παρὰ μηυσίν ἀπὸπροθεν πολὺ ἀπεσπασμένοι τοῦ οἰκείου τείχους,

ἡ πόλινδε

ἄψ ἀναχωρήσουι.

καὶ οἱ Πολυδάμας,

ἀμφὶ μάλα φρίξεσθε, φίλοι· κέλομαι γὰρ ἐγώγε

ἀστυδε νῦν ἱέναι,

φησίν,

ἐκας δ' ἀπὸ τείχεος εἰμέν.

παρατίθησι δ' ὁ Δημήτριος καὶ τὴν Ἀλεξανδρινῆν Ἐστιαίαν μάρτυρα, τὴν συγγράψασαν περὶ τῆς Ὀμήρου Ἰλιάδος, πυνδαιομένην, εἰ περὶ τὴν νῦν
a slight distance away; for it is near Sigeium, and the Scamander empties near it, at a distance of only twenty stadia from Ilium. But if one shall say that the Harbour of Acheans, as it is now called, is the Naval Station, he will be speaking of a place that is still closer, only about twelve stadia distant from the city, even if one includes the plain by the sea, because the whole of this plain is a deposit of the rivers—I mean the plain by the sea in front of the city; so that, if the distance between the sea and the city is now twelve stadia, it must have been no more than half as great at that time. Further, the feigned story told by Odysseus to Eumaeus clearly indicates that the distance from the Naval Station to the city is great, for after saying, “as when we led our ambush\(^1\) beneath the walls of Troy,” he adds a little below, “for we went very far from the ships.” And spies are sent forth to find whether the Trojans will stay by the ships “far away,” far separated from their own walls, “or will withdraw again to the city.”\(^2\) And Polydamas says, “on both sides, friends, bethink ye well, for I, on my own part, bid you now to go to the city; afar from the walls are we.”\(^3\) Demetrius cites also Hestiaea of Alexandreia as a witness, a woman who wrote a work on Homer’s *Iliad* and inquired whether

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\(^1\) *Odyssey* 14. 469. \(^2\) *Iliad* 10. 209. \(^3\) *Iliad* 18. 254.

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1 \(\tau\delta,\) before \(\epsilon\pi\), Groskurd inserts; so the later editors.
2 \(\sigmaυμπροστιβε\ις,\) Meineke, for \(\nu\nu\ \pi\rhoοστιβε\ι\ς;\) Leaf omits \(\epsilon\pi\) \(\ldots\) \(\pi\rhoοστιβε\ι\ς;\) Kramer conj. \(\omicron\nu\nu\ \epsilon\delta\) after \(\pi\rhoοστιβε\ι\ς.
3 \(\pi\rho\sigma\chi\omega\alpha\) \(\Gamma\rho\iota\omega\zeta,\) \(\pi\rho\chi\omega\alpha\) other MSS.
πόλιν ὁ πόλεμος συνέστη καὶ 1 τὸ Τρωικὸν πεδίον, ὡς μεταξὺ τῆς πόλεως καὶ τῆς θαλάττης ὁ ποιητής φράζει: τὸ μὲν γὰρ πρὸ τῆς νῦν πόλεως ὀρῷμενον πρόσχωμα εἶναι τῶν ποταμῶν ὑστερον γεγονός.

37. "Ο τε Πολίτης,

ὅς Τρώων σκοπὸς ἦς, ποδωκείησι πεποιθῶς,

τύμβῳ ἐπ' ἄκροτάτῳ Λισυνίταο γέροντος,

μάταιος ἦν, καὶ γὰρ εἰ ἔπ' ἄκροτάτῳ, ὡμος ὕπο 2 πολὺ ἀν μεῖζονος ύψους τῆς ἄκροπόλεως ἐσκοπευν, εἰς ἵσον σχεδόν τι διαστήματος, μὴ δεόμενος μηδὲν τῆς ποδωκείας τοῦ ἀσφαλοὺς χάριν πέντε γὰρ διέχει σταδίως ὁ νῦν δεικνύμενος τοῦ Λισυνίτου τάφος κατὰ τὴν εἰς 'Αλεξάνδρειαν ὄδον. οὐδ' ἢ τοῦ 'Εκτόρος δὲ περιδρομῆ ἢ περὶ τὴν πόλιν ἐχεῖ τι εὔλογον, οὐ γὰρ ἐστὶν περιδρομὸς ἢ νῦν, διὰ τὴν συνεχῆ ράχιν: ἢ δὲ παλαιὰ ἐχεῖ περιδρομὴν.

38. Οὐδὲν δ' ἰχνὸς σώζεται τῆς ἀρχαίας πόλεως εἰκότως. ἀλλ' ἐκ πεπορθημένων τῶν κύκλω πόλεων, οὐ τελέως δὲ κατεσπασμένων, ταύτης δ' ἐκ βαθρῶν ἀνατραμμένης, οἱ λίθοι πάντες εἰς τὴν ἐκείνων ἀνάληψιν μετηνέχθησαν. Ἀρχαιάνακτα γοῦν φασὶ τὸν Μιτυληναίον ἐκ τῶν ἐκείθεν λίθων τὸ Σίγειον τειχίζασι. τούτο δὲ κατέσχον μὲν Ἁθηναῖοι, Φρύνωνα τὸν 'Ολυμπιοίκην πέμψαντες, Λεσβίων ἀπίδικαζομένων σχεδόν τι τῆς συμπάσης Τρωίδος· ὅν δὴ καὶ

1 After καὶ Groskurd inserts ποῦ ἐστί, Kramer conj. ποῦ or τί, Meineke indicates a lacuna, and Leaf omits altogether τὸ Τρωικὸν πεδίον . . . ὑστερον γεγονός.

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the war took place round the present Ilium and the Trojan Plain, which latter the poet places between the city and the sea; for, she says, the plain now to be seen in front of the present Ilium is a later deposit of the rivers.

37. Again, Polites, "who was wont to sit as a sentinel of the Trojans, trusting in his fleetness of foot, on the topmost part of the barrow of aged Aesyetes,"¹ was doing a foolish thing, for even though he sat on the topmost part of it, still he might have kept watch from the much greater height of the acropolis, at approximately the same distance, with no need of fleetness of foot for safety; for the barrow of Aesyetes now pointed out is five stadia distant on the road to Alexandreia. Neither is the "clear running space"² of Hector round the city easy to understand, for the present Ilium has no "clear running space," on account of the ridge that joins it. The ancient city, however, has a "clear running space" round it.

38. But no trace of the ancient city survives; and naturally so, for while the cities all round it were sacked, but not completely destroyed, yet that city was so utterly demolished that all the stones were taken from it to rebuild the others. At any rate, Archaeanax of Mitylenê is said to have built a wall round Sigeium with stones taken from there. Sigeium was seized by Athenians under Phrynon the Olympian victor, although the Lesbians laid claim to almost the whole of the Troad. Most of the settlements in

¹ Iliad 2. 792.
² See Iliad 2. 812.

² ἀπεθάνε, before πολεμεῖτε, Corais inserts; and so Meineke. Kramer and Leaf insert ἄφετε before ὑψίστατο. 
Meineke, following conj. of Kramer, ejects οτε... 'Αττικόλ. The passage 'Αλκαίος... 'Αττικόλ, from σὸς to ἀνεκρέμασαν, has been so badly mutilated by the copyists that it is impossible to do more in a translation than to give the general sense of it. For conjectural restorations see Kramer, C. Müller (Ind. Var. Lect. p. 1025), and Bergk (Vol. III. Frag. 32 of Alcaeus), who reads εἰνθαδ οὐκυτὸν ἀληκτορὶν ἐς γλαυκωπὸν ιερὸν ἐν ἐκρέμασαν 'Αττικόλ. Meineke and Leaf omit the whole passage.

2 προκαλεσαμένου F, other MSS. προσκαλεσαμένου.

3 έπιτείχίσαι, Corais, for περίτειχίσαι; so the later editors.
the Troad belong, in fact, to the Lesbians, and some endure to this day, while others have disappeared. Pittacus of Mitylene, one of the Seven Wise Men, as they are called, sailed against Phrynon the general and for a time carried on the war, but with poor management and ill consequences. It was at this time that the poet Alcaeus says that he himself, being sorely pressed in a certain battle, threw away his arms and fled. He addresses his story to a certain herald, whom he had bidden to report to the people at home that "Alcaeus is safe, but his arms have been hung up as an offering to Ares by the Attic army in the temple of Athena Glaucopis." But later, on being challenged to single combat by Phrynon, he took up his fishing-tackle, ran to meet him, entangled him in his fishing net, and stabbed and slew him with trident and dagger. But since the war still went on, Periander was chosen by both sides as arbiter and ended it.

39. Demetrius says that Timaeus falsifies when he informs us that Periander fortified Achilleium against the Athenians with stones from Ilium, to help the army of Pittacus; for this place, he says, was indeed fortified by the Mitylenaeans against Sigeium, though not with such stones as those, nor yet by Periander.

1 The Athenian general.
2 Only this fragment (Bergk 32) of Alcaeus' poem, addressed to Melanippus (see Herodotus 5. 95), is preserved. But the text has been so badly mutilated by the copyists that none of the conjectural restorations can with certainty be adopted; and hence the translator can give only the general sense of the passage. However, the whole reference to Alcaeus appears to be merely a note that has crept into the text from the margin (see critical note).
Περιώνδρον. πῶς γὰρ ἂν αἰρεθῆναι διαίτητὴν τὸν προσπολεμοῦντα; Ἀχίλλεων δ' ἐστὶν ὁ τόπος, ἐν ὧ τὸ Ἀχιλλέως μνῆμα, κατοικία μικρά. κατέσκαπται δὲ καὶ τὸ Σύγειον ὑπὸ τῶν Ἰλιέων ἀπειθοῦν. 1 ὑπ' ἐκείνοις γὰρ ἦν ὡστερον ἡ παραλία πᾶσα ἡ μέχρι Δαρδάνου, καὶ νῦν ὑπ' ἐκείνοις ἐστὶ. τὸ δὲ παλαιὸν ὑπὸ τοῖς Αἰολεύσιν ἦν τὰ πλείστα, ὡστε Ἐφορος οὐκ ὅκνει πᾶσαν τὴν ἀπὸ Ἀβῦδον μέχρι Κύμης καλεῖν Αἰολίδα. Θουκυδίδης δὲ φησιν ἀφαιρεθήναι τὴν Τροίαν ὑπὸ Ἀθηναίων τοὺς Μιτυληναίους ἐν τῷ Πελοποννησιακῷ πολέμῳ τῷ Παχτίῳ.

40. Λέγουσι δὲ οἱ νῦν Ἰλιεῖς καὶ τοῦτο, ως οὔν ὑπὲ τελέως ἰφανίσθαι συνεβαίνειν2 τὴν πόλιν κατὰ τὴν ἀλοσιν ὑπὸ τῶν Ἀχαιῶν, οὐδ' ἐξελειφθηνι3 οὐδέποτε. αἱ γὰρ Δοκρίδες παρθέναι, μικρὸν ύστερον ἀρξάμεναι, ἐπέμποντο κατ' ἐτος. καὶ ταῦτα δ' οὖν Ἰμηρικαί ὅτι γὰρ τῆς Κασάνδρας φθορὰν οἶδεν Ἡμηρας, ἀλλ' ὅτι μὲν παρθένος ἦν ὑπ' ἐκείνοιν τὸν χρόνον λέγει:

πέφυ γὰρ Ὁμηροῦνη, Καβησόθθεν ἐνδον ἐόντα, ὃς ῥα νέον πτολέμοιο μετὰ κλέος εἰληλούθει.

1 CDFhirw. read ἀπειθοῦντων instead of ἀπειθοῦν.
2 mź, and Corais, read συνέβη instead of συνεβαίνειν.
3 ἐξελειφθη Corais, for ἐξελήφθη CDF, ἐξηλήφθη h', ἐξηλειφθη morz.

See 13. 1. 4.

1 i.e. the campaign of Paches, the Athenian general, who in 427 B.C. captured Mitylene (see Thucydides 3. 18–49).

2 To appease the wrath of Athena, caused after the Trojan War by the sacrilege of Aias the Locrian in her temple (he
For how could the opponent of the Athenians have been chosen as arbiter? Achilleium is the place where stands the monument of Achilles and is only a small settlement. Sigeium, also, has been raised to the ground by the Ilians, because of its disobedience; for the whole of the coast as far as Dardanus was later subject to the Ilians and is now subject to them. In ancient times the most of it was subject to the Aeolians, so that Ephorhus does not hesitate to apply the name Aeolis to the whole of the coast from Abydus to Cymê. Thucydides says that Troy was taken away from the Mitylenaeans by the Athenians in the Pachetian part of the Peloponnesian War.

40. The present Ilians further tell us that the city was, in fact, not completely wiped out at its capture by the Achaeans and that it was never even deserted. At any rate the Locrian maidens, beginning a little later, were sent every year. But this too is non-Homeric, for Homer knows not of the violation of Cassandra, but he says that she was a maiden at about that time, "for he slew Othryoneus, a sojourner in Troy from Cabesus, who had but recently come, following after the rumour of war, and he dragged Cassandra away from the altar of the Palladium), the Locrians were instructed by an oracle from Delphi to send to her temple (as temple slaves) at Ilium two maidens every year for a thousand years. It appears that the servitude of the maidens lasted for only one year, each pair being released at the end of the year when the next pair arrived, but that upon their return home they were forced to remain unmarried (see Leaf, Annual of the British School at Athens, XXI, pp. 148-154).

* Idomeneus, son of Minos and King of Crete; one of the bravest heroes of the war.

* Or perhaps "in quest of war's renown" (Leaf).
Ητεε δε Πριάμου θυγατρῶν εἶδος ἀρίστην,
Κασσάνδρην, ἀνάεδνον.

βίας δὲ οὐδὲ μέμνηται, οὐδ' ὅτι ἡ φθορὰ τοῦ
Αἴαντος ἐν τῇ ναυαγίᾳ κατὰ μῆνιν Ἀθηνάς

c 601

υόμενον μὲν τῇ Ἀθηνᾶ κατὰ τὸ κοινὸν εἰρήκειν
(ἀπάντων γὰρ εἰς τὸ ἱερὸν ἀσεβησάντων, ἀπασίν
ἐμήνιεν), ἀπολέσθαι δὲ ὑπὸ Ποσειδῶνος μεγα-

λορρημονήσαντα. τὰς δὲ Δοκρίδας πεμφθήναι,
Περσῶν ἦδη κρατοῦντων, συνέβη.

41. Οὔτω μὲν δὴ λέγουσιν οἱ Ἰλιεῖς, ὁμηρος

dὲ ῥήτορός τὸν ἀφανισμόν τῆς πόλεως εἰρήκειν

ἐσσεται ἡμαρ, ὅταν ποτ' ὀλώλῃ Ἰλίος ἱρή.

ἡ γὰρ 1 καὶ Πριάμοιο πόλιν διεπέρσαμεν αἰτὴν

βουλῆ 2 καὶ μῦθοισι.

πέρθετο δὲ Πριάμοιο πόλις δεκάτω ἐνιαυτῷ.

καὶ τὰ τοιαύτα δὲ τοῦ αὐτοῦ τίθενται τεκμήρια,
οἶον, ὅτι τῆς Ἀθηνᾶς τὸ ξόαινον νῦν μὲν ἑστηκός

ὀρᾶται, ὁμηρος δὲ καθῆμενον ἐμφαίνει: πέπλον

γὰρ κελεύει

θείαι Ἀθηναίης ἐπὶ γούνασιν

ὡς καὶ,

μὴ ποτὲ γούνασιν οἴσιν ἑφέξεσθαι φίλον νῦν.

βέλτιον γὰρ οὔτως, ἣ ὡς τινες δέχονται ἀντὶ τοῦ

1 αὐτάρ ἐπει, instead of ἡ γὰρ, is the reading in the Odyssey.
2 The MSS., except moz, which omit βουλῆ καὶ μῦθοισι, have εἴπερ before these words.

1 Πιαδ 13. 363. Homer mentions Cassandra in only two other places, Πιαδ 24. 699 and Οδυσσεία 11. 422.
was asking Cassandra in marriage, the comeliest of the daughters of Priam, without gifts of wooing,”¹ and yet he does not so much as mention any violation of her or say that the destruction of Aias in the shipwreck took place because of the wrath of Athena or any such cause; instead, he speaks of Aias as “hated by Athena,”² in accordance with her general hatred (for since they one and all committed sacrilege against her temple, she was angry at them all), but says that he was destroyed by Poseidon because of his boastful speech.³ But the fact is that the Locrian maidens were first sent when the Persians were already in power.

41. So the Ilians tell us, but Homer expressly states that the city was wiped out: “The day shall come when sacred Ilios shall perish”;⁴ and “surely we have utterly destroyed the steep city of Priam,”⁵ “by means of counsels and persuasiveness”;⁶ “and in the tenth year the city of Priam was destroyed.”⁷ And other such evidences of the same thing are set forth; for example, that the wooden image of Athena now to be seen stands upright, whereas Homer clearly indicates that it was sitting, for orders are given to “put” the robe “upon Athena’s knees”⁸ (compare “that never should there sit upon his knees a dear child”).⁹ For it is better to interpret it¹⁰ in this way than, as some do, to interpret it as

¹ Odyssey 4. 502. ² Odyssey 4. 500 ff. ³ Odyssey 3. 130. ⁴ Iliad 6. 448. ⁵ This phrase is not found in the Iliad or Odyssey, but once before (1. 2. 4) Strabo has ascribed it to Homer (see critical note). ⁶ Iliad 6. 92, 273. ⁷ Iliad 9. 455. ⁸ i.e. the Greek preposition ἐπί, which more naturally means “upon” rather than “beside.”

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pará tois gónasi theînai, paratìbentes tó

η δ' ἦσται ἐπ' ἐσχάρη ἐν πυρὸς αὐγῇ

ἀντὶ τοῦ παρ' ἐσχάρη. τῖς γὰρ ἀν νοηθείη πέπλου
ἀνάθεσις παρὰ τοῖς γόνασι; καὶ οἱ τὴν προσφωδίαν
dὲ διαστρέφοντες, γουνᾶσιν, ὡς θυιᾶσιν, ὀποτέρως
ἀν δέξωνται, ἀπεραυντολογοῦσιν, εἰθ' ἰκετεύοντες
τε φρένας.¹ πολλὰ δὲ τῶν ἀρχαίων τῆς Ἀθῆνᾶς
ξοιάνων καθήμενα δείκνυται, καθάπερ ἐν
Φωκαίᾳ, Μασσαλίᾳ, Ρώμῃ, Χίῳ, ἄλλαις
πλείοσιν. ὀμολογοῦσι δὲ καὶ οἱ νεώτεροι τὸν
ἀφανισμὸν τῆς πόλεως, ὥν ἐστὶ καὶ Λυκοῦργος
ὁ ρήτωρ; μνησθεῖς γὰρ τῆς Ἰλίεων πόλεως
φησὶ: τίς οὐκ ἄκηκοεν, ὡς ἀπαξ ὑπὸ τῶν
Ἐλληνῶν κατεσκάφθη, ἀοίκητον οὖσαν;

42. Εἰκάζουσι δὲ τοὺς ὑστερον ἀνακτίσαι
dιανοουμένους οἰωνίσασθαι τὸν τόπον ἐκείνου,
eἴτε διὰ τὰς συμφοράς, εἴτε καὶ καταρασαμένου
τοῦ Ἀγαμέμνονος κατὰ παλαιῶν ἔθος (καθάπερ
καὶ ὁ Κροίσος ἐξελὼν τὴν Σιδηνῆν, εἰς ἦν ὁ
τύραννος κατέφυγε Πλανκίας, ἀρᾶς ἔθετο κατὰ
tῶν τείχιστων πάλιν τῶν τόπων), ἐκείνου μὲν
οὐν ἀποστήματος οὐ τῷ χωρίου, ἔτερον δὲ τείχισαι.
πρῶτοι μὲν οὖν Ἀστυπαλαίεις οἱ τὸ Ῥῴτειον
κατασχόντες συνὸκισαν πρὸς τῷ Σιμόεντι
Πόλιον, δ νῦν καλεῖται Πόλισμα, οὐκ ἐν εὐερκεῖ

¹ The words εἰθ' ἰκετεύοντες τέ φρένας are unintelligible. Meineke emends to εἰθ' ἰκετέλας ἐρμηνεύοντες εἰτέ φρένας; Leaf translates (with a question mark) "whether as suppliants or mind"! Jones conj. that the words ἐπι (or ἐν) τῇ
tέφρᾳ ("in the ashes"), referring to ἐπ' ἐσχάρη, are hidden
in τέ φρένας.
meaning "to put the robe ‘beside’ her knees," comparing the words "and she sits upon the hearth in the light of the fire," which they take to mean "beside" the hearth. For how could one conceive of the dedication of a robe "beside" the knees? Moreover, others, changing the accent on γουνάων,¹ accenting it γουνάων,² like θυάσων ³ (in whichever of two ways they interpret it), talk on endlessly. . . .

There are to be seen many of the ancient wooden images of Athena in a sitting posture, as, for example, in Phocaea, Massalia, Rome, Chios, and several other places. Also the more recent writers agree that the city was wiped out, among whom is the orator Lycurgus,⁵ who, in mentioning the city of the Ilians, says: "Who has not heard that once for all it was rased to the ground by the Greeks, and is uninhabited?"

42. It is surmised that those who later thought of refounding the city regarded that site as ill-omened, either on account of its misfortune or also because, in accordance with an ancient custom, a curse had been laid upon it by Agamemnon, just as Croesus, after he destroyed Sidenê, whither the tyrant Glaucias had fled for refuge, put a curse on any persons who should re-fortify the site; and that they therefore avoided that place and fortified another. Now the Astypalaeans who held possession of Rhoeteium were the first to settle Polium, now called Polisma, on the Simoeis River, but not on a

¹ "Knees."
² They obviously took γουνάων, if there ever was such a word, to mean "female suppliants."
³ "Maenads." ⁴ See critical note.
⁵ Against Leocrates, 62.
τόπω: διό κατεσπάσθη ταχέως. ἐπὶ δὲ τῶν Λυδῶν ἡ χών ἐκτίσθη κατοικία καὶ τὸ ἱερὸν, οὐ μὴν πόλις γε ἢ, ἀλλὰ πολλοῖς χρόνοις ύστερον, C 602 καὶ κατ’ ὀλίγον, ὡς εἰρηταὶ, τὴν αὔξησιν ἔσχεν. Ἐλλάνικος δὲ χαριζόμενος τοῖς Ἡλευσίνω, οἷος ἐκεῖνον θυμός,¹ συνηγορεῖ τὸ τὴν αὐτὴν εἶναι πόλιν τὴν χών τῇ τότε. τὴν δὲ χώραν, ἀφανισθείσης τῆς πόλεως, οἱ τὸ Σίγειον καὶ τὸ 'Ῥοῖτειον ἐχοῦτε διεισίμαντο καὶ τῶν ἄλλων ὡς ἑκαστοί τῶν πλησιοχώρων, ἀπέδοσαν δ’ ἀνοικισθείσης.

43. Πολυπίδακον δὲ τὴν Ἡδην ἱδίως οὖνται λέγεσθαι διὰ τὸ πλῆθος τῶν εἷς αὐτῆς ρεόντων ποταμῶν, καθ’ ἀ μάλιστα ἡ Δαρδανικὴ ὑποπέπτοτε καὶ μέχρι Σκήψεως καὶ τὰ περὶ Ἡλευσίνων ἐμπερίος δ’ ὡς τῶν τόπων, ὡς ἄν ἐπιχώριος ἀνήρ, ὁ Δημήτριος τοῦτο μὲν οὖτως λέγει περὶ αὐτῶν ἔστι γὰρ λόφος της τῆς Ἡδης Κότυλος’ ὑπέρκειται δ’ οὗτος ἑκατὸν που καὶ εἴκοσι σταδίους Σκήψεως, εἷς οὗ ὁ τὸ Σκάμανδρος ἔρι καὶ ὁ Γράνικος καὶ Αἰσηππος, οἱ μὲν πρὸς ἄρκτον καὶ τὴν Προποντίδα, ἐκ πλειόνων τηγῶν συλλεβόμενοι, ὁ δὲ Σκάμανδρος ἐπὶ δύσων ἐκ μάς πηγῆς πᾶσαι δ’ ἀλλήλαις πλησιάζουσιν, ἐν εἴκοσι σταδίους περιεχόμεναι διαστήματι πλείοστοιν δ’ ἀφέστηκαν ἀπὸ τῆς ἄρχης τὸ τοῦ Αἰσηπποῦ τέλος, σχεδὸν τι καὶ πεντακοσίους σταδίους. παρέχει δὲ λόγον, πῶς ἓνοι ὁ ποιητής.

¹ θυμός, Xylander, for μῦθος; so the later editors.
² πῶς, Corais, for ὠς; so the later editors.

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¹ i.e. of Ilium. ² 13. 1. 26.
well-protected site; and therefore it was soon demolished. It was in the time of the Lydians that the present settlement\(^1\) was founded, as also the temple. It was not a city, however, and it was only after many ages, and gradually, as I have said,\(^2\) that it increased. But Hellanicus, to gratify the Ilians, "such is the spirit of that man,"\(^3\) agrees with them that the present Ilium is the same as the ancient. When the city was wiped out, its territory was divided up between the inhabitants of Sigeium and Rhoeteium and several other neighbouring peoples, but the territory was given back when the place was refounded.

43. The epithet "many-fountained"\(^4\) is thought to be especially applied to Mt. Ida because of the great number of rivers that flow from it, particularly in those parts below it where lie the territory of Dardanus—even as far as Scepsis—and the region of Ilium. Demetrius, who as a native was acquainted with the topography of the country, says in one place as follows: There is a hill of Ida called Cotylus; and this hill lies about one hundred and twenty stadia above Scepsis; and from it flow the Scamander, the Granicus, and the Aesepus, the two latter flowing towards the north and the Propontis and constituting a collection of streams from several sources, while the Scamander flows towards the west from only one source; and all the sources lie close together, being comprised within a distance of twenty stadia; but the end of the Aesepus stands farthest away from its beginning, approximately five hundred stadia. But it is a matter of argument what the poet means when he says: "And they came to the two

\(^1\) A quotation from *Iliad* 15. 94.  
\(^2\) Cf. 13. 1. 5.
κρουνω δ' ἵκανον καλιρρόω, ἐνθα δὲ πηγαὶ
dοιαὶ ἐλάιασουσί Σκαμάνδρου διωγήσατος·
ἡ μὲν γὰρ θ' ōδατι λιαρῷ ῥέει,
ὁ ἐστι θερμῷ· ἐπιφέρει δὲ·
ἀμφὶ δὲ καπνὸς
γίγνεται ἐξ αὐτῆς, ὡσεὶ πυρὸς.
ἡ δ' ἐτέρη θέρει προρεῖ εἰκνία χαλάζη
ἡ χιόνι πυχρῆ.
οὔτε γὰρ θερμὰ νῦν ἐν τῷ τόπῳ εὑρίσκεται, οὔθ' ἡ
tοῦ Σκαμάνδρου πηγὴ ἐνταῦθα, ἀλλ' ἐν τῷ ὅρει·
καὶ μία, ἀλλ' οὖ δύο. τὰ μὲν οὖν θερμὰ ἐκλε-
λεῖφθαι εἰκός, τὸ δὲ πυχρὸν κατὰ διάδοσιν ἕν
ὑπεκρέον ἐκ τοῦ Σκαμάνδρου κατὰ τοῦτ' ἀνατέλ-
λειν τὸ χωρίον, ἡ καὶ διὰ τὸ πλησίον εἶναι τοῦ
Σκαμάνδρου καὶ τοῦτο τὸ ὑδωρ λέγεσθαι τοῦ
Σκαμάνδρου πηγήν· οὗτο γὰρ λέγονται πλείους
πηγαὶ τοῦ αὐτοῦ ποταμοῦ.
44. Συμπίπτει δ' εἰς αὐτὸν ὁ Ἀνδρός ἀπὸ τῆς
Καρκησηνῆς, ὀρείνης τινὸς πολλαῖς κόμαις συνο-
κομένης καὶ γεωργομένης καλῶς, παρακειμένης
tῇ Δαρδανικῇ μέχρι τῶν περὶ Ζέλειαν καὶ
Πετύειαν ἕν τοῖς.

ἀνομάζοι δὲ τὴν χώραν
φασίν ἀπὸ τοῦ Καρκῆσου ποταμοῦ, ὃν ἄνομικον ὁ
ποιητῆς·
Ῥήσος θ' Ἐπτάπορός τε Κάρκησος τε Ῥοδίος τε.

τὴν δὲ πόλιν κατεσπάσθαι τὴν ὁμώνυμον τῷ
ποταμῷ· πάλιν δ' οὐτός φησίν· ὁ μὲν Ῥήσος
ποταμὸς νῦν καλεῖται Ῥοείτης, εἰ μὴ ἄρα ὁ εἰς
tὸν Γράνικον ἐμβάλλων Ῥήσος ἐστιν. Ἐπτά-

¹ For διάδοσιν (all MSS. and Eustathius), Corais, Meineke
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fair-flowing streams, where well up the two springs of eddying Scamander; for the one flows with soft water”¹ (that is, with “hot water”), and the poet adds, “and round about a smoke arises from it as if from a blazing fire, whereas the other even in summer flows forth cold as hail or chill snow.” But, in the first place, no hot waters are now to be found at the site,² and, secondly, the source of the Scamander is not to be found there, but in the mountain; and it has only one source, not two. It is reasonable to suppose, therefore, that the hot spring has given out, and that the cold one is evacuated from the Scamander through an underground passage and rises to the surface here, or else that because of the nearness of the Scamander this water is called a source of the Scamander; for people are wont to ascribe several sources to one and the same river in this way.

44. The Scamander is joined by the Andirus, which flows from Caresene, a mountainous country settled with many villages and beautifully cultivated; it extends alongside Dardania as far as the regions of Zeleia and Pityeia. It is said that the country was named after the Caresus River, which is named by the poet, “Rhesus, Heptaporus, Caresus, and Rhodius,”³ and that the city of the same name as the river was torn down. Again, Demetrius says as follows: “The Rhesus River is now called Rhoeites, unless it be that the river which empties into the Granicus is the Rhesus. The Heptaporus,

¹ Iliad 22. 147. ² i.e. of Troy. ³ Iliad 12. 20.

and Leaf, from conj. of Xylander, read διάδωσιν; but the emendation is unnecessary.
² Πετυειαν, Xylander, for Πετυλαν; so the later editors.
603 πορος δὲ, ὃν καὶ Πολύπορον λέγουσιν, ἔπτάκις
diαβαίνομενος ἐκ τῶν περὶ τὴν Καλῆν Πεύκην
χωρίων ἐπὶ Μελαίνας κώμην ἱοῦσι καὶ τὸ
Ἀσκληπιεῖον, ἱδρύμα Δυσιμάχου. περὶ δὲ τῆς
Καλῆς Πεύκης "Ἀταλαν ο πρῶτος βασιλεύσας
οὗτος γράφει" τὴν μὲν περὶμετρὸν εἶναι φησὶ
ποδῶν τεττάρων καὶ εἴκοσι, τὸ δὲ ύψος ἀπὸ μὲν
ρίζης ἀνιεναι ἐπὶ ἐξῆκοντα καὶ ἐπτὰ πόδας, εἰτ’
eἰς τρία σχιζομένην ἴσον ἀλλήλων διέχοντα, εἰτὰ
πάλιν συναγομένην εἰς μίαν κορυφήν, ἀποτελοῦ-
sαν τὸ2 πᾶν ύψος δυεῖν πλέθρων καὶ πεντεκαί-
dέκα πηχῶν. 'Ἀδραμυττίου δὲ διέχει πρὸς ἄρκτων
ἐκατὸν καὶ όρθοκοκτοντα σταδίους. Κάρης δ’
ἀπὸ Μαλοῦντος ἔδω, τόπου τινὸς κειμένου μεταξὺ
Παλαισκῆψεως καὶ Ἀχαιών τῆς Τενεδῶν
περαιάς: ἐμβάλλει δὲ εἰς τὸν Αἰσηπον. 'Ῥοδίως
dὲ ἀπὸ Κλεανδρίας καὶ Γόρδου, δ διέχει τῆς
Καλῆς Πεύκης ἐξῆκοντα σταδίους: ἐμβάλλει δ’
eἰς τὸν Αἴνιον.3

45. Τοῦ δ’ αὐλῶνος τοῦ περὶ τὸν Αἰσηπον ἐν
ἀριστερὰ τῆς ρύσεως αὐτοῦ πρῶτον ἐστὶ Πολύχαρα,
tειχηρὲς χωρίον, εἰδ’ ἡ Παλαισκῆψις καὶ ἢ
Ἀλαξάνιον, τοῦτ’ ἤδη πεπλασμένον πρὸς τὴν τῶν
Ἀλιζώων ὑπόθεσιν, περὶ ὑπ’ ἑιρήκαμεν: εἰτὰ
Κάρης ἐρήμη καὶ ἢ Καρησσῆ ὡς όμοιομος
ποταμός, ποιῶν καὶ αὐτὸς αὐλῶν ἄξιολογον,
ἐλάττω δὲ τοῦ περὶ τὸν Αἰσηπον. τὰ δ’ ἔξης ἤδη
τὰ τῆς Ζελείας ἐστὶ πεδία καὶ ὀροπέδια καλῶς

1 ἀνιεναι, Meineke and Leaf, following i, for ἐαν Dgh, ἐὰν C, ἐως mox.
2 Instead of τὸ, CDFhi read τότε.
3 For Ἀλινίον Kramer conj. Ἀλισηπον.
also called Polyporus, is crossed seven times by one travelling from the region of the Beautiful Pine to the village called Melaenae and the Asclepieium that was founded by Lysimachus. Concerning the Beautiful Pine, King Attalus the First writes as follows: “Its circumference is twenty-four feet; and its trunk rises to a height of sixty-seven feet from the root and then splits into three forks equidistant from one another, and then contracts again into one head, thus completing a total height of two plethra and fifteen cubits.”

It is one hundred and eighty stadia distant from Adramyttium, to the north of it. The Caresus flows from Malus, a place situated between Palaescepsis and the Achaeïum, the part of the mainland that belongs to the Tenedians; and it empties into the Aesepus. The Rhodius flows from Cleandria and Gordus, which are sixty stadia distant from the Beautiful Pine; and it empties into the Aenius.

45. In the dale of the Aesepus, on the left of the stream, one comes first to Polichna, a place enclosed by walls; and then to Palaescepsis; and then to Alizonium (this last name having been fabricated to support the hypothesis about the Halizones, whom I have already discussed); and then to Caresus, which is deserted, and Caresenê, and the river of the same name, which also forms a notable dale, though smaller than that of the Aesepus; and next follow the plains and plateaux of Zeleia,

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1 About 225 feet. 2 See end of § 32. 3 “Aenius” appears to be an error for “Aesepus,” as suggested by Kramer. See Leaf, p. 207. 4 i.e. by Demetrius. 5 12. 3. 20-27. 6 The Caresus, of course.
gewrogu’mena; év dekia dé tou Aiòtou metaxú Políxnuas te kai Palaioskýiges h Néa1 Kómn h kai 'Argyria,2 kai touto pálwv plásma3 prós thn aúthn úpóthesin, ópws swthi éi to
óthei árghírou èstí gwenéthi.

h oún 'Alúbh pò, h 'Alópia h òpws boúlontau paronormázew; échrih gar kai touto plásai paratropámeuous to métowpon kai mi' xhóllon éan kai etoimou prós éleghixon àpax hì òpótesolmè-
kótas.táuta mén oún én斯塔in échei toiaútthn, tálla dé úpolaubánomevn, h tá ge plevista, dei
prosèchex4 óws àndré émpieírho kai éntopírho, fronti-
santí te tosoíton peri toutan, wste triákonta biélos suygrúpay stíxhun éxíghíson mikró
pleiónwn éxíkonota, toú katalóghon tón Trówvn.
fhosì d’ oún thn Palaioskýiges ths mén Aínèas5
diéchex penvthikonta stadoivos, toú dé potamón tou
Aiòtou triákonta, ápò dé ths Palaioskýiges táuti
th diaxéi dè thn ómwnywmánav kai eís állov
pleióvs tòpous. épánnwmen dé épi thn parañìan,
thnepi ápeliópmen.

C 604 46. 'Esti dé6 metà thn Siniegáda ákraun kai to
'Alxilteiou h Tenedíon pereíà, to 'Akhiaion, kai

1 Néa appears to be an error for Aínèas, and Leaf 80 reads. This appears to be the same village mentioned in the same paragraph below (Aínèas) and in 12. 3. 23 (’Eveán Kómn).
2 'Argyria, Corais, for árghúrēia oxz, òrghúria other MSS.
3 After plásma, F adds tágmatà árghíria, CDth tágmatà tà árghíria, taktéon tà árghúrēia, x taktéon.
4 Professor Capps rightly suspects that aútì, or Δηµητρή, has fallen out of the MSS before prosèchex.
5 Instead of Aínèas, CFh read Aivelas, x Nélas; Meineke reads Néas.
which are beautifully cultivated. On the right of the Aesepus, between Polichna and Palaescepsis, one comes to Nea\(^1\) Comê and Argyria,\(^2\) and this again is a name fabricated to support the same hypothesis, in order to save the words, “where is the birthplace of silver.”\(^3\) Now where is Alybê, or Alopê, or however they wish to alter the spelling of the name?\(^4\) For having once made their bold venture, they should have rubbed their faces\(^5\) and fabricated this name too, instead of leaving it lame and readily subject to detection. Now these things are open to objections of this kind, but, in the case of the others, or at least most of them, I take it for granted that we must give heed to him\(^6\) as a man who was acquainted with the region and a native of it, who gave enough thought to this subject to write thirty books of commentary on a little more than sixty lines of Homer, that is, on the Catalogue of the Trojans.\(^7\) He says, at any rate, that Palaescepsis is fifty stadia distant from Aenea and thirty from the Aesepus River, and that from this Palaescepsis\(^8\) the same name was extended to several other sites. But I shall return to the coast at the point where I left off.

46. After the Sigeian Promontory and the Achilleium one comes to the Achaeium, the part of the

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1 Leaf emends “Nea” ("New") to "Aenea" (see critical note).
2 Silvertown.
3 *Iliad* 2. 856.
4 See 12. 3. 21.
5 *i.e.* to make them red and thus conceal their blushes of shame.
6 *i.e.* Demetrius of Scepsis.
7 *Iliad* 2. 816–877.
8 *Old Scepsis.*

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6 φή, Corais, for δ' ἂ; so Meineke.
STRABO

autē h Ténedos, ou pléious tōn tettrapákonta stadíwv diechousa tīs hpeirou. ēxei de tīn perimétron óson oγdoήkonta stadíwv kai póliw Aiólída kai lymeνas dúo kai ierón toū Σμινθέως 'Apólλwνος, katháper kai h poiotēs mārturēi.

Tevédioi te ἵπ ἀνάσσεις,

Σμινθεῦ.

perikéitai δ' autēn  νησία πλείω, kai δὴ kai dúo, ἡ καλούσι Καλύνδας, κειμένας κατὰ τὸν ἐπὶ Δεκτῶν πλοῦν' kai autēn de tīn Ténedon Kálýndan tines eípton, ἄλλου de Δεύκοφρυν.1 μυθεύουσι δ' ἐν autē tā peri toū Ténnη, ἀφ' ou kai toύνομα τῆ νήσῳ, kai tā peri tōn Kύκνου, ጓrākα tò γένος, patēra δ', ὦ τines, tōu Ténnou, Βασιλεὰ de Kolwνών.

47. Ἡν de τῷ Ἀχαίῳ συνεχῆς ἡ τε Λύρισα καὶ Κολωναί, τῆς 2 Τενεδίων περαίας οὐσαί πρότερον, καὶ ἡ νῦν Xρύσα, ἐφ' ὕψους τινὸς πετρώδους ύπὲρ τῆς θαλάττης ἰδρυμένη, καὶ ἡ 'Αμαζεύτος ἡ τῆ Λεκτῶ ὑποκειμένῃ συνεχῆς νῦν δ' ἡ 'Ἀλεξάνδρεια συνεχῆς ἐστὶ τῷ Ἀχαίῳ· τὰ de polȋsmata ἐκείνα συνώκισμένα τυγχάνει, καθάπερ καὶ ἄλλα πλείω τῶν φρουρίων, εἰς τὴν 'Ἀλεξάνδρειαν, ὡν καὶ Κεβρήνη καὶ Νεανδρία ἐστὶ, καὶ τὴν χώραν ἔχουσιν ἐκείνοι· ὃ de τόπος, ἐν ὧ νῦν κεῖται ἡ 'Ἀλεξάνδρεια, Σιγία ἐκαλεῖτο.

48. Ἐν de τῆ Xρύση ταύτη καὶ τὸ τοῦ

1 After Δεύκοφρυν, moz add eisī de kal etera νησία περι autēn.
2 After τῆς there is a lacuna in DFA of about ten letters followed by ήσαν οὐσαί κτλ. Corais writes Τενεδίας; but
GEOGRAPHY, 13. i. 46-48

mainland that belongs to the Tenedians; and to Tenedos itself, which is not more than forty stadia distant from the mainland. It is about eighty stadia in circumference, and has an Aeolian city and two harbours and a temple of Sminthian Apollo, as the poet testifies: "And dost rule mightily over Tenedos, O Sminthian." Round it lie several small islands, in particular two, which are called the Calydnae and are situated on the voyage to Lectum. And some give the name Calydna to Tenedos itself, while others call it Leucophrys. In it is laid the scene of the myth of Tennes, after whom the island was named, as also that of Cycnus, a Thracian by birth and, according to some, father of Tennes and king of Colonae.

47. Both Larisa and Colonae used to be adjacent to the Achaeium, formerly being on the part of the mainland that belonged to the Tenedians; and then one comes to the present Chrysa, which was founded on a rocky height above the sea, and to Hamaxitus, which lies below Lectum and adjacent to it. At the present time Alexandreia is adjacent to the Achaeium; and those other towns, like several others of the strongholds, have been incorporated with Alexandreia, among them Cebrenē and Neandria; and Alexandreia holds their territory. But the site on which Alexandreia now lies used to be called Sigia.

48. In this Chrysa is also the temple of Sminthian

1 See end of § 32. 2 Iliad 1. 38. 3 For this myth, see Pausanias 10. 14. 1. 4 On the myth of Cycnus, see Leaf, p. 219.

Kramer, Meineke, and Leaf write ἔνδολος ἡπαλας, the convincing conjecture of Groskurd.
Instead of ἔργα, Eustathius reads ἔργον; so Leaf.

2 Instead of προσονομάσαι, moz and Eustathius read παρονομάσαι; the editors before Kramer, κατονομάσαι.

3 oι Ξυπτετεώνες, Meineke, for δύψπτεών; ὁ Ξυπτετεών, Tzschucke and Corais.
Apollo; and the symbol which preserves the etymology of the name, I mean the mouse, lies beneath the foot of his image. These are the works of Scopas of Paros; and also the history, or myth, about the mice is associated with this place: When the Teucrians arrived from Crete (Callinus the elegiac poet was the first to hand down an account of these people, and many have followed him), they had an oracle which bade them to “stay on the spot where the earth-born should attack them”; and, he says, the attack took place round Hamaxitus, for by night a great multitude of field-mice swarmed out of the ground and ate up all the leather in their arms and equipment; and the Teucrians remained there; and it was they who gave its name to Mt. Ida, naming it after the mountain in Crete. Heracleides of Pontus says that the mice which swarmed round the temple were regarded as sacred, and that for this reason the image was designed with its foot upon the mouse. Others say that a certain Teucer came from the deme of Troes, now called Xypeteones, in Attica, but that no Teucrians came from Crete. As a further sign of the close relationship of the Trojans with the people of Attica they record the fact that Erichthonius was one of the original founders in both tribes. Now this is the account of the more recent writers; but more in agreement with Homer are the traces to be seen in the plain of Thebē and in the Chrysa which was once founded there, which I shall soon

1 Sminthian means “Mouse-god.”

4 Instead of τῶν ἀρχηγῶν μοῦ read ἀρχηγέτην.
περὶ δὲ αὐτίκα ἐρωῦμεν. πολλαχοῦ δ' ἐστὶ τὸ τοῦ Σμυρνῆως ὄνομα· καὶ γὰρ περὶ αὐτὴν τὴν Ἀμαξίτου χωρίς τοῦ κατὰ τὸ ἱερὸν Σμύρνθιον δύο τόποι καλοῦνται Σμύρνθια· καὶ ἄλλοι δ' ἐν τῇ πλησίον Λαρισαίᾳ· καὶ ἐν τῇ Παριανῇ δ' ἐστὶ χωρίον τὰ Σμύρνθια καλοῦμενον καὶ ἐν Ἄρδα καὶ ἐν Δινδώ καὶ ἄλλοθι δὲ πολλαχοῦ.¹ καλοῦσι δὲ νῦν τὸ ἱερὸν Σμύρνθιον. χωρὶς γοῦν καὶ τὸ Ἀλήσιον² πεδίον οὐ μέγα ἐντὸς ³ τοῦ Λεκτοῦ καὶ τὸ Τραγασαῖον ἀλοπήγιον αὐτόματον τοῖς ἐντοσίας πηγνύμενον πρὸς Ἀμαξίτᾳ. ἐπὶ δὲ τῷ Λεκτῷ βωμὸς τῶν δώδεκα θεῶν δείκνυται, καλοῦσι δ' Ἀγαμέμνονος ἱδρυμα· ἐν ἐπόψει δὲ τῷ Ἰλίῳ ἐστὶ τὰ χωρία παῦτα, ὡς ἐν διακοσίοις στάδιοις ἢ μικρὸ πλείσιν· ὡς δ' αὐτῶς καὶ τὰ περὶ Ἄβυδου ἐκ θατέρου μέρους, μικρὸν δ' ὅμως ἐγγύτερω ἢ Ἄβυδος.

49. Κάμψαντι δὲ τὸ Λεκτὸν ἐλλογιμώταται πόλεις τῶν Λιολέων καὶ τὸ Ἀδραμυττηνὸς κόλπος ἐκδέχεται, ἐν ὦ τοὺς πλείους τῶν Λελέγων κατοικίζων ὁ ποιητὴς φαίνεται καὶ τοὺς Κίλικας, διπτοὺς ὄντας. ἐνταῦθα δὲ καὶ τὸ τῶν Μιτυληναίων ἐστὶν αἰγιαλός, κόμας τῶν ἔχουν τῶν ⁴ κατὰ τὴν ἱππειρον τῶν Μιτυληναίων. τὸν δὲ αὐτοῦ κόλπον καὶ Ἰδαίον λέγουσιν· ἡ γὰρ ἀπὸ τοῦ Λεκτοῦ ράχις, ἀνατείνουσα πρὸς τὴν Ἰδην, ὑπερκειται τῶν πρῶτων τοῦ κόλπου μερῶν· ἐν οἷς πρῶτον τοὺς Λελεγας ἰδρυμένους ὁ ποιητὴς πεποίηκεν.

¹ Leaf omits the words καλοῦσι . . . γοῦν, and indicates a lacuna.
² Ἀλήσιον E and the editors, Ἀλήσιον DCFhx, Ἀλύσιον most.
³ ἐντὸς, Tyrwhitt, for ἐν τοῖς; so the later editors.
⁴ τῶν, before κατὰ, hi, Corais and Leaf omit.
discuss. The name of Smintheus is used in many places, for in the neighbourhood of Hamaxitus itself, apart from the Sminthium at the temple, there are two places called Sminthia; and there are others in the neighbouring territory of Larisa. And also in the territory of Parium there is a place called Sminthia, as also in Rhodes and in Lindus and in many other places. And they now call the temple Sminthium. Apart, at any rate, lie both the Halesian Plain, of no great size, and inland from Lectum, and the Tragasaean salt-pan near Hamaxitus, where salt is naturally caused to congeal by the Etesian winds. On Lectum is to be seen an altar of the twelve gods, said to have been founded by Agamemnon. These places are all in sight of Ilium, at a distance of about two hundred stadia or a little more; and the same is the case with the places round Abydus on the other side, although Abydus is a little closer.

49. On doubling Lectum one comes next to the most notable cities of the Aeolians, and to the Gulf of Adramyttium, on which the poet obviously places the majority of the Leleges, as also the Cilicians, who were twofold. Here too is the shore-land of the Mitylenaeans, with certain villages belonging to the Mitylenaeans who live on the mainland. The same gulf is also called the Idaean Gulf, for the ridge which extends from Lectum to Mt. Ida lies above the first part of the gulf, where the poet represents the Leleges as first settled.

1 The Greek for these four words seems to be corrupt.
2 See 13. 1. 7, 60.
3 Coryphantis and Heracleia are named in § 51.
4 Iliad 10. 429.
50. Εἴρηται δὲ περὶ αὐτῶν καὶ πρότερον· καὶ νῦν δὲ προσληπτέον, ὡς Πήδασον τινα λέγει πόλιν αὐτῶν ὑπὸ Ἀλτη τεταγμένην.\(^1\)

'Αλτεω, δε λελέγεσσι φιλοπτολέμοισιν ἀνάσ-σει,

Πήδασον αἰτήσοσαν ἔχων ἐπὶ Σατνίοντι.

καὶ νῦν ὁ τόπος δείκνυταί τῆς πόλεως ἔρημος.

γράφουσι δὲ τινες οὐκ εὐ ὑπὸ Σατνίοντει, ὡς ὑπὸ ὅρει Σατνίοντει κειμένης τῆς πόλεως· οὐδὲν δ' ἐστὶν ὁρος ἑνταύθα Σατνίοεις πρασαγορευόμενον,

ἀλλὰ ποταμός, ἐφ' ἃ ἱδρυται ἡ πόλις· νῦν δ' ἐστὶν ἔρημη. ὄνομάζει δὲ τῶν ποταμῶν οἱ ποιη-τῆς.

Σάτνιον γὰρ ἥτα τουρή

Οἰνοπίδην,\(^3\) δὲ ἅρα νύμφη τέκε Νηὶς ἀμύμων

Οἰνοπιείuablyωντι παρ' ὅχθαις Σατνίοντος·

καὶ πάλιν:

C 606 ναίε δὲ Σατνίοντος εὐρρείταιο παρ' ὅχθαις

Πήδασον αἰτπεινήν.

Σάτνιοντα δ' υστερον εἶπον, οί δὲ Σαφνιόντα.

ἔστι δὲ χειμαρρος μέγας. ἄξιον δὲ μνήμης πεποίη-

κεν ὄνομάζων ὁ ποιητής αὐτῶν. οὕτοι δ' οἱ τόποι

συνεχεῖς εἰσὶ τῇ Δαρδανία καὶ τῇ Σκηνία, ὡσπερ

ἄλλη τις Δαρδανία, ταπεινοτέρα δὲ.

51. Ἀσσίων δ' ἐστὶ νῦν καὶ Γαργαρέων τὰ\(^5\) ἕως

τῆς κατὰ Λέσβου θαλάττης περιεχόμενα τῇ τε

\(^1\) Instead of τεταγμένην, CDhix read τεταγμένων.

\(^2\) γάρ, after Σάτνιων, omitted by other editors.

\(^3\) Instead of Οἰνοπίδην, the editors before Kramer, following the MSS. of Iliad 14. 443, read Ἤνοπίδην.
50. But I have already discussed these matters. I must now add that Homer speaks of a Pedasus, a city of the Leleges, as subject to lord Altes: “Of Altes, who is lord over the war-loving Leleges, who hold steep Pedasus on the Satnioeis.” And the site of the place, now deserted, is still to be seen. Some write, though wrongly, “at the foot of Satnioeis,” as though the city lay at the foot of a mountain called Satnioeis; but there is no mountain here called Satnioeis, but only a river of that name, on which the city is situated; but the city is now deserted. The poet names the river, for, according to him, “he wounded Satnius with a thrust of his spear, even the son of Oenops, whom a peerless Naiad nymph bore unto Oenops, as he tended his herds by the banks of the Satnioeis”; and again: “And he dwelt by the banks of the fair-flowing Satnioeis in steep Pedasus.” And in later times it was called Satnioeis, though some called it Saphnioeis. It is only a large winter torrent, but the naming of it by the poet has made it worthy of mention. These places are continuous with Dardania and Scepsia, and are, as it were, a second Dardania, but it is lower-lying.

51. To the Assians and the Gargarians now belong all the parts as far as the sea off Lesbos that are sur-

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1 13. 1. 7.  
2 Iliad 21. 86.  
3 i.e. ἤπε for ἐπί in the Homeric passage quoted.  
4 Iliad 14. 443.  
5 Iliad 6. 34.  

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4 Instead of Οὐντί, CDF and the editors before Kramer, following Iliad 14. 444, read Ηνοτί.  
5 Leaf inserts τά before εὐς.
'Αντανδρία καὶ τὴ Κεβρηνίων καὶ Νεανδρείων καὶ 'Αμαξιτέων. τῆς μὲν γὰρ 'Αμαξιτοῦ Νεανδρείες ὑπέρκεινται, καὶ αὐτοὶ ὄντες ἐντὸς Δεκτοῦ, μεσογειότεροι δὲ 1 καὶ πλησιαίτεροι τῷ Ἰλίῳ. διέχουσι γὰρ ἐκατὸν καὶ τριάκοντα σταδίους. τούτων δὲ καθύπερθε Κεβρηνίοι, τούτων δὲ Δαρδάνιοι μέχρι Παλαισκήψεως καὶ αὐτῆς τῆς Σκῆψεως. τὴν δὲ 'Αντανδρον Ἀλκαῖος μὲν καλεῖ Λελέγων πόλιν.

πρῶτα 2 μὲν 'Αντανδρος Λελέγων πόλις.

ὁ δὲ Σκῆψιος ἐν ταῖς παρακειμέναις τίθησιν, ὡστ' ἐκπίπτοι ἀν εἰς τὴν τῶν Κιλίκων. οὔτοι γὰρ εἰσι συνεχεῖς τοῖς Λέλεξι, μᾶλλον πῶς τὸ νότιον πλευρὸν τῆς Ἰδης ἀφορίζουσε ταπεινῷ δ' οἷος καὶ οὔτοι καὶ 3 τῇ παραλίᾳ συνάπτουτες μᾶλλον τῇ κατὰ 'Αδραμύττιον. μετὰ γὰρ τὸ Δεκτὸν τὸ Πολυμήδιον ἔστι χωρίον τὶ ἐν τετταράκοντα σταδίοις, εἰτ' ἐν ὁγδοίκοντα Ἀσσὸς, 4 μικρὸν ὑπὲρ τῆς θαλάττης, εἰτ' ἐν ἐκατον καὶ τετταράκοντα

1 δὲ, Corais, for τε.
2 For πρῶτα, Leaf, as his translation (p. 253) shows, must have intended to read πρῶτα (πρῶτη).
3 οἱ, before τῇ, Corais rejects; so Kramer, Meineke, and Leaf.
4 Ἀσσὸς, Tzschucke, from conj. of Mannert, for ἄλσος; so the later editors.

1 Frag. 65 (Bergk). Leaf translates: "Antandros, first city of the Leleges" (see critical note).
2 Leaf translates: "But Demetrios puts it in the district adjacent (to the Leleges), so that it would fall within the territory of the Kilikes"; and in his commentary (p. 255) he says: "As the words stand, Strabo says that 'Demetrios places Antandros (not at Antandros but) in the neighbourhood of Antandros.' That is nonsense however we look at 100
rounded by the territory of Antandrus and that of the Cebrenians and Neandrians and Hamaxitans; for the Antandrians are situated above Hamaxitus, like it being situated inside Lectum, though farther inland and nearer to Ilium, for they are one hundred and thirty stadia distant from Ilium. Higher up than these are the Cebrenians, and still higher up than the latter are the Dardanians, who extend as far as Palaescepsis and Scepsis itself. Antandrus is called by Alcaeus "city of the Leleges": "First, Antandrus, city of the Leleges";¹ but it is placed by the Scepsian among the cities adjacent to their territory,² so that it would fall within the territory of the Cilicians; for the territory of the Cilicians is continuous with that of the Leleges, the former, rather than the latter, marking off the southern flank of Mt. Ida. But still the territory of the Cilicians also lies low and, rather than that of the Leleges, joins the part of the coast that is near Adramyttium.³ For after Lectum one comes to a place called Polymedium, at a distance of forty stadia; then, at a distance of eighty,⁴ to Assus, slightly above the sea; and then, at a distance of one hundred and it." Yet the Greek cannot mean that Demetrius transfers Antandrus, "a fixed point," to "the adjacent district," as Leaf interprets, but that he includes it among the cities (ταῖς παρακειμέναις) which he enumerates as Cilician.

³ The interpretation of the Greek for this last sentence is somewhat doubtful. Cf. translation and commentary of Leaf (pp. 254–255), who regards the text as corrupt.

⁴ i.e. eighty stadia from Polymedium, not from Lectum, as thought by Thatcher Clark (American Journal of Archaeology, 4. 291 ff., quoted by Leaf). His interpretation, neither accepted nor definitely rejected by Leaf (p. 257), is not in accordance with Strabo's manner of enumerating distances, a fact apparently overlooked by both scholars.
Γάργαρα: κείται δὲ τὰ Γάργαρα ἑπ’ ἄκρας ποιοῦσι τὸν ἱδίως Ἀδραμύττημον καλούμενον κόλπου, λέγεται γὰρ καὶ πᾶσα ἡ ἀπὸ Λεκτοῦ μέχρι Κανῶν παραλία τῷ αὐτῷ τούτῳ ὄνοματι, ἐν ὧ καὶ ὁ Ἑλαίτικος περιλαμβάνεται ἱδίως μέντοι τούτον φασιν Ἀδραμύττημον, τὸν κλειόμενον ὑπὸ ταύτης τε τῆς ἄκρας, ἐφ’ ἥ τὰ Γάργαρα, καὶ τῆς Πυρρᾶς ἄκρας προσαγορευομένης, ἐφ’ ἥ καὶ Ἀφροδίσιον ἵδρυται. πλάτος δὲ τοῦ στόματός ἐστιν ἀπὸ τῆς ἄκρας ἐπὶ τὴν ἄκραν διάρμα ἐκατὸν καὶ εἴκοσι σταδίων. ἐντὸς δὲ ἡ τε Ἀντανδρός ἐστιν, ὑπερκείμενον ἐχουσα ὁρος, δ’ καλούσιν Ἀλεξάνδρειαν, ὅπου τὰς θέας κριθήναι φασίν ὑπὸ τοῦ Πάριδος, καὶ ὁ Ἀσπανεὺς, τὸ υλοτόμου τῆς Ἰδαιᾶς ὕλης ἐνταῦθα γὰρ διατίθενται κατάγοντες τοῖς δεσμένοις. εἰτ’ Ἀστυρα, κόμη καὶ ἄλσος τῆς Ἀστυρηνῆς Ἀρτέμιδος ἀγιον. πλησίον δ’ εὑθὺς τὸ Ἀδραμῦττιον, Ἀθηναῖων ἀποικοὺς πόλις, ἑχουσα καὶ λιμένα καὶ ναῦσταθμον. ἔξω δὲ τοῦ C 607 κόλπου καὶ τῆς Πυρρᾶς ἄκρας ἡ τε Κισθήνη ἐστὶ πόλις ἔρημος, ἑχουσα λιμένα. ὑπὲρ αὐτὴς ἐν τῇ μεσογαίᾳ τὸ τε τοῦ χαλκοῦ μετάλλου καὶ Περπερνη ἱ καὶ Τράριον καὶ ἄλλαι τοιαύται κατοικίαι. ἐν δὲ τῇ παραλίᾳ τῇ ἐφέξης αἱ τῶν Μιτυληναίων κώμαι Κορυφαντῖσ τε καὶ Ἡράκλεια, καὶ μετὰ ταύτα Ἀττεα, εἰτ’ Ἀταρνεὺς καὶ Πιτάνη καὶ αἱ τοῦ Καίκου ἐκβολαὶ ταῦτα δ’ ἧδη τοῦ ᾿Ελαίτων κόλπου καὶ ἐστὶν ἐν τῇ

1 Περπερνη, Meineke, from conj. of Kramer, for Περπερνη.

1 See preceding foot-note.
twenty,¹ to Gargara, which lies on a promontory² that forms the Adramyttene Gulf, in the special sense of that term; for the whole of the coast from Lectum to Canae is also called by this same name, in which is also included the Elaïtic Gulf. In the special sense of the term, however, only that part of it is called Adramyttene which is enclosed by that promontory on which Gargara lies and the promontory called Pyrrha, on which the Aphrodisium³ is situated. The breadth of the mouth across from promontory to promontory is a distance of one hundred and twenty stadia. Inside is Antandrus, above which lies a mountain called Alexandreia, where the Judgment of Paris is said to have taken place, as also Aspaneus, the market for the timber from Mt. Ida; for here people bring it down and sell it to those who want it. And then comes Astyra, a village with a precinct sacred to the Astyrene Artemis. And quite near Astyra is Adramyttium, a city colonised by the Athenians, which has both a harbour and a naval station. Outside the gulf and the promontory called Pyrrha lies Cisthenê, a deserted city with a harbour. Above it, in the interior, lie the copper mine and Perperenê and Trarium and other settlements like these two. On the next stretch of coast one comes to the villages of the Mitylenaeans, I mean Coryphantis and Heraclia; and after these places to Attea, and then to Atarneus and Pitanê and the outlets of the Caicus River; and here we have already reached the Elaïtic Gulf. On the far side of the river lie

² So Clark; or "on a height," as Leaf translates (see his note).
³ Temple of Aphrodite.
περαία ἡ Ἐλαία¹ καὶ ὁ λοιπὸς μέχρι Κανών κόλπος. λέγομεν δὲ ἀναλαβόντες περὶ τῶν καθ’ ἐκαστὰ πάλιν, εἰ τι παραλέλειπται μνήμης ἄξιον, καὶ πρῶτον περὶ τῆς Σκηνήσεως.

52. Ἐστὶ δ’ ἡ μὲν Παλαισκῆνης ἐπάνω Κεβρῆνος κατὰ τὸ μετεωρότατον τῆς Ἰδης ἐγγὺς Πολίχνης: ἐκαλεῖτο δὲ τότε Σκηνής, εἰτ’ ἄλλως, εἰτ’ ἀπὸ τοῦ περίσκεπτον εἶναι τὸν τόπον, εἰ δεῖ τὰ παρὰ τοῖς Βαρβάροις ἐν τῷ τότε ὅνοματα ταῖς Ἑλληνικαῖς ἐτυμολογεῖσθαι φωναῖς ὑστερῶν δὲ κατωτέρω σταδίοις² ἐξήκοντα εἰς τὴν γῆν Σκηνής μετωκίσθησαν ὑπὸ Σκαμαιδρίου τοῦ Ἐκτορος καὶ Ἀρκανίου τοῦ Λινείου παιδὸς καὶ δύο γένη ταῦτα βασιλεύσαι πολὺν χρόνου ἐν τῇ Σκηνήσει λέγεται: μετὰ ταῦτα δ’ εἰς ὅλιγαρχίαν μετέστησαν, εἰτὰ Μιλῆσιοι³ συνεπολιτεύθησαν αὐτοῖς καὶ δημοκρατικῶς ὄκουν ὁ δ’ ἀπὸ τοῦ γένους οὐδὲν ἢττον ἐκαλοῦντο βασιλεῖς, ἔχοντες τινὰς τιμὰς: εἰτ’ εἰς τὴν Ἀλεξάνδρειαν συνεπόλισε τοὺς Σκηνήσεως ᾿Αντίγονος, εἰτ’ ἀπέλυσε Λυσίμαχος καὶ ἐπάνηλθον εἰς τὴν οἰκείαν.

53. Οἶεται δ’ ὁ Σκηνήσεως καὶ βασιλεύον τοῦ Λινείου γεγονέναι τὴν Σκηνήσει, μέσην οὕσαν τῆς τε ὑπὸ τῆς Λινείας καὶ Λυχνησοῦ, εἰς ἥν φυγεῖν εἴρηται διωκόμενος ὑπὸ τοῦ ᾿Αχιλλέως φησί γοῦν ὁ ᾿Αχιλλέως.

¹ Ἐλαία, Τςχουκέ, from conj. of Casaubon, for Μελαία (Frz., Μέλαια 1). Μέλαια ἱ, Μελαιά i.
² After σταδίοις, Leaf inserts διακοσίοις καὶ (ἱ.ε. σταδίοισις) instead of σταδίοισις).
³ Μιλησίων, Corais, following Ald., for Μιλησίοις.
⁴ For αὐτοῖς, mox and Corais read αὐτὸι.
Elaea and the rest of the gulf as far as Canae. But let me go back and again discuss in detail the several places, if anything worthy of mention has been passed over; and first of all, Scepsis.

52. Palaescepsis lies above Cebren near the highest part of Mt. Ida, near Polichna; and it was then called Scepsis (whether for another reason or from the fact that the place is visible all round, if it is right to derive from Greek words names then used by barbarians), but later the inhabitants were removed sixty stadia lower down to the present Scepsis by Scamandrius the son of Hector and Ascanius the son of Aeneias; and their two families are said to have held the kingship over Scepsis for a long time. After this they changed to an oligarchy, and then Milesians settled with them as fellow-citizens; and they began to live under a democracy. But the heirs of the royal family none the less continued to be called kings and retained certain prerogatives. Then the Scepsians were incorporated into Alexandreia by Antigonus; and then they were released by Lysimachus and went back to their home-land.

53. Demetrius thinks that Scepsis was also the royal residence of Aeneias, since it lies midway between the territory subject to Aeneias and Lyrnessus, to which latter he fled, according to Homer's statement, when he was being pursued by Achilles. At

1 The Greek word "scepsis" means "a viewing," "an inspection."
2 Leaf emends to "two hundred and sixty stadia" (see critical note).
3 See 14. 1. 6.
STRABO

ἡ οὖ μέμνη, ὅτε πέρ σε βοῶν ἀπο μοῦνον ἐόντα
σεῦν κατ' Ἰδαίων ὄρεων ταχέσσι πόδεσσι, κεῖθεν δ' ἐς Λυρυησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τῇ
πέρσᾳ, μεθορμηθεῖς.

οὐχ ὁμολογεῖ δὲ τῷ περὶ τῶν ἀρχηγετῶν τῆς
Σκῆψεως λόγῳ τῷ λεχέντι νῦν τὰ περὶ τοῦ
Αἰνείου θρυλούμενα. περιγενέσθαι γὰρ δὴ τούτον
φασὶν ἐκ τοῦ πολέμου διὰ τῆς πρὸς Πρίαμον
δυσμένειαν·

ἄει γὰρ Πριάμων ἐπεμήνει δίῳ,
οὕνεκ' ἄρ' ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὗ τι
τίεσκε·

τοὺς δὲ συνάρχοντας 'Αντηνορίδας καὶ αὐτῶν τῶ
'Αντήνορα διὰ τὴν Μενελάον παρ' αὐτῷ ξενίαν.

C 608 Σοφοκλῆς γοῦν ἐν τῇ ἀλώσει τοῦ 'Ιλίου παρδαλέαν
φησὶ πρὸ τῆς θύρας τοῦ 'Αντήνορος προτεθῆκαι
σύμβολον καὶ ἀπόθητον ἐαθήναι τὴν οἰκίαν.
τῶν μὲν οὗν 'Αντήνορα καὶ τοὺς παῖδας μετὰ τῶν
περιγενομένων 1 'Ἐνετῶν εἰς τὴν Ἐράκην περι-
σωθῆναι, 2 κακεῖθεν διαπεσεῖν εἰς τὴν λεγομένην
κατὰ τὸν Ἀδριαν Ἐνετικῆν· τὸν δὲ Αἰνείαν μετ'
Ἀγχίσου τοῦ πατρὸς καὶ τοῦ παιδὸς 'Ασκαπίου
λαὸν ἀθροίσαντα πλεῦσαι, καὶ οἱ μὲν οἰκήσας
περὶ τὸν Μακεδονικὸν Ὄλυμπον φασίν, οἱ δὲ
περὶ Μαντίνειαν τῆς Ἀρκαδίας κτίσαι Καπνας,
ἀπὸ Κάπνος θέμενον τούμορα τῷ πολέμωσι, οἱ
δ' εἰς Λύκειον κατάραι τῆς Σικελίας σὺν Ἐλύ-

1 περιγενομένων, Eustathius and the editors, for παραγενο-

ιοβ
any rate, Achilles says: "Dost thou not remember how from the kine, when thou wast all alone, I made thee run down the Idaean mountains with swift feet? And thence thou didst escape to Lyrnessus, but I rushed in pursuit of thee and sacked it."¹ However, the oft-repeated stories of Aeneias are not in agreement with the account which I have just given of the founders of Scepsis. For according to these stories he survived the war because of his enmity to Priam: "For always he was wroth against goodly Priam, because, although he was brave amid warriors, Priam would not honour him at all";² and his fellow-rulers, the sons of Antenor and Antenor himself, survived because of the hospitality shown Menelaüs at Antenor's house. At any rate, Sophocles³ says that at the capture of Troy a leopard's skin was put before the doors of Antenor as a sign that his house was to be left unpillaged; and Antenor and his children safely escaped to Thrace with the survivors of the Heneti, and from there got across to the Adriatic Heneticê,⁴ as it is called, whereas Aeneias collected a host of followers and set sail with his father Anchises and his son Ascanius; and some say that he took up his abode near the Macedonian Olympus, others that he founded Capyae near Mantinea in Arcadia, deriving the name he gave the settlement from Capys, and others say that he landed at Aegesta in Sicily with

¹ Iliad 20. 188. ² Iliad 13. 460. ³ Frag. 10 (Nauck). ⁴ As distinguished from that in Paphlagonia (see 5. 1. 4).

μένων Dhi, λεγομένων τις, . . . νομέων C; word omitted by msp.

² For περισωθήναι Corais reads περαισωθήναι.
μὺ 1 Τρώι καὶ Ἕρμικα καὶ Διλύβαιον κατασχεῖν, καὶ ποταμοὺς περὶ Ἀιγεσταῖ προσαγορεύσαι Σκαμάνδρου καὶ Σιμώνετα: ἐνθὲν δὲ εἰς τὴν Λατίνην ἐλθόντα μείναι κατά τι λόγιον τὸ κελεύον μένειν, ὅπου ἄν τὴν τράπεζαν καταφάγῃ συμβήναι δὲ τῆς Λατίνης 2 περὶ τὸ Λαούνιον τούτο, ἄρτου μεγάλου τεθέντος ἀντὶ τραπέζης κατὰ ἀπορίαν 3 καὶ ἅμα ἀναλωθέντος τοῖς ἐπὶ αὐτῶ κρέασιν. Ὁμηρος μέντοι συνηγορεῖ συνετέροις ἔοικεν, οὗδε τοῖς περὶ τῶν ἀρχηγετῶν τῆς Σκήψεως λεχθείσων ἐμφαίνει γὰρ μεμενηκότα τὸν Ἀινέιαν ἐν τῇ Τροίᾳ καὶ διαδεδεμένου τὴν ἀρχὴν καὶ παραδεδωκότα παισὶ παῖδων τὴν διαδοχὴν αὐτῆς, ἥψασμένου τοῦ τῶν Πριαμιδῶν γένους.

ἣν γὰρ Πράμοιο γενεήν ἥχηθε Κροοῖνων νῦν δὲ δὴ Αἰνείαο βίη Τρώεσσιν ἀνάξει καὶ παῖδων παῖδες, τοῖς κεν μετόπισθε γένονται.

οὔτω δ᾿ οὐδ᾿ ἡ τοῦ Σκαμανδρίου διαδοχὴ σώζοιτ᾿ ἄν. πολὺ δὲ μᾶλλον τοῖς έτέροις διαφωνεῖ τοῖς μέχρι καὶ Ἰταλίας αὐτοῦ τὴν πλάνην λέγουσι καὶ αὐτῶθι ποιοῦσι τὴν καταστροφὴν τοῦ βίου. τίνες δὲ γράφουσιν

Λινείαο γένος πάντεσσιν ἀνάξει, καὶ παιδες παιδων,

τοὺς Ῥωμαίους λέγοντες.

54. Ἐκ δὲ τῆς Σκήψεως οἱ τε Σωκρατικοὶ

1 Ἐλύμω Φ, Ἐλύματζ other MSS.
2 Instead of τῆς Λατίνης, D(pr. man.)ius have τοῖς Λατίνους, mod. ἐν τῇ Λατίνη. 108
Elymus the Trojan and took possession of Eryx and Lilybaeum, and gave the names Scamander and Simoeis to rivers near Aegesta, and that thence he went into the Latin country and made it his abode, in accordance with an oracle which bade him abide where he should eat up his table, and that this took place in the Latin country in the neighbourhood of Lavinium, where a large loaf of bread was put down for a table, for want of a better table, and eaten up along with the meats upon it. Homer, however, appears not to be in agreement with either of the two stories, nor yet with the above account of the founders of Scepsis; for he clearly indicates that Aeneias remained in Troy and succeeded to the empire and bequeathed the succession thereto to his sons' sons, the family of the Priamidae having been wiped out: "For already the race of Priam was hated by the son of Cronus; and now verily the mighty Aeneias will rule over the Trojans, and his sons' sons that are hereafter to be born." And in this case one cannot even save from rejection the succession of Scamandrius. And Homer is in far greater disagreement with those who speak of Aeneias as having wandered even as far as Italy and make him die there. Some write, "the family of Aeneias will rule over all, and his sons' sons," meaning the Romans.

54. From Scepsis came the Socratic philosophers

1 Iliad 20. 306.
2 The son of Hector, who, along with Ascanius, was said to have been king of Scepsis (§ 52).
3 i.e. they emend "Trojans" (Τρώεσαίων) to "all" (πάντεσαίων) in the Homeric passage.

8 àποπλαύ, Casaubon, for àπείριαν; so the later editors.
Strabo refers to Eumenes II, who reigned 197–159 B.C.
Erastus and Coriscus and Neleus the son of Coriscus, this last a man who not only was a pupil of Aristotle and Theophrastus, but also inherited the library of Theophrastus, which included that of Aristotle. At any rate, Aristotle bequeathed his own library to Theophrastus, to whom he also left his school; and he is the first man, so far as I know, to have collected books and to have taught the kings in Egypt how to arrange a library. Theophrastus bequeathed it to Neleus; and Neleus took it to Scepsis and bequeathed it to his heirs, ordinary people, who kept the books locked up and not even carefully stored. But when they heard how zealously the Attalic kings\(^1\) to whom the city was subject were searching for books to build up the library in Pergamum, they hid their books underground in a kind of trench. But much later, when the books had been damaged by moisture and moths, their descendants sold them to Apellicon\(^2\) of Teos for a large sum of money, both the books of Aristotle and those of Theophrastus. But Apellicon was a bibliophile rather than a philosopher; and therefore, seeking a restoration of the parts that had been eaten through, he made new copies of the text, filling up the gaps incorrectly, and published the books full of errors. The result was that the earlier school of Peripatetics who came after Theophrastus had no books at all, with the exception of only a few, mostly exoteric works, and were therefore able to philosophise about nothing in a practical way, but only to talk bombast about commonplace propositions, whereas the later school, from the time the books in question appeared, though better able

\(^2\) Died about 84 B.C.\hfill \textit{III1}
εκείνων φιλοσοφεῖν καὶ ἀριστοτελεῖσθαι μέντοι τὰ πολλά εἰκότα λέγειν διὰ τὸ πλῆθος τῶν ἁμαρτιῶν. πολὺ δὲ εἰς τούτο καὶ ἦ ἡ Ῥώμη προσελάβετο εὐθὺς γὰρ μετὰ τὴν Ἀπελλικῶτος τελευτὴν Σύλλας ἦρε τὴν Ἀπελλικῶτος βιβλιοθήκην ο ὅ τας Αθηναῖς ἑλὼν, δεύρο δὲ κομισθείσην Τυραννῶν τε ὁ γραμματικὸς διεχειρίσατο φιλαριστοτέλης ὁν, θεραπεύσας τὸν ἐπὶ τῆς βιβλιοθήκης, καὶ βιβλιοπώλαι τινες γραφεῦντο φαύλους χρώμενοι καὶ οὐκ ἀντι-βάλλοντες, ὅπερ καὶ ἐπὶ τῶν ἄλλων συμβαίνει τῶν εἰς πρᾶσιν γραφομένων βιβλίων καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρείᾳ. περὶ μὲν οὖν τούτων ἀπόχρη.

55. Ἐκ δὲ τῆς Σκηνῆσεως καὶ ὁ Δημιτρίδης ἐστιν, οὗ μεμημεθαὶ πολλάκις, ὁ τὸν Τρωικὸν διάκοσμον ἔξηγησάμενος γραμματικὸς, κατὰ τὸν αὐτὸν χρόνου γεγονὼς Κράτητι καὶ Ἀριστάρχῳ καὶ μετὰ τοῦτο Μητρόδωρος, ἀνὴρ ἐκ τοῦ φιλοσόφου μεταβεβληκὼς ἐπὶ τῶν πολιτικῶν βίων καὶ ῥητορεύων τὸ πλέον ἐν τοῖς συγγραμμασίοις ἐχρήσατο δὲ φράσεώς τινω χαρακτήρι καίνῳ καὶ κατεπλήξατο 1 πολλοὺς διὰ δὲ τὴν δόξαν ἐν Χαλκιδῶνι γάμου λαμπροῦ πένης ὀν ἔτυχε καὶ ἐχρηματίζει Χαλκιδῶνος Μιθριδάτην δὲ θεραπεύσας τὸν Ἕνυπάτορα συναπήρευεν εἰς τὸν Πόντον ἐκείνῳ μετὰ τῆς γυναικὸς καὶ ἐτιμεῖθη διαφερόντος, ταχθεὶς ἐπὶ τῆς δικαιοδοσίας, ἀφ' 2 ἢς οὐκ ἢν τῷ κριθέντι ἀναβολὴ 3 τῆς δίκης ἐπὶ τὸν βασιλέα. οὐ μέντοι διηνυχήσεν, ἀλλ'  

1 Instead of κατεπλήξατο, F reads κατεπλήξαντο, moxx κατ. πληξε (so Corais, who inserts τοῦς before πολλοὺς).

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to philosophise and Aristotelise, were forced to call most of their statements probabilities, because of the large number of errors. Rome also contributed much to this; for, immediately after the death of Apellicon, Sulla, who had captured Athens, carried off Apellicon's library to Rome, where Tyrannion the grammarian, who was fond of Aristotle, got it in his hands by paying court to the librarian, as did also certain booksellers who used bad copyists and would not collate the texts—a thing that also takes place in the case of the other books that are copied for selling, both here and at Alexandria. However, this is enough about these men.

55. From Scepsis came also Demetrius, whom I often mention, the grammarian who wrote a commentary on *The Marshalling of the Trojan Forces*, and was born at about the same time as Crates and Aristarchus; and later, Metrodorus, a man who changed from his pursuit of philosophy to political life, and taught rhetoric, for the most part, in his written works; and he used a brand-new style and dazzled many. On account of his reputation he succeeded, though a poor man, in marrying brilliantly in Chalcedon; and he passed for a Chalcedonian. And having paid court to Mithridates Eupator, he with his wife sailed away with him to Pontus; and he was treated with exceptional honour, being appointed to the judgeship from which there was no appeal to the king. However, his good fortune did

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1 *i.e.* errors in the available texts of Aristotle.
2 *i.e.* at Rome.

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2 ἄφ', Casaubon, for ἵφ'; so the later editors.
3 ἀναβολή, Casaubon, for βουλή; so the later editors.
ἐμπεσών εἰς ἔχθραν ἀδικωτέρων ἀνθρώπων ἀπέστη τοῦ βασιλέως κατὰ τὴν πρὸς Τυγράννυ τοῦ Ἀρμένιου πρεσβείαιν οὐ δὲ ἀκούτα ἀνέπεμψεν αὐτὸν τῷ Εὐπάτορι, φεύγοντι ήδη τὴν προγονικήν, κατὰ δὲ τὴν ὀδὸν κατέστρεφε τὸν βίον εἴθ' ύπὸ τοῦ βασιλέως, εἴθ' ύπὸ νόσου λέγεται γὰρ ἀμφότερα. περὶ μὲν τῶν Σκηνᾶων ταύτα.

56. Μετὰ δὲ Σκηνᾶων "Ἀνδείρα" καὶ Πιονίαι καὶ Ἡ Γαργαρίς. ἔστι δὲ λίθος παρ᾽ ἡ Ἄνδειρα, ὅς καὶ ὁ καὶ ὁ διήθρος γίνεται: εἰτα μετὰ γῆς τινὸς καμανεθεὶς ἀποστάζει ψευδάργυρον, ἥ προσλαβοῦσα χαλκὸν τὸ καλούμενον γίνεται κράμα, ὁ τινες ὀρείχαλκον καλοῦσι γίνεται δὲ ψευδάργυρος καὶ περὶ τὸν Τμώλου. ταύτα δὲ ἔστι τὰ χωρία, ὅς ὁ Λέλεγες κατείχον: ός δὲ αὖτος καὶ τὰ περὶ Ἄσσον.

57. ὁ ἐστὶ δὲ Ἡ Ἄσσος ἐρυμηνίᾳ καὶ εὐτείχισι, ἀπὸ θαλάττης καὶ τοῦ λιμένος ὀρθίαν καὶ μακράν ἀνάβασιν ἔχουσα: ὅστ' ἐπ' αὐτῆς οἰκείως εἰρήσθαι δοκεῖ τὸ τοῦ Στρατονίκου τοῦ κυθαριστοῦ.

"Ἀσσον ᾧ", ὡς κεν θάσσον ὀλέθρου πείραθ' ἴκησι.

ὁ δὲ λιμὴν χώματι κατεσκέφασται μεγάλως, ἐντεῦθεν ἡν Ἡ Κλεάνθης, ὁ στωικὸς φιλόσοφος ὁ διαδεξάμενος τῆς Ζήμωνος τοῦ Κιτίεως σχολήν, καταλιπὼν δὲ Χρυσίππῳ τῷ Σολεῖ ἐνταῦθα δὲ καὶ Ἀριστοτέλης διέτριψε διὰ τὴν πρὸς Ἐρμείαν τῶν τύ, αὐνοῦ κηδείαν. ἡν δὲ Ἐρμείας εὐμοῦχος, τραπεζίτου τινὸς οἰκέτης γενόμενος δὲ Ἁθηνᾶσιν

1 Instead of "Ἀνδεία, DĒhi and Epit. read "Ἀνδηρα. | 114
not continue, but he incurred the enmity of men less just than himself and revolted from the king when he was on the embassy to Tigranes the Armenian. And Tigranes sent him back against his will to Eupator, who was already in flight from his ancestral realm; but Metrodorus died on the way, whether by order of the king or from disease; for both accounts are given of his death. So much for the Scepsians.

56. After Scepsis come Andeira and Pioniae and the territory of Gargara. There is a stone in the neighbourhood of Andeira which, when burned, becomes iron, and then, when heated in a furnace with a certain earth, distils mock-silver; and this, with the addition of copper, makes the "mixture," as it is called, which by some is called "mountain-copper." These are the places which the Leleges occupied; and the same is true of the places in the neighbourhood of Assus.

57. Assus is by nature strong and well-fortified; and the ascent to it from the sea and the harbour is very steep and long, so that the statement of Stratonicus the citharist in regard to it seems appropriate: "Go to Assus, in order that thou mayest more quickly come to the doom of death." The harbour is formed by a great mole. From Assus came Cleanthes, the Stoic philosopher who succeeded Zeno of Citium as head of the school and left it to Chrysippus of Soli. Here too Aristotle tarried, because of his relationship by marriage with the tyrant Hermeias. Hermeias was a eunuch, the slave of a certain banker; and on his arrival at Athens he

1 For the story see Plutarch, Lucullus 22. 2 Tigranes.
3 i.e. zinc. 4 The Latin term is orichalcum.
5 A precise quotation of Iliad 6.143 except that Homer's ἀσσον ("nearer") is changed to Ἀσσον ("to Assus").
6 Eubulus.
Ηκροάσατο καὶ Πλάτωνος καὶ Ἀριστοτέλους ἑπανελθὼν δὲ τῷ δεσπότῃ συνετυράννυσε, πρῶτον ἐπιθεμένω τοῖς περὶ Ἀταρνέα καὶ Ἀσσον χωρίοις ἐπείτα διεδέξατο ἐκεῖνω, καὶ μετεπέμψατο τὸν τε Ἀριστοτέλην καὶ Ξενοκράτην καὶ ἐπεμελήθη αὐτῶν τῷ δ’ Ἀριστοτέλει καὶ θυγατέρα ἄδελφον συνφίκισε. Μέμνων δ’ οἱ Ῥοδίων ὑπηρετῶν τότε τοῖς Πέρσαις καὶ στρατηγῶν, προσποιησάμενοι φιλίαν καλεῖ πρὸς ἐαυτῶν ξενίας τε ἠμα 1 καὶ πραγμάτων προσποιητῶν χάριν, συνλαβῶν δ’ ἀνέπεμψεν ως τὸν βασιλέα, κἀκεῖ κρεμασθεὶς ἀπώλετο οἱ φιλόσοφοι δ’ ἐσώθησαν, φεύγοντες τὰ χωρία, ἄ οἱ Πέρσαι κατέσχον.

58. Φησὶ δὲ Μυρσίλος Μηθυμναιῶν κτίσμα εἶναι τὴν Ἀσσον, Ἑλλάνικός τε καὶ Αἰολίδα φησίν, ὡσπερ 2 καὶ τὰ Γάργαρα καὶ ἡ Λαμπωνία Αἰολέων. Ἀσσίων γὰρ ἐστὶ κτίσμα τὰ Γάργαρα,

C 611 οὐκ εὐ συνοικούμενα ἐποίκους γὰρ οἱ βασιλεῖς εἰσῆγαγον ἐκ Μελητουπόλεως, ἐρημώσαντες ἐκείνην, ὥστε ἡμῖν βίαρος γενέσθαι φησὶ Δημήτριος αὐτῶς οἱ Σκηνία οὐτὶ Αἰολέων. καθ’ Ἀμηρον μέντοι ταῦτα πάντα ἡν Λέλεγων, οὕς τινες μὲν Κάρας ἀποφαίωσιν, Ὀμηρὸς δὲ χωρίζει.

πρὸς μὲν ἀλὸς Κάρας καὶ Παίονες ἀγκυλότοξοι καὶ Λέλεγες καὶ Καῦκωνες.

ἐτεροὶ μὲν τοῖνυν τῶν Καρῶν ὑπήρξαν ὡκοῦν δὲ

1 Instead of ἠμα, mоз read ἄνωματι.
2 ὡσπερ, Meineke, for ὡς το; others omit τε.

1 The historian of Methymnna, who appears to have
became a pupil of both Plato and Aristotle. On his return he shared the tyranny with his master, who had already laid hold of the districts of Atarneus and Assus; and then Hermeias succeeded him and sent for both Aristotle and Xenocrates and took care of them; and he also married his brother's daughter to Aristotle. Memnon of Rhodes, who was at that time serving the Persians as general, made a pretence of friendship for Hermeias, and then invited him to come for a visit, both in the name of hospitality and at the same time for pretended business reasons; but he arrested him and sent him up to the king, where he was put to death by hanging. But the philosophers safely escaped by flight from the districts above-mentioned, which were seized by the Persians.

58. Myrsilus\(^1\) says that Assus was founded by the Methymnaeans; and Hellanicus too calls it an Aeolian city, just as also Gargara and Lamponia belonged to the Aeolians. For Gargara was founded by the Assians; but it was not well peopled, for the kings brought into it colonists from Miletopolis when they devastated that city, so that instead of Aeolians, according to Demetrius of Scepsis, the inhabitants of Gargara became semi-barbarians. According to Homer, however, all these places belonged to the Leleges, who by some are represented to be Carians, although by Homer they are mentioned apart: "Towards the sea are the Carians and the Paeonians of the curved bow and the Leleges and the Cauconians."\(^2\) They were therefore a different people from the Carians; and they lived between flourished about 300 B.C.; only fragments of his works remain.

\(^1\) Iliad 10. 428.

\(^2\) Iliad 10. 428.
μεταξὺ τῶν ὑπὸ τῷ Ἀινεία καὶ τῶν καλουμένων ὑπὸ τοῦ ποιητοῦ Κιλίκων ἐκπορθηθέντες δὲ ὑπὸ τοῦ Ἀχιλλέως μετέστησαν εἰς τὴν Καριάν, καὶ κατέσχον τὰ περὶ τῆς νῦν Ἀλικαρνασῶν ¹ χωρία.

59. 'Η μεῖντοι νῦν ἔκλειψεσθ' ὑπ' αὐτῶν πόλεις Πήδασος οὐκέτι ἐστίν. ἐν δὲ τῇ μεσογαίᾳ τῶν Ἀλικαρνασῶν ² τὰ Πήδασα ὑπ' αὐτῶν ὑνομασθέντα ἦν πόλεις, καὶ ἡ νῦν χώρα Πήδασίς λέγεται. φασί δ' ἐν αὐτῇ καὶ ὁκτὼ πόλεις ἠκίσθαν ὑπὸ τῶν Δελέγων πρότερον εὐανδρησάντων, ὡστε καὶ τῆς Καριάς κατασχεῖν τῆς μέχρι Μύσδου καὶ Βαργυλίων, καὶ τῆς Πισιδίας ἀποτεμέσθαι πολλήν. ὤστερον δ' ἀμα τοῖς Καρσί στρατεύμονοι κατεμερίσθησαν εἰς ὅλην τὴν Ἑλλάδα καὶ ἡφανίσθη τὸ γένος, τῶν δ' ὁκτὼ πόλεων ταῖς ἐξ Μαύσωλος εἰς μίαν τὴν Ἀλικαρνασῶν ³ συνήγαγεν, ὡς Καλλισθένης ἱστορεῖ. Συνάγγελα ⁴ δὲ καὶ Μύσδου διεφύλαξε. τοῖς δὲ Πήδασεύσι τούτοις φησὶν Ἡρόδοτός ὅτε μέλλοι τι ἀνεπιτίθειν ⁵ ἐσεσθαί καὶ τοῖς περιοίκοις, τὴν ἰέρειαν τῆς Ἀθηνᾶς πῶγονα ἵσχεν ⁶ τρισὶ δὲ συμβῆναι τούτο αὐτῶς. Πῆδασον ⁷ δὲ καὶ ἐν τῇ νῦν Στρατονικέων πολίχνιον ἔστιν. ἐν ὅλῃ δὲ

¹ 'Αλικαρνασῶν, Δηξ.; 'Αλικαρνασῶν other MSS.
² 'Αλικαρνασῶν οι Συνάγγελα Καρνασάβον, CF; 'Αλικαρνασῶν other MSS.
³ 'Ἀλικαρνασῶν, all MSS., but see two preceding notes; also see 8. 6. 14 (where all MSS. have Ἀλικαρνασῶν) and 14. 2. 16.
⁴ Συνάγγελα, Kramer, for συναγέλα CDx, σὺν ἄγελαι ἡμους, συναγέλας F (Συνάγελα Tszschucke and Corais, from conj. of Casaubon); so Müller-Dühner, Meineke, and Leaf.
⁵ ἀνεπιτίθειν, Xylander, for ἐπιτίθειν; so the later editors.
⁶ ἵσχεν, Corais, for σχεῖν; so the later editors.

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the people subject to Aeneias and the people whom
the poet called Cilicians, but when they were pillaged
by Achilles they migrated to Caria and took posses-
sion of the district round the present Halicarnassus.¹

59. However, the city Pedasus, now abandoned
by them, is no longer in existence; but in the
inland territory of the Halicarnassians there used to
be a city Pedasa, so named by them; and the present
territory is called Pedasis. It is said that as many
as eight cities were settled in this territory by the
Leleges, who in earlier times were so numerous that
they not only took possession of that part of Caria
which extends to Myndus and Bargylia, but also cut
off for themselves a large portion of Pisidia. But later,
when they went out on expeditions with the Carians,
they became distributed throughout the whole of
Greece, and the tribe disappeared. Of the eight
cities, Mausolus² united six into one city, Halicarnass-
sus, as Callisthenes tells us, but kept Syangela and
Myndus as they were. These are the Pedasians of
whom Herodotus³ says that when any misfortune was
about to come upon them and their neighbours, the
priestess of Athena would grow a beard; and that
this happened to them three times. And there is also
a small town called Pedasum in the present territory
of Stratoniceia. And throughout the whole of Caria

¹ Cf. 7. 7. 2. On the variant spellings of "Halicarnas(s)us"
see critical note.
² King of Caria 377–353 B.c. The first "Mausoleum" was
so named after him.
³ 1. 175, 8. 104.

⁷ Instead of Πήδασον, moz have Πήδασος (see Stephanus, s.v.
Πήδασα).
Καρία καὶ ἐν Μιλήτῳ ¹ Λελέγων τάφοι καὶ ἐρυματα καὶ ἔχυν κατοικιῶν δείκνυται.

60. Μετὰ δὲ τοὺς Λέλεγας τὴν ἔξιτοι παράλαιν φόκουν Κίλικες καθ' Ὀμηρον, ἦν νῦν ἔχουσιν Ἀδραμυτηνοί τε καὶ Ἀταρνεῖται καὶ Πιταναίοι μέχρι τῆς ἐκβολῆς τοῦ Καίκου. δείηρητο δ' εἰς δύο δυναστείας οἱ Κίλικες, καθάπερ εἴπομεν, τὴν τε ὑπὸ τῷ Ἔπείνω καὶ τὴν ὑπὸ Μύητος.

61. Τοῦ μὲν οὖν Ἔπείνων λέγει πόλιν Θήβην φύχωμεθ' ἐς Θήβην ἵππην πόλιν Ἔπείνων.

τούτου δὲ καὶ τῷ Χρύσῳ τὴν ἔχουσαν ² τὸ ἱερὸν τοῦ Σμυνθέως Ἀπόλλωνος ἐμφαίνει, εἴπερ ἡ Χρυσηῖς ἐκ τῆς Θηβῆς ἐάλοι.

φύχωμεθα γάρ, φησίν, ἐς Θήβην, τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα, καὶ τὰ μὲν εὖ δίσσαντο μετὰ σφίσιν, ἐκ δὲ ἔλον Ἀτρείδη Χρυσηῖδα.

τοῦ δὲ Μύητος τὴν Λυρνησόν ἐπειδή

Λυρνησὸν διαπορθήσας καὶ τείχεα Θήβης τὸν τε Μύητα καὶ τὸν Ἐπίστροφον ἀνείλεν Ἀχιλλέως. ὡστε, ὅταν φη ἡ Βρισῆς,

οὐδὲ μ' ἐασκεῖς, ὅτ' ἄνδρ' ἐμὸν ὡκὺς Ἀχιλλέως ἐκτείνει, πέρσεν δὲ πόλιν θείοιο Μύητος,

οὐ τὴν Ἐπίστροφον ἤγει τὰ ἄνυδρ' ἐμὸν ὡκὺς Ἀχιλλέως εἰκτείνει, πέρσεν δὲ πόλιν θείοιο Μύητος,

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οὐ τὴν Ἐπίστροφον ἤγει τὰ ἄνυδρ' ἐμὸν ὡκὺς Ἀχιλλέως εἰκτείνει, πέρσεν δὲ πόλιν θείοιο Μύητος.

1 εἶν Μιλήτῳ, omitted by Dhi.
and in Miletus are to be seen tombs, fortifications, and traces of settlements of the Leleges.

60. After the Leleges, on the next stretch of coast, lived the Cilicians, according to Homer; I mean the stretch of coast now held by the Adramytteni and Atarneitae and Pitanaei, as far as the outlet of the Caicus. The Cilicians, as I have said, were divided into two dynasties, one subject to Eëtion and one to Mynes.

61. Now Homer calls Thebê the city of Eëtion: "We went into Thebê, the sacred city of Eëtion"; and he clearly indicates that also Chrysa, which had the temple of Sminthian Apollo, belonged to Eëtion, if it be true that Chryseis was taken captive at Thebê, for he says, "We went into Thebê, and laid it waste and brought hither all the spoil. And this they divided aright among themselves, but they chose out Chryseis for the son of Atreus"; and that Lyrnessus belonged to Mynes, since Achilles "laid waste Lyrnessus and the walls of Thebê" and slew both Mynes and Epistrophus; so that when Briseis says, "thou wouldst not even let me, when swift Achilles slew my husband and sacked the city of divine Mynes," Homer cannot mean Thebê (for this belonged to Eëtion), but Lyrnessus. Both were situated in what was afterwards called the Plain of Thebê, which, on account of its fertility, is said to have been an object of contention between the

1 13. 1. 7, 49. 2 But cf. 13. 1. 70.
3 Iliad 1. 366. 4 Iliad 1. 366 ff.
5 Iliad 2. 691. 6 sc. "weep."
6 Iliad 19. 295.

2 τὴν Χουσαν, added from moz.
καὶ Λυδοῖς τὸ 1 πρότερον, τοῖς δ' ἕνας ἦσαν ὑστερον τοῖς ἐποικίσασιν ἐκ τῆς Αἰολίδος καὶ τῆς Λέσβου. ἔχουσι δὲ νῦν Ἀδραμυττηνὸν τὸ πλέον· ἐνταύθα γὰρ καὶ ἡ Θήβη καὶ ἡ Λυρνησσὸς, ἑρυμνὸν χωρίων ἔρημοι δ' ἀμφότεραι· διέχουσι δὲ Ἀδραμυττίου σταδίους ἡ μὲν ἐξήκοντα, ἡ δὲ οὐδοῦκοντα καὶ ὅκτῳ ἐπὶ θάτερα. 2

62. Ἐν δὲ τῇ Ἀδραμυττηνῇ ἐστὶ καὶ ἡ Χρύσα καὶ ἡ Κίλλα· πλησίον οὖν τῆς Θήβης ἐστὶ 3 νῦν Κίλλα τις τόπος λέγεται,4 ἐν ὧν Κιλλαίον Ἀπόλλωνός ἐστιν ἱερὸν· παραρρεῖ δ' αὐτῷ ἐξ Ἰδης φερόμενος ὁ Κιλλαίος ποταμὸς· ταῦτα δ' ἐστὶ κατὰ τὴν Ἀντανδρίαν καὶ τὸ ἐν Λέσβῳ δὲ Κιλλαίον 7 ὑπὸ ταύτης τῆς Κιλλῆς ἀνόμασται· ἐστὶ δὲ καὶ Κιλλαίον ὅρος μεταξὺ Γαργάρων καὶ Ἀντανδρόν. φησί δὲ Δάνης ὁ Κολωναῖος ἐν Κολωναῖς ἱδρυθηναι πρῶτον ὑπὸ τῶν ἐκ τῆς Ἐλλάδος πλευσάντων Λιολέων τὸ τὸν Κιλλαίον Ἀπόλλωνος ἱερὸν· καὶ ἐν Χρύσῃ δὲ λέγουσι Κιλλαίον Ἀπόλλωνα ἱδρύσθαι, ἄδηλον, εἶτε τὸν αὐτὸν τῷ Σμύρνῃ, εἰδ' ἐπὶ ταῖς.

63. Ἡ δὲ Χρύσα ἐπὶ θαλάττῃ πολίχνιον ἦν ἐχον λιμένα, πλησίον δὲ ὑπέρκειται ἡ Θήβη· ἐνταύθα δ' ἦν καὶ τὸ ἱερὸν τοῦ Σμυρνῆως Ἀπόλ-

1 τό, before πρότερον, Meineke, for τοῖς. Corais omits the τοῖς, and so Leaf.
2 Leaf omits the words καὶ ὅκτῳ ἐπὶ θάτερα (see his critical note on text, p. 36).
3 ἐστὶ, Meineke, for ἐστι.
4 Instead of λέγεται, mss read λεγόμενος.
5 Κιλλαίον, Casaubon and later editors, for Κιλλεύος C, Κιλλέως Dhtw, Κιλλεύος F, Κιλλεύον mss.
6 Κιλλαίος, Kramer and later editors, for Κιλλεύος F, Κιλλεύος other MSS.
Mysians and Lydians in earlier times, and later between the Greeks who colonised it from Aeolis and Lesbos. But the greater part of it is now held by the Adramytteni, for here lie both Thebê and Lyrnessus, the latter a natural stronghold; but both places are deserted. From Adramyttium the former is distant sixty stadia and the latter eighty-eight, in opposite directions.¹

62. In the territory of Adramyttium lie also Chrysa and Cilla. At any rate there is still to-day a place near Thebê called Cilla, where is a temple of the Cillaean Apollo; and the Cillaeus River, which runs from Mt. Ida, flows past it. These places lie near the territory of Antandrus. The Cillaem in Lesbos is named after this Cilla; and there is also a Mt. Cillaem between Gargara and Antandrus. Daës of Colonae says that the temple of the Cillaean Apollo was first founded in Colonae by the Aeolians who sailed from Greece; it is also said that a temple of Cillaean Apollo was established at Chrysa, though it is not clear whether he is the same as the Sminthian Apollo or distinct from him.

63. Chrysa was a small town on the sea, with a harbour; and near by, above it, lies Thebê. Here too was the temple of the Sminthian Apollo; and

¹ The site of Thebê has been definitely identified with that of the modern Edremid (see Leaf, p. 322). But that of Lyrnessus is uncertain. Leaf (p. 308), regarding the text as corrupt, reads merely "eighty" instead of "eighty-eight," and omits "in opposite directions" (see critical note).

⁷ Kίλλαιον, Tzschucke and later editors, for Κίλλεων; and so in the three subsequent instances the MSS. have ε instead of αυ.
λωνος καὶ ἡ Χρυσῆς· ἡρήμωται δὲ νῦν τὸ χωρίον
tελέως· εἰς δὲ τὴν νῦν Χρύσαν τὴν κατὰ Άμαξίτον
μεθίδρυται τὸ ἱερὸν τῶν Κιλίκων τῶν μὲν εἰς τὴν
Παμφυλίαν ἐκπεσόντων, τῶν δὲ εἰς 'Αμαξίτον.
οἱ δὲ ἀπειρότεροι τῶν παλαιῶν ἱστοριῶν ἐνταῦθα
τὸν Χρύσην καὶ τὴν Χρυσηίδα γεγονέναι φασὶ
καὶ τῶν 'Ομηρον τούτου τοῦ τόπου μεμνήσθαι.
ἀλλ' οὔτε λιμήν ἐστὶν ἐνταῦθα, ἐκείνος δὲ φήσιν·
οἱ δ' οὔτε δὴ λιμένος πολυβεθέος ἐντὸς ίκοντο.
οὔτ' ἐπὶ θαλάττη τὸ ἱερὸν ἐστὶν, ἐκείνος δ' ἐπὶ
θαλάττη ποιεῖ τὸ ἱερὸν·
ἐκ δὲ Χρυσῆς νηὸς βῆ ποιτοπόροιο·
τὴν μὲν ἐπειτ' ἐπὶ βωμὸν ἄγων πολυμητὶς
Ὀδυσσεύς
πατρὶ φίλῳ ἐν χερσὶ τίθει·
οὔδὲ Θῆβης πλησίον, ἐκείνος δὲ πλησίον· ἐκείθεν
γοῦν ἀλοῦσαν λέγει τὴν Χρυσηίδα. ἀλλ' οὔδε
Κίλλα τόπος οὔδεις ἐν τῇ 'Αλεξανδρέων χώρα
δεῖκνυται, οὔδε Κιλλαίου 'Ἀπόλλωνος ἱερὸν· ὁ
ποιητὴς δὲ συζεύγισιν·

ὁς Χρύσην ἀμφιβεβήκας

Κίλλαν τε ξαθένν·

ἐν δὲ τῷ Θῆβης πεδίῳ δεῖκνυται πλησίον· δ' τε
πλοὺς ἀπὸ μὲν τῆς Κιλικίου Χρύσης ἐπὶ τὸ
ναύσταθμον ἐπτακοσίων ποὺ σταδίων ἐστὶν
ἡμερῆσιος πῶς, ὡςον φαίνεται πλεύσας ὁ 'Ὀδυς-
σεύς. ἐκβὰς γὰρ εὐθὺς χ' παρίστησι τὴν θυσίαν
tῶ θεῶ καὶ τῆς ἔσπερας ἐπιλαβούσης μένει
αὐτόθι, πρῶ θ' ἀποπλεῖ· ἀπὸ δὲ 'Αμαξίτου τὸ
here lived Chryseis. But the place is now utterly deserted; and the temple was transferred to the present Chrysa near Hamaxitus when the Cilicians were driven out, partly to Pamphylia and partly to Hamaxitus. Those who are less acquainted with ancient history say that it was at this Chrysa that Chryses and Chryseis lived, and that Homer mentions this place; but, in the first place, there is no harbour here, and yet Homer says, "And when they had now arrived inside the deep harbour"; and, secondly, the temple is not on the sea, though Homer makes it on the sea, "and out from the seafaring ship stepped Chryseis. Her then did Odysseus of many wiles lead to the altar, and place in the arms of her dear father"; neither is it near Thebè, though Homer makes it near; at any rate, he speaks of Chryseis as having been taken captive there. Again, neither is there any place called Cilla to be seen in the territory of the Alexandreians, nor any temple of Cillaean Apollo; but the poet couples the two, "who dost stand over Chrysa and sacred Cilla." But it is to be seen near by in the Plain of Thebè. And the voyage from the Cilician Chrysa to the Naval Station is about seven hundred stadia, approximately a day's voyage, such a distance, obviously, as that sailed by Odysseus; for immediately upon disembarking he offered the sacrifice to the god, and since evening overtook him he remained on the spot and sailed away the next morning. But the distance from Hamaxitus is scarcely a third of that above

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1 Cf. 14. 4. 1. 2 Iliad 1. 432. 3 Iliad 1. 438.
4 Iliad 1. 37. 5 See Iliad 1. 430 ff.

1 όθός xx, όθό other MSS.
τρίτον μόλις τοῦ λεχθέντος διαστήματος ἐστὶν, ὡστε παρὴν τῷ Ὀδυσσεί αὐθημερὸν ἀναπλεῖν ἐπὶ τὸ ναύσταθμον τελέσαντε τὴν θυσίαν. ἐστὶ δὲ καὶ Κίλλου μνήμα περὶ τὸ ἱερὸν τοῦ Κιλλαίου Ἀπόλλωνος, χώμα μέγα· ἦπιοχόν δὲ τούτων Πέλοπος φαιν ἡγησάμενον τῶν τῶπων, ἀφ' οὗ ἵσως ἢ Κελικία ἡ ἐμπαῖν.

64. Τὰ ὄν ἐπὶ τοὺς Τεῦκρους καὶ τοὺς μύς, ἀφ' ὧν ὁ Σμυνθεὺς, ἐπειδὴ σμῖν θοὶ 1 οἱ μυές, δεύτερο μετενεκτέον. παραμυθοῦνται δὲ τὴν ἀπὸ μικρῶν ἐπίκλησιν τοιοῦτος τισὶ· καὶ γὰρ ἀπὸ τῶν παρνόπων, οὐδὲ οἱ Οἰταίοι 2 κόρνοπας λέγουσι. Κοροποίωνα 3 τιμᾶσθαι παρ' ἐκείνοις Ἡρακλέα ἀπαλλαγῆς ἀκρίδων χάριν. Ἡποκτόνου δὲ παρ' Ἔρυθραιοι τοῦ τῶν Μίμαντα 4 οἰκούσιν, οτι φθαρτικὸς τῶν ἀμπελοφώνων ἱπῶν· καὶ δὴ παρ' ἐκείνοις μόνοις τῶν Ἔρυθραιῶν τὸ θηρίον τοῦτο μὴ γίνεσθαι. 5 Ρόδιοι δὲ Ἐρυθρίβου Ἀπόλλωνος ἐχουσιν ἐν τῇ χώρᾳ ἱερόν, τὴν ἐρυθίβην καλοῦντες ἐρυθίβην· παρ' Λιολεύσι δὲ τοῖς ἐν Ἀσίᾳ μεῖς τις 6 καλεῖται Πορνοπίων, οὕτω τοὺς παρνόπας καλοῦντων Βοωτῶν, καὶ θυσία συντελεῖται Πορνοπίων Ἀπόλλωνι.

65. Μυσία μὲν ὄν ἐστὶν ἡ περὶ τὸ Ἀδραμύτττιον, ἢν δὲ ποτὲ ὑπὸ Λυδοῖς, καὶ νῦν Πυλαι Λύδιαι καλοῦνται εἰν Ἀδραμυττίῳ, Λυδῶν, ὡς

1 σμῖν θοί, Meineke, for σαλβοὶ.
2 Οἰταίοι Ε', Ἐστεοί other MSS.
3 Ε inserts τίρα before τιμᾶσθαι.
4 Μίμαντα, Corais, for Μελισσύντα (see 14. 1. 33); so the later editors.
5 γίνεσθαι, moz and Corais and Meineke, for γενέσθαι.
6 μύς τις EF, μῦς τις Dmorz, μύσων τις hi, μυστίς C.
mentioned, so that Odysseus could have completed the sacrifice and sailed back to the Naval Station on the same day. There is also a tomb of Cillus in the neighbourhood of the temple of the Cillaean Apollo, a great barrow. He is said to have been the charioteer of Pelops and to have ruled over this region; and perhaps it was after him that Cilicia was named, or vice versa.

64. Now the story of the Teucrians and the mice—whence the epithet "Sminthian," \(^1\) since "sminthi" means "mice"—must be transferred to this place. And writers excuse this giving of epithets from small creatures by such examples as the following: It is from locusts,\(^2\) they say, which the Oetaeans call "cornopes," that Heracles is worshipped among the Oetaeans as "Cornopion," for ridding them of locusts; and he is worshipped among the Erythraeans who live in Mimas as "Ipoctonus,"\(^3\) because he is the destroyer of the vine-eating ips;\(^4\) and in fact, they add, these are the only Erythraeans in whose country this creature is not to be found. And the Rhodians, who call erysibe\(^5\) "erythibê," have a temple of Apollo "Erythibius" in their country; and among the Aeolians in Asia a certain month is called Pornopion, since the Boeotians so call the locusts, and a sacrifice is offered to Apollo Pornopion.

65. Now the territory round Adramyttium is Mysian, though it was once subject to the Lydians; and to-day there is a gate in Adramyttium which is called the Lydian Gate because, as they say, the

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\(^{1}\) i.e. the "Sminthian" Apollo (\(^{\text{iad}}\) 1. 39).

\(^{2}\) "Parnopes."

\(^{3}\) "Ips-slayer."

\(^{4}\) A kind of cynips.

\(^{5}\) "Mildew."
οῖς μᾶλλον γειτνία: διέχει δὲ τῆς παλαιᾶς Χρύσης εἴκοσι σταδίους, καὶ αὐτῆς ἐν ἄλσει τὸ ἱερὸν ἐχούσης. αὐτοῦ δὲ καὶ ὁ Ἀχίλλειοι χάραξ: ἐν δὲ τῇ μεσογαίᾳ ἀπὸ πεντήκοντα σταδίων ἦστιν

C 614 η Θηβή ἐρήμος, ἢν φησιν ὁ ποιητής ὑπὸ Πλάκω ὑληέσσῃ οὔτε δὲ Πλάκος ἢ Πλὰξ ἐκεῖ τι λέγεται, οὔθ᾽ ὑλὴ ὑπέρκειται, καίτοι πρὸς τῇ Ἰδη. Ἀστυ-ρων δὲ η Θῆβη διέχει εἰς ἐβδομήκοντα σταδίους, Ἀνδεῖρων δὲ ἐξήκοντα. πάντα δὲ ταῦτα ἐστὶ τὰ ὄνοματα τῶν ἐρήμων ἢ φαύλως οἰκουμένων ἢ ποταμῶν χειμάρρων τεθρύληται δὲ διὰ τὰς παλαιὰς ἱστορίας.

66. Πόλεις δὲ εἰσόν ἀξιόλογοι Ἀσσος τε καὶ Ἀδραμύττιον. ἦτυχεσε δὲ τὸ Ἀδραμύττιον ἐν τῳ Μιθρεδατικῷ πολέμῳ τῇ γὰρ βουλὴν ἀπε-σφαξε τῶν πολιτῶν Διόδωρος στρατηγός, χαριζό-μενος τῷ βασιλεί, προσποιούμενος δὲ ἀμά τῶν τε εἴξ Ἀκαδημίας φιλοσόφων εἶναι καὶ δίκας λέγειν καὶ σοφίστευεν τὰ ῥητορικά: καὶ δὴ καὶ συνα-πήρεν εἰς τὸν Πόντον τῷ βασιλεί: καταλυθέντος δὲ τοῦ βασιλέως, ἔτισε δίκας τοῖς ἀδικηθείσιν ἐγκλημάτων ὡς ἐπενεχθέντων ἀμα πολλῶν, ἀπεκατέργησεν αἰσχρῶς, οὐ τῆς δυσφη-μίαν, ἐν τῇ ἱμετέρα πόλει. ἀνὴρ δὲ Ἀδραμυτ-

1 ἕρημος, mo.: omit.
2 For Ἀνδεῖρων, DEi read Ἀνδήρων, in D corrected to Ἀνδέρων.
city was founded by Lydians. And they say that the neighbouring village Astyra belongs to Mysia. It was once a small town, where, in a sacred precinct, was the temple of the Astyrene Artemis, which was superintended, along with holy rites, by the Antandrians, who were its nearer neighbours. It is twenty stadia distant from the ancient Chrysa, which also had its temple in a sacred precinct. Here too was the Palisade of Achilles. And in the interior, fifty stadia away, is Thebê, now deserted, which the poet speaks of as “beneath wooded Placus”; but, in the first place, the name “Placus” or “Plax” is not found there at all, and, secondly, no wooded place lies above it, though it is near Mt. Ida. Thebê is as much as seventy stadia distant from Astyra and sixty from Andeira. But all these are names of deserted or scantily peopled places, or of winter torrents; and they are often mentioned only because of their ancient history.

66. Both Assus and Adramyttium are notable cities. But misfortune befell Adramyttium in the Mithridatic War, for the members of the city council were slaughtered, to please the king, by Diodorus the general, who pretended at the same time to be a philosopher of the Academy, a dispenser of justice, and a teacher of rhetoric. And indeed he also joined the king on his journey to Pontus; but when the king was overthrown he paid the penalty for his misdeeds; for many charges were brought against him, all at the same time, and, being unable to bear the ignominy, he shamefully starved himself to death, in my own city. Another inhabitant of Adramyttium

1 Iliad 6. 396.
2 This Diodorus is otherwise unknown.

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E 2
τηνός ῥήτωρ ἐπιφανῆς γεγένηται Ἑνοκλῆς, τοῦ μὲν Ἀσιανοῦ χαρακτήρος, ἀγωνιστὴς δὲ, εἶ τις ἄλλος, καὶ εἰρήκως ὑπὲρ τῆς Ἀσίας ἐπὶ τῆς συγκλήτου, καθ' ὑπὸ καὶρὸν αἰτίαν εἰχε Μιθριδατισμοῦ.

67. Πρὸς δὲ τοῖς Ἀστύροις λίμνη καλεῖται Σύτρα βαραθρώδης, εἰς βαχιώδη τῆς θαλάττης αἰγιαλόν τὸ ἐκρηγμα ἔχουσα. ὕπὸ δὲ τοῖς Ἀνδείροις ἱερὸν ἔστι Μητρὸς θεῶν Ἀνδειρηνῆς ἄγιον καὶ ἀντρον ὑπόνομον μέχρι Παλαιᾶς. ἔστι δ' ἡ Παλαιὰ κατοικία τις οὔτω καλουμένη, διέχουσα τῶν Ἀνδείρων ἐκατον καὶ τριάκοντα σταδίους. ἐδείξε δὲ τὴν ὑπονομὴν χίμαρος ἐμπεσὼν εἰς τὸ στόμα καὶ ἀνευρεθείς τῇ ύστεραια κατὰ Ἀνδείρα 1 ὑπὸ τοῦ ποιμένος κατὰ τύχην ἐπὶ θυσίαν ἠκούτος. Ἀταρνεὺς δ' ἔστι τὸ τοῦ Ἐρμείου 2 τυραννεῖον, εἶτα Πιτάνη, πόλις Αἰολικῆ, δύο ἔχουσα λιμένας, καὶ ὁ παραρρέων αὐτὴν ποταμὸς Εὐήνος, ἐξ οὗ τὸ υδραγωγεῖον πεποίηται τοῖς Ἀδραμυττηνοῖς. ἐκ δὲ τῆς Πιτάνης ἐστὶν Ἀρκεσίλαος, ὁ ἐκ τῆς Ἀκαδημίας, Ζήνωνος τοῦ Κιτεύως συσχολαστὴς παρὰ Πολέμων, καλεῖται δὲ καὶ ἐν τῇ Πιτάνῃ τις τόπος ἐπὶ βαλάντη Ἀταρνεὺς ὑπὸ τῇ Πιτάνῃ, κατὰ τὴν καλουμένην νήσον Ἐλεοῦσαν 3 φασὶ δ' ἐν τῇ Πιτάνῃ τὰς πλέον ἐπιπολάζειν ἐν τοῖς ὑδασι, καθάπερ καὶ ἐν τῇ Τυρρηνία γῆ τις 4 πέπονθε κουφοτέρα γαρ ἡ γῆ τοῦ ἐπισώγκου ὑδατὸς ἐστιν, ὥστ' ἐποχεῖσθαι.

1 Instead of Ἀνδείρα, CDh read Ἀνδίρα.
2 Ἐρμείου F, Ἐρμίου other MSS.
3 Ἐλεοῦσαν, Palmer, for ἔχουσαν; so later editors, except Meineke and Leaf, who read Ἐλαιοῦσαν.
was the famous orator Xenocles, who belonged to the Asiatic school and was as able a debater as ever lived, having even made a speech on behalf of Asia before the Senate, at the time when Asia was accused of Mithridatism.

67. Near Astyra is an abysmal lake called Sapra, which has an outbreak into a reezy seashore. Below Andeira is a temple sacred to the Andeirene Mother of the gods, and also a cave that runs underground as far as Palaea. Palaea is a settlement so named, at a distance of one hundred and thirty stadia from Andeira. The underground passage became known through the fact that a goat fell into the mouth of it and was found on the following day near Andeira by a shepherd who happened to have come to make sacrifice. Atarneus is the abode of the tyrant Hermias; and then one comes to Pitane, an Aeolic city, which has two harbours, and the Evenus River, which flows past it, whence the aqueduct has been built by the Adramytteni. From Pitane came Arcesilaus, of the Academy, a fellow-student with Zeno of Citium under Polemon. In Pitane there is also a place on the sea called "Atarneus below Pitane," opposite the island called Eleussa. It is said that in Pitane bricks float on water, as is also the case with a certain earth in Tyrrennia, for the earth is lighter than an equal bulk of water, so that it floats. And

1 This Xenocles is otherwise unknown except for a reference to him by Cicero (Brutus 91).
2 The Roman Senate.
3 i.e. "Old Settlement."
4 "Rotten-stone."

\[ \gamma \nu \tau \iota \iota, \ Corais, \ for \ \nuo\alpha\iota\iota \; \text{so Leaf.} \]
ἐν Ἰβηρίᾳ δε φησιν ἰδεῖν Ποσειδώνιος ἐκ τινος γῆς ἄργυρώδους, ἡ τὰ ἄργυρώματα ἐκμάττεται, C 615 πλίνθους πηγυμένας καὶ ἑπιπλεόνας. μετὰ δὲ τὴν Πιτάνην ὁ Καίκος εἰς τὸν 'Ελαίτην καλούμενον κόλπον ἐν τριάκοντα σταδίους ἐκδίδωσιν. ἐν δὲ τῷ πέραν τοῦ Καίκου, δώδεκα διέχοσα τοῦ ποταμοῦ σταδίους Ἔλαία πόλις Αἰολικῇ καὶ αὐτῇ Περγαμηνῶν ἐπίνειον, ἐκατὸν καὶ εἴκοσι σταδίους διέχοσα τοῦ Περγάμου.

68. Εἰτ' ἐν ἐκατὸν σταδίους ἡ Κάνη, τὸ ἀνταῖρον ἀκρωτήριον τῷ Δεκτῷ καὶ ποιοῦν τὸν 'Αδραμυτ-ηνὸν κόλπον, οὐ μέρος καὶ ὁ 'Ελαϊτικὸς ἔστι. Κάναι δὲ πολύχυρον Δοκρῶν τῶν ἐκ Κύνου κατὰ τὰ ἄκρα τῆς Λέσβου τὰ νοτιώτατα κείμενον ἐν τῇ Καναίᾳ: αὐτῇ δὲ μέχρι τῶν Ἀργυρουσῶν διήκει καὶ τῆς υπερεκμένης ἄκρας, ἵνα Αἰγά ἑνες ὀνομάζουσιν ὀμομύω ς τῷ ζώῳ. δεὶ δὲ μακρῶς τὴν δευτέραν συλλαβήν ἐκφέρειν Αἰγάν, ὡς 'Ακτὰν καὶ 'Αρχάν ὦτω γὰρ καὶ τὸ ὅρος ὅλον ὀνομάξετο, ὃν ἦν 'Αινην καὶ Κάνας λέγουσι. κύκλῳ δὲ περὶ τὸ ὅρος πρὸς νότον μὲν καὶ δύσιν ἡ θάλαττα, πρὸς ἐω δὲ τὸ Καίκου πεδίον ὑπό-κειται, πρὸς ἀρκτον δὲ ἡ Ἐλαϊτις αὐτὸ δὲ καθ' αὐτὸ ικανῶς συνεστάλται, προσνευεὶ δὲ ἐπὶ τὸ Αἰγαϊον πέλαγος, ὃθεν αὐτῷ καὶ τοῦνομα: 3 ὄστε-

1 Instead of Αἰγα, D reads Αἰγά, ὅσο Αἰγαν, Epit. Αἰγά, Meineke Αἰγάν.
2 Αἰγάν Ez; so Meineke and Leaf.
3 Leaf brackets the words ὄστερον . . . Κάναι.

1 i.e. Αἴξ, "goat."
Poseidonius says that in Iberia he saw bricks moulded from a clay-like earth, with which silver is cleaned, and that they floated on water. After Pitane one comes to the Caicus River, which empties at a distance of thirty stadia into the Elaïtic Gulf, as it is called. On the far side of the Caicus, twelve stadia distant from the river, is Elaea, an Aeolic city, which also is a seaport of the Pergamenians, being one hundred and twenty stadia distant from Pergamum.

68. Then, at a distance of a hundred stadia, one comes to Canê, the promontory which rises opposite Lectum and forms the Adramyttene Gulf, of which the Elaïtic Gulf is a part. Canae is a small town of Locrians from Cynus, and lies in the Canaean territory opposite the southernmost ends of Lesbos. This territory extends as far as the Arginussae Islands and the promontory above them, which some call Aega, making it the same as the word for the animal;¹ but the second syllable should be pronounced long, that is, “Aegā,” like Actā and Archā, for Aega used to be the name of the whole of the mountain which is now called Canê or Canae. The mountain is surrounded on the south and west by the sea, and on the east by the plain of the Caicus, which lies below it, and on the north by the territory of Elaea. This mountain forms a fairly compact mass off to itself, though it slopes towards the Aegaean Sea, whence it got its name.² Later

² It is not clear in the Greek whether Strabo says that the Aegean Sea got its name from Aega or vice versa. Elsewhere (8. 7. 4) he speaks of “Aegae in Boeotia, from which it is probable that the Aegean Sea got its name.”
ρον δὲ αὐτὸ τὸ ἀκρωτήριον Αἰγά1 κεκλήσθαι,2 ὡς Σαπφὼ φισιν,3 τὸ δὲ λοιπὸν Κάνη καὶ Κάναι.

69. Μετὰ δὲ Ἑλαίας τε καὶ Πιτάνης καὶ Ἀταρνέως καὶ Περγάμου Τευθρανία ἐστὶ, διέ-
χουσα οὐδεμιᾶς αὐτῶν ὑπὲρ ἐβδομήκοντα σταδίους ἐντὸς τοῦ Καίκου, καὶ ὁ Τεῦθρας Κιλίκων καὶ
Μυσῶν ἱστορηται βασιλεὺς. Εὐριπίδης δ’ ὑπὸ Ἀλέου4 φησί, τοῦ τῆς Αὔγης πατρός, εἰς λάρνακα
τὴν Αὔγην κατατεθείσαν ἀμα τῶ παιδὶ Τηλέφῳ
καταποντωθῆναι, φωράσαντος τὴν ἐξ Ἡρακλέους
φθοράν. Ἀθηνᾶς δὲ προνοία τὴν λάρνακα περαιω-
θείσαν ἐκπεσεῖν εἰς τὸ στόμα τοῦ Καίκου, τὸν δὲ
Τεῦθραντα, ἀναλαβόντα τὰ σώματα, τῇ μὲν ὡς
γαμετή χρήσασθαι, τῷ δ’ ὡς έαυτοῦ παιδί. τούτῳ
μὲν οὖν μῦθος, ἀλλὰν δὲ τινα δεῖ γεγονέναι συντυ-
χίαν, δι’ ἣν τοῦ Ἀρκάδος θυγάτηρ τῷ Μυσῶν
βασιλεῖ συνῆλθε καὶ ὁ ἐξ αὐτῆς διεδέξατο τὴν
ἐκείνου βασιλείαν. πεπίστευται δ’ οὖν, ὅτι καὶ
ὁ Τεῦθρας καὶ ὁ Τῆλεφος ἐβασίλευσαν τῆς χώρας
τῆς περὶ τὴν Τευθρανίαν καὶ τὸν Καίκου, ὁ δὲ
ποιητὴς ἐπὶ τοσοῦτον μέμνηται μόνον τῆς ἱστορίας
ταύτης:

ἀλλ’ οἷον τὸν Τῆλεφίδην κατενήρατο χαλκῷ
ἠρω’ Εὐρύπυλον, πολλοὶ δ’ ἀμφ’ αὐτῶν ἑταῖρι
Κήπειοι κτείνοντο γυναικῶν εἶνεκα δώρων.

616 αἰνιγμα τιθεὶς ἥμιν μᾶλλον ἡ λέγων τι σαφές.

1 Αἰγά, Meineke, for Alya DE, Alya other MSS.
2 For κεκλήσθαι Müller-Dübrner write ἐκλήσθη.
3 φησιν, after Σαπφώ, now insert; but Meineke, following
conj. of Kramer, omits ὡς Σαπφώ.
the promontory itself was called Aega, as in Sappho, but the rest was called Canê or Canae.

69. Between Elaea, Pitane, Atarneus, and Pergamum lies Teuthrania, which is at no greater distance than seventy stadia from any of them and is this side the Caicus River; and the story told is that Teuthras was king of the Cilicians and Mysians. Euripides says that Augê, with her child Telephus, was put by Aleus, her father, into a chest and submerged in the sea when he had detected her ruin by Heracles, but that by the providence of Athena the chest was carried across the sea and cast ashore at the mouth of the Caicus, and that Teuthras rescued the prisoners, and treated the mother as his wife and the child as his own son. Now this is the myth, but there must have been some other issue of fortune through which the daughter of the Arcadian consorted with the king of the Mysians and her son succeeded to his kingdom. It is believed, at any rate, that both Teuthras and Telephus reigned as kings over the country round Teuthrania and the Caicus, though Homer goes only so far as to mention the story thus: "But what a man was the son of Telephus, the hero Eurypylus, whom he slew with the bronze; and round him were slain many comrades, Ceteians, on account of a woman’s gifts." The poet thus sets before us a puzzle instead of making a clear statement; for we neither know whom we should under-

1 A fragment otherwise unknown (Bergk Frag. 131).
2 Fray. 696 (Nauck).
3 Cf. 12. S. 2, 4.
4 Odyssey 11. 521.

4 'Αλέου, Xylander, for 'Αλάνου F, 'Αλαλου other MSS.; so the later editors.
οὔτε γὰρ τοὺς Κητείους ἵσμεν, ὡστινας δὲξασθαὶ δεῖ, οὔτε τὸ γυναῖων εἶνεκα δόρων ἀλλὰ καὶ οἱ γραμματικοὶ μυθάρια παραβάλλουτες εὑρεσίλογούσι μᾶλλον ἥ λύουσι τὰ ξητοῦμενα.

70. 'Εάσθω δὴ τάντα, ἐκεῖνο δ', ὁπερ ἐστὶ μᾶλλον ἐν φανερῷ λαβώντες λέγωμεν, ὅτι ἐν τοῖς περὶ τοῦ Καίκου τόποις φαίνεται βεβαι-λευκῶς καθ' "Ομηρον ὁ Εὐρύπυλος, ὡστ' ἵσως καὶ τῶν Κιλίκων τι μέρος ἢν ὑπ' αὐτῷ, καὶ ὁ δύο δυναστεῖαι μόνον, ἀλλὰ καὶ τρεῖς ὑπήρξαν ἐν αὐτοῖς. τῷ δὲ λόγῳ τούτῳ συνηγορεῖ τὸ ἐν τῇ 'Ελαίτιδι χειμαρρώδες ποτάμιον δεικνυσθαι Κήτειον έμπίπτει δ' οὕτως εἰς ἄλλον ὁμοίον, εἶτ' ἄλλον, καταστρέφουσι δὲ εἰς τῶν Καίκων ὁ δὲ Καίκος οὐκ ἀπὸ τῆς 'Ιδης ζεῖ, καθάπερ εἰρηκε Βακχυλίδης, οὐδ' ὁρθῶς ¹ Εὐριπίδης τῶν Μαρσύαν φησί

τὰς διωνομασμένας

ναίειν Κελαινᾶς ἐσχάτοις 'Ιδῆς τόποις

πολὺ γὰρ τῆς 'Ιδῆς ἀπωθεὶν αἱ Κελαιναῖ, πολὺ δὲ καὶ αἱ τῶν Καίκου πηγαί. δεικνυνται γὰρ ἐν πεδίῳ. Τήμνου ² δ' ἐστὶν ὄρος, ὃ διορίζει τοῦτό τε καὶ τὸ καλοῦμενον Ἀπίας πεδίον, ὃ ὑπέρκειται ἐν τῇ μεσογαίᾳ τοῦ Θῆβης πεδίον. ζεῖ δ' ἐκ τοῦ Τήμνου ³ ποταμὸς Μύσιος, ἐμβάλλων εἰς τῶν Καίκων ὑπὸ ταῖς πηγαῖς αὐτοῦ, ἀφ' οὐ δέχονταί

¹ οὖθ' ὁρθῶς, Jones, for οὖθ' ὃς F, ὡθ' other MSS.; ὁθ' ὁρθῶς conj. Meineke; Groskurd conj. οὐθ' ἀληθῶς. Kramer would omit the negative before ὃς.
² Τήμνου, Xylander, for Τήκνου.
³ τοῦ Τήμνου, Xylander, for τοῦ Τήκνου Dhimoz, τῶν Τήκνων CF. 136
stand the poet to mean by the "Ceteians" nor what he means by "on account of the gifts of a woman"; but the grammarians too throw in petty myths, more to show their inventiveness than to solve questions.

70. However, let us dismiss these; and let us, taking that which is more obvious, say that, according to Homer, Eurypylus clearly reigned in the region of the Caïcus, so that perhaps a part of the Cilicians were subject to him, in which case there were three dynasties among them and not merely two. This statement is supported by the fact that there is to be seen in the territory of Elaea a torrential stream called the Ceteius; this empties into another like it, and this again into another, and they all end in the Caïcus. But the Caïcus does not flow from Ida, as Bacchylides states; neither is Euripides correct in saying that Marsyas "dwell in widely-famed Celaenae, in the farthest region of Ida"; for Celaenae is very far from Ida, and the sources of the Caïcus are also very far, for they are to be seen in a plain. Temnus is a mountain which forms the boundary between this plain and the Plain of Apia, as it is called, which lies in the interior above the Plain of Thebê. From Temnus flows a river called Mysius, which empties into the Caïcus below its sources; and it was from this fact, as some interpret

1 On the variant myths of Augê and Telephus see Eustathius (note on Od., l.c.) ; also Leaf’s note and references (p. 340).
2 Cf. 13. 1. 7, 67.
3 A fragment otherwise unknown (Bergk 66).
4 Fray. 1085 (Nauck).
tines εἰπεῖν Αἰσχύλου κατὰ τὴν εἰσβολὴν τοῦ ἐν Μυρμιδόσι προλόγου.

ιδὼ Καῦκε Μύσιαί τῷ ἐπιρροαί.

ἐγγὺς δὲ τῶν πηγῶν κώμη Γέργιθά ¹ ἐστιν, εἰς ἓν μετάκισεν Αὐταλος τοὺς ἐν τῇ Τρωάδι, τὸ χωρίον ἑξελὼν.

II

1. Ἐπεί ² δὲ τῇ παραλίᾳ τῇ ἀπὸ Λεκτοῦ μέχρι Καυνῶν ἀντιπαρατεταί νήσος ἡ Λέσβος, λόγου ἀξία πλείστου (περίκειται δὲ αὐτῇ καὶ νησία, τὰ μὲν ἔξωθεν, τὰ δὲ καὶ ἐν τῷ ³ μεταξὺ αὐτῆς τε καὶ τῆς ἅπείρου), καιρὸς ἥδη περὶ τούτων εἰπεῖν καὶ γὰρ ταυτά ἐστιν Λιολικά, σχεδὸν δὲ τὶ καὶ μητρόπολις ἡ Λέσβος ὑπάρχει τῶν Λιολικῶν πόλεων. ἀρκτέου δ' ἄφ' ὑπερ καὶ τὴν παραλίαν ἐπιθέμεν τὴν κατ' αὐτήν.

2. Ἀπὸ Λεκτοῦ τοῖνυν ἐπὶ 'Ασσον πλέουσιν ἀρχῇ τῆς Λεσβίας ἐστὶ κατὰ Σίγριον τὸ πρὸς ἀρκτον αὐτῆς ἀκρον. ἐνταῦθα δὲ πον καὶ Μήθυμνα πόλις Λεσβίων ἐστίν ἀπὸ ἑξήκοντα σταδίων τῆς ἐκ Πολυμυδίου πρὸς τὴν 'Ασσον παραλίας. οὕσης δὲ τῆς περίμετρου σταδίων χιλίων ἑκατόν, ἥν ἡ σύμπασα ἑκπληροὶ νῆσος, τὰ καθέκαστα οὕτως ἔχει. ἀπὸ Μήθυμνης εἰς Μαλίαν τὸ νοτιώτατον ἀκρον ἐν δεξιᾷ ἔχουσι

¹ Γ'ργιθα, Corais, for Γέργιθα.
² Ἐπείν; Ἐπεί, other MSS
³ τῇ, Corais, for τῇ.
the passage, that Aeschylus¹ said at the opening of
the prologue to the Myrmidons, “Oh! thou Caicus
and ye Mysian in-flows.” Near the sources is a
village called Gergitha, to which Attalus transferred
the Gergithians of the Troad when he had destroyed
their place.

II

1. Since Lesbos, an island worthy of a full account,
lies alongside and opposite the coast which extends
from Lectum to Canae, and also has small islands
lying round it, some outside it and some between it
and the mainland, it is now time to describe these;
for these are Aeolian, and I might almost say that
Lesbos is the metropolis of the Aeolian cities. But
I must begin at the point whence I began to traverse
the coast that lies opposite the island.

2. Now as one sails from Lectum to Assus, the
Lesbian country begins at Sigrium, its promontory
on the north.² In this general neighbourhood is
also Methymna, a city of the Lesbians, sixty stadia
distant from the coast that stretches from Poly-
medium to Assus. But while the perimeter which
is filled out by the island as a whole is eleven
hundred stadia, the several distances are as follows:
From Methymna to Malia, the southernmost³ pro-
montory to one keeping the island on the right, I

¹ Frag. 143 (Nauck).
² But Sigrium was the westernmost promontory of the
island.
³ More accurately, “southwesternmost.”
617 τὴν νήσον, καθ' ὁ αἱ Κάναι μάλιστα ἀντίκειται τῇ νῆσῳ καὶ συναπαρτίζουσι, στάδιοι εἰς τριακόσια τετταράκοντα. ἐντεῦθεν δ' ἐπὶ Σίγριον, ὅπερ ἐστὶ τῆς νῆσος τὸ μῆκος, πεντακόσιοι ἕξηκοντα: εἶτ' ἐπὶ τὴν Μηθυμναν 1 διακόσιοι δέκα. Μιτυλήνη δὲ κεῖται μεταξὺ Μηθύμνης καὶ τῆς Μαλίας ἡ μεγίστη πόλις, διέχυσα τῆς Μαλίας ἐβδομήκοντα σταδίων, τῶν δὲ Κανών ἐκατὸν εἴκοσι, ὅσους καὶ τῶν Ἀργινουσῶν, αἱ τρεῖς μέν εἰσιν οὐ μεγάλαι νῆσοι, πλησιάζουσι δὲ τῇ ἡπείρῳ, παρακείμεναι 2 ταῖς Κάναις. ἐν δὲ τῷ μεταξὺ Μιτυλήνης καὶ τῆς Μηθύμνης κατὰ κώμην τῆς Μηθυμναίας, καλομένην Λύγειρον, στενωτάτη ἐστὶν ἡ νῆσος, ὑπέρβασιν ἐχουσα εἰς τὸν Πυρραίων Εὐρίπου σταδίων εἴκοσιν. ἱδρυται δ' ἡ Πύρρα ἐν τῷ ἐσπερίῳ πλευρῷ τῆς Λέσβου, διέχυσα τῆς Μαλίας ἐκατόν. ἔχει δ' ἡ Μιτυλήνη λιμένας δύο, ὃν τὸ νότιος κλειστὸς τριηρικὸς 3 ναυσὶ πεντήκοντα, ὁ δὲ βόρειος μέγας καὶ βαθύς, χώματι σκεπαζόμενος. πρόκειται δ' ἀμφοῖν νησίοι, μέρος τῆς πόλεως ἔχον αὐτόθι συνοικούμενον κατεσκεύασται δὲ τοῖς πᾶσι καλῶς.

3. Ἄνδρας δ' ἔσχεν ἐνδόξους, τὸ παλαιὸν μὲν Πιττακόν, ἕνα τῶν ἐπτὰ σοφῶν, καὶ τὸν ποιητὴν Ἀλκαίον καὶ τὸν ἀδελφὸν Ἀντιμενίδαν, ὁν φησιν Ἀλκαίος Βασιλωνίοις συμμαχοῦντα τελέσαι

1 Μηθυμναν, Kramer, for Μηθυμναλαν.
2 δε, after παρακείμεναι, omitted by moz and ejected by Corais and later editors.
3 τριηρικός, Meineke, for τριήρεικαλ. Wesseling conj.
mean at the point where Canae lies most directly opposite the island and precisely corresponds with it, the distance is three hundred and forty stadia; thence to Sigrium, which is the length of the island, five hundred and sixty; and then to Methymna, two hundred and ten. Mitylene, the largest city, lies between Methymna and Malia, being seventy stadia distant from Malia, one hundred and twenty from Canae, and the same distance from the Arginussae, which are three small islands lying near the mainland alongside Canae. In the interval between Mitylene and Methymna, in the neighbourhood of a village called Aegeirus in the Methymnaean territory, the island is narrowest, with a passage of only twenty stadia over to the Euripus of the Pyrrhaeans. Pyrrha is situated on the western side of Lesbos at a distance of one hundred stadia from Malia. Mitylene has two harbours, of which the southern can be closed and holds only fifty triremes, but the northern is large and deep, and is sheltered by a mole. Off both lies a small island, which contains a part of the city that is settled there. And the city is well equipped with everything.

3. Mitylene has produced famous men: in early times, Pittacus, one of the Seven Wise Men; and the poet Alcaeus, and his brother Antimenidas, who, according to Alcaeus, won a great struggle when fighting on the side of the Babylonians, and rescued

1 The total, 1110, being ten more than the round number given above.

τριπρικὸς καὶ ναῦσταθμὸν, the complete phrase found in 14. 2. 15.
μέγαν ἄθλον καὶ ἐκ πόνων αὐτοῖς ῥύσασθαι, κτείναντα  

ἀνδρα μαχαίταν, βασιλῆιν ¹  

παλαστᾶν ² (ὡς φησί) ἀπολείποντα ³ μόνον  

μίαν ⁴  

παχέων ἀπὸ πέμπων. ⁵  

συνήκμασε δὲ τούτοις καὶ ἡ Σαπφώ, θαυμαστῶν τι χρήμα· οὐ γὰρ ἵσμεν ἐν τῷ τοσοῦτῳ χρόνῳ τῷ μνημονευομένῳ φανείσαν τινὰ γυναῖκα ἐνάμμελλον, οὐδὲ κατὰ μικρόν, ἐκείνη ποιήσεως χάριν. ἐντυ- 


ραννήθη δὲ ἡ πόλις κατὰ τοὺς χρόνους τούτους ὑπὸ πλεῖσσων διὰ τὰς διχοστασίας, καὶ τὰ στασιωτικὰ καλοῦμενα τοῦ Ἀλκαίου ποιήματα περὶ τούτων ἔστιν· ἐν δὲ τοῖς τυράννοις καὶ ὁ  

Πιττακός ἐγένετο. Ἀλκαίος μὲν οὖν ὁμοίως ἑλοιδορεῖτο καὶ τούτῳ καὶ τοῖς ἄλλοις, Μυρσίλῳ καὶ Μελάγχρῳ ⁶ καὶ τοῖς Κλεανακτίδαις καὶ ἄλλοις τυσίν, οὐδὲ αὐτὸς καθαρέυων τῶν τοιούτων νεώτερισμῶν. Πιττακός δὲ εἰς μὲν τὴν τῶν δυνα-

στειῶν κατάλυσιν ἐχρήσατο τῇ μοναρχίᾳ καὶ αὐτός, καταλύσας δὲ ἄπεδωκε τὴν αὐτονομίαν τῇ πόλει. ὕστερον δὲ ἐγένετο χρόνοις πολλοῖς Διοφάνης ὁ ρήτωρ· καθ’ ἡμᾶς δὲ Ποτάμων καὶ 

Λεσβοκλῆς καὶ Κριναγώρας καὶ ὁ συγγραφεὺς Θεοφάνης. οὕτως δὲ καὶ πολιτικὸς ἀνὴρ ὑπήρξε καὶ Πομπήιος τῷ Μάγῳ κατέστη φίλος, μάλιστα διὰ τὴν ἀρετὴν αὐτήν, καὶ πάσας συγκατώρθωσεν

¹ βασιλῆιν, O. Müller (quoted by Bergk, who prefers βασιληίν), for βασιληίν.
² παλαστᾶν DFhi and Kramer (παλάσταν Meineke); παλα/ 


³ σταν other MSS.

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them from their toils by killing "a warrior, the royal wrestler" (as he says), "who was but one short of five cubits in height." 1 And along with these flourished also Sappho, a marvellous woman; for in all the time of which we have record I do not know of the appearance of any woman who could rival Sappho, even in a slight degree, in the matter of poetry. The city was in those times ruled over by several tyrants because of the dissensions among the inhabitants; and these dissensions are the subject of the Stasiotic 2 poems, as they are called, of Alcaeus. And also Pittacus 3 was one of the tyrants. Now Alcaeus would rail alike at both Pittacus and the rest, Myrsilus and Melanchrus and the Cleanactidae and certain others, though even he himself was not innocent of revolutionary attempts; but even Pittacus himself used monarchy for the overthrow of the oligarchs, and then, after overthrowing them, restored to the city its independence. Diophanes the rhetorician was born much later; but Potamon, Lesbocles, Crinagoras, and Theophanes the historian in my time. Theophanes was also a statesman; and he became a friend to Pompey the Great, mostly through his very ability, and helped him to succeed in all his achievements;

1 Fracg. 33 (Bergk).  
2 Seditious.  
3 Reigned 589-579 B.C.
αὐτῷ τὰς πράξεις. ἀφ’ ὅν τὴν τε πατρίδα ἐκόσμησε τὰ μὲν δι’ ἐκείνου, τὰ δὲ δι’ ἐαυτοῦ, καὶ
C 6/8 ἐαυτὸν πάντων τῶν Ἑλλήνων ἐπιφανέστατον ἀνέδειξεν ὑίὸν τε ἀπέλιπε Μάρκον Πομπήιον,
ὅν τῆς Ἀσίας ἐπίτροπον κατέστησέ ποτε Καῖσαρ ὁ Σέβαστος, καὶ νῦν ἐν τοῖς πρώτοις ἐξετάζεται
tῶν Τιβερίου φίλων. ἀθηναῖοι δ’ ἐκινδύνευσαν μὲν ἀνηκέστω ψόγων περιπεσεῖν, ψηφισάμενοι
Μιτυληναίους ἴβηδον ἀποσφαγῆναι, μετέγγυσαν
dε, καὶ ἐφθη μιᾷ θάττου ἡμέρα τὸ ψήφισμα
ἀφιγμένου ὡς τοὺς στρατηγοὺς πρὶν ἡ πράξει τὸ
προσταχθὲν.

4. Ἡ δὲ Πύρρα κατέστραπται, τὸ δὲ προϊσ-
tειον οἴκεται καὶ ἔχει λιμένα, ὅθεν εἰς Μιτυλη-
νην ὑπέρβασις σταδίων ὕγδοίκουτα. εἰτ’ Ἔρεσ-
σός εστὶ μετὰ τὴν Πύρραν ἰδρυται δ’ ἐπὶ λόφου
καθήκει τε ἐπὶ θάλατταν εἰτ’ ἐπὶ τὸ Σύγριον
ἐντεύθεν σταδίοις ἐκοσιοκτῶν εξ’ Ἔρεσσοῦ δ’
Ḫσαν Θεόφραστός τε καὶ Φανίας, οἱ ἐκ τῶν
περιπάτων φιλόσοφοι, Ἀριστοτέλους γνώριμοι.
Τύρταμος δ’ ἐκάλεῖτο ἐμπροσθεν ὁ Θεόφραστος,
μετωπώμασε δ’ αὐτὸν Ἀριστοτέλης Θεόφραστον,
ἀμα μὲν φεῦγων τὴν τοῦ προτέρου ὀνόματος
κακοφωνίαν, ἀμα δὲ τὸν τῆς φράσεως αὐτοῦ
ξῆλον ἐπισημαινόμενον ἀπαντας μὲν γὰρ λογίσας
ἐποίησε τοὺς μαθητὰς Ἀριστοτέλης, λογιστάτων
dὲ Θεόφραστον. Ἀντίσα δ’ ἐφεξῆς ἐστὶ τῷ
Σύγριῳ πόλις, ἐξοικεία λιμένα ἐπείτα ᾿Μηθυμνα,
ἐντεύθεν δ’ ἴν Ἀρίων ὁ ἐπὶ τῷ δελφίνι μυθενο-
μενος ὑπὸ τῶν περὶ Ἰρόδοτον εἰς Ταιναρον
σωθῆναι, καταποντωθεὶς ὑπὸ τῶν ληστῶν οὕτος
μὲν οὖν κιθαρωδὸς. καὶ Τέρπανδρον δὲ τῆς αὐτῆς
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whence he not only adorned his native land, partly through Pompey and partly through himself, but also rendered himself the most illustrious of all the Greeks. He left a son, Marcus Pompey, whom Augustus Caesar once set up as Procurator of Asia, and who is now counted among the first of the friends of Tiberius. The Athenians were in danger of suffering an irreparable disgrace when they voted that all Mitylenaeans from youth upwards should be slain, but they changed their minds and their counter-decree reached the generals only one day before the order was to be executed.

4. Pyrrha has been rased to the ground, but its suburb is inhabited and has a harbour, whence there is a passage of eighty stadia over hills to Mitylene. Then, after Pyrrha, one comes to Eressus; it is situated on a hill and extends down to the sea. Then to Sigrium, twenty-eight stadia from Eressus. Both Theophrastus and Phanias, the peripatetic philosophers, disciples of Aristotle, were from Eressus. Theophrastus was at first called Tyrtamus, but Aristotle changed his name to Theophrastus, at the same time avoiding the cacophony of his former name and signifying the fervour of his speech; for Aristotle made all his pupils eloquent, but Theophrastus most eloquent of all. Antissa, a city with a harbour, comes next in order after Sigrium. And then Methymna, whence came Arion, who, according to a myth told by Herodotus and his followers, safely escaped on a dolphin to Taenarum after being thrown into the sea by the pirates. Now Arion played, and sang to, the cithara; and Terpander,
μουσικής τεχνίτην γεγονέναι φασί καὶ τῆς αὐτῆς νήσου, τὸν πρῶτον ἀυτὶ τῆς τετραχόρδου λύρας ἔπταχόρδῳ χρησάμενον· καθάπερ καὶ ἐν τοῖς ἀναφερομένοις ἔπεσιν εἰς αὐτὸν λέγεται.

σοὶ δ’ ἦμεῖς τετράγημνι ἀποστρέψαντες ἀοιδήν, ἐπτατόνω φόρμυγγι νέους κελαδήσομεν ὕμνους.

καὶ Ἐλλάνικος δὲ Δέσβιος συγγραφεύς καὶ Καλλίας ὁ τὴν Σαπφῶ καὶ τὸν Ἀλκαίον ἔγγησάμενος.

5. Κατὰ δὲ τὸν πορθμὸν τὸν μεταξὺ τῆς Ἀσίας καὶ τῆς Δέσβου νησία ἑστὶ περὶ εἰκοσιοί, ὡς δὲ Ῥιμοσθένης φησί, τετταράκοντα· καλοῦνται δ’ Ἐκατόνυνθοι συμβέτως, ὡς Πελοπόννησος, κατὰ ἔδω τι τοῦ Ν θράμματος πλευνάζοντος ἐν τοῖς τοιοῦτοις, ὡς Μυόνυνθος καὶ Προκόνυνθος λέγεται καὶ Ἀλόνυνθος, ὡστε Ἐκατόνυνθοι εἰσιν, οἶνον Ἀπόλλωνόνυνθοι, ᾿Εκατός γὰρ ὁ Ἀπόλλων· παρὰ πᾶσαν γὰρ δή τὴν παραλλαγὴν ταύτην ὁ Ἀπόλλων ἐκτετίμηται μέχρι Τενέδου, Σμυρνεῖς ἢ Καλλιαῖς καλοῦμενος ἢ Γρυνεῖς ἢ τινα ἄλλην ἐπωνυμίαν ἔχων· πλησίον δὲ τούτων ἑστὶ καὶ ἡ Πόροσελήνη,1 πόλιν ὀμόνυμον ἔχουσα ἐν αὐτῆς· καὶ πρὸ τῆς πόλεως ταύτης ἄλλη νήσος2 μεῖζον αὐτῆς ὀμόνυμον, ἔρημος, ἔρχουν ἄγιον ἔχουσα Ἀπόλλωνος.

6. Τάς δὲ δυσφημίας τῶν ὀνομάτων φεύγοντες3 τίνες ἐνταῦθα μὲν Πόροσελήνην δεῖν λέγειν φασὶ, τὸ δ’ Ἀσπόρδηνον ὄρος τὸ περὶ Πέργαμον, τραχύ

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1 Instead of Πόροσελήνην, *Dhīruxz* read Παρδοσελήνη.
2 πόλις (πόλης F) after νῆσος, Jones ejects, following conj. of Kramer and C. Müller.
also, is said to have been an artist in the same music and to have been born in the same island, having been the first person to use the seven-stringed instead of the four-stringed lyre, as we are told in the verses attributed to him: "For thee I, having dismissed four-toned song, shall sing new hymns to the tune of a seven-stringed cithara."  

Also Hellanicus the historian, and Callias, who interpreted Sappho and Alcaeus, were Lesbians.

5. In the strait between Asia and Lesbos there are about twenty small islands, but according to Timosthenes, forty. They are called Hecatonnesi, a compound name like Peloponnesus, the second letter n being customarily redundant in such compounds, as in the names Myonnesus, Proconnesus, and Halonnesus; and consequently we have Hecatonnesi, which means Apollonnesi, for Apollo is called Hecatus; for along the whole of this coast, as far as Tenedos, Apollo is highly honoured, being called Sminthian or Cillaean or Grynian or by some other appellation. Near these islands is Pordoselenê, which contains a city of the same name, and also, in front of this city, another island, larger and of the same name, which is uninhabited and has a temple sacred to Apollo.

6. Some writers, to avoid the indecency of the names, say that in this place we should read "Poro-
selenê," and that we should call Aspordenum, the rocky and barren mountain round Pergamum, "Asporenum," and the temple of the Mother of the

1 Frag. 5 (Bergk).

3 φιδγοντες, Corais, for φυγοντες; so the later editors.
καὶ λυπρῶν ὄν, 'Ασπόρηνον,\(^1\) καὶ τὸ ἱερὸν τὸ ἐνταύθα τῆς Μητρός τῶν θεῶν 'Ασπόρηνῆς.\(^2\) τί οὖν φήσομεν τὴν Πόρδαλιν καὶ τὸν Σαπέρδην καὶ τὸν Περδίκκαν καὶ τὸ Σιμωνίδου

σὺν πορδακοίσιν ἐκπεσόντες εἰμασίν\(^3\) ἀντὶ τοῦ διαβρόχου, καὶ ἐν τῇ ἀρχαίᾳ ποιο πωσικδία

πορδακόν τὸ χωρίον,

τὸ λίμναζον; διεῖχε δ' ἡ Λέσβος τὸ ἱσον ἀπὸ τῆς Γενέδου καὶ Λήμνου καὶ Χίου σχεδὸν τι τῶν πεντακοσίων ἐνδοτέρω σταδίων.

III

1. Τοιαύτης δὲ τῆς πρὸς τοὺς Τρώας οἰκείωτητος ὑπαρχούσης τοῖς τε Δέλεξι καὶ τοῖς Κίλιξι, ξηποῦσιν αἰτίαν, δι᾽ ἢν οὐ συγκαταλέγονται καὶ οὐτοὶ ἐν τῷ καταλόγῳ. εἰκός δὲ διὰ τὴν τῶν ἡγεμόνων διαφθορὰν καὶ τὴν τῶν πόλεων ἐκπορθησίν οὐλίγους ὑπολειφθέντας τοὺς Κίλικας ὑπὸ τῷ Ἐκτορί τάπτεσθαι: ὡ το γὰρ Ἡστίων καὶ οἱ παῖδες αὐτοῦ λέγονται πρὸ τοῦ καταλόγου διαφθαρῆναι:

ἡτοι μὲν πατέρ' ἀμόν \(^4\) ἀπέκτανε δῖος 'Ἀχιλλεύς,

ἐκ δὲ πόλιν πέρσεων Κιλίκων,

Θῆβην ὑψίπυλον.

\(^1\) Instead of 'Ασπόρηνον, F reads 'Ασπρόκυνον, οὐ 'Ασπόρινον.

\(^2\) 'Ασπορῆνης οὐ.

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GEOGRAPHY, 13. 2. 6-3. 1

gods there the temple of the "Asporene" mother.¹ What, then, shall we say of Pordalis and Saperdes and Perdicas, and of the phrase of Simonides, "banished, 'pordacian' clothes and all," instead of "wet" clothes, and, somewhere in the early comedy, "the place is 'pordacian,'" that is, the place that is "marshy"? Lesbos is equidistant from Tenedos and Lemnos and Chios, one might say rather less than five hundred stadia.

III

1. Since the Leleges and the Cilicians were so closely related to the Trojans, people inquire for the reason why they are not included with the Trojans in the Catalogue. But it is reasonable to suppose that because of the loss of their leaders and the sacking of their cities the few Cilicians that were left were placed under the command of Hector, for both Eëtion and his sons are said to have been slain before the Catalogue:² "Verily my father was slain by the goodly Achilles, who utterly sacked the city of Cilicians, Thebê of the lofty gates.

¹ i.e. they avoid "pord," which, as also "perd," is the stem of an indecent Greek word.
² i.e. before the marshalling of the troops as described in the Catalogue.
³ ἱμασίς, Tyrwhitt, for ἴμασίς; so the later editors.
⁴ ἀμῶν, Xylander, for ἀμῶν; so the later editors.
STRABO

οὐ δὲ μοί ἐπτὰ κασίγνητοι ἔσαν ἐν μεγαροὶς, οἱ μὲν πάντες ἵδι κίνω ἤματι 'Αἴδος εἰσώ· πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς.

ὡς δ' αὐτῶς καὶ οἱ ὑπὸ Μύνητι τοὺς τε ἡγεμόνας ἀποβεβλήκασι καὶ τὴν πόλιν·

καὶ δ' Ὑμνητ' ἔβαλε καὶ Ἐπίστροφον, πέρσεν δὲ πόλιν θείοι Μύνητος.

τοὺς δὲ Δέλεγας τοὺς μὲν ἀγῶσι παρόντας ποιεῖ, ὅταν οὗτοι λέγην·

πρὸς μὲν ἄλος Κάρεσ καὶ Παῖνες ἀγκυλότοξοι καὶ Δέλεγες καὶ Καῦκωνες·

καὶ πόλιν·

Σάτυριοι οὐτασε δουρὶ
Οἰνοπίδην, ὅν ἄρα νύμφη τέκε Νήσις ἀμύμων
Οἶνοπι βουκολεόντι παρ' ὀχθας Σατυρόεντος.

οὐ γὰρ οὗτος ἐξελελοίπεσαν τελέως, ὡστε μὴ καὶ καθ' αὐτοὺς ἑχειν τι σύστημα, ἀτε τοῦ βασιλέως αὐτῶν ἐτί περιόντος,

"Αλτεώ, ὃς Δελέγεσσι πιλοπτολέμοισιν ἀνάσσει,
καὶ τῆς πόλεως οὐ τελέως ἡφανισμένης ἐπιφέρει
gὰρ

Πιῆδασον αἰπήσεσαν ἔχων ἐπὶ Σατυρόεντι.

C 620 ἐν μέντοι τῷ καταλόγῳ παραλέλοιπεν αὐτοὺς, οὐχ ἤκανον ἡγούμενος τὸ σύστημα, ὡστ' ἐν καταλόγῳ τάττεσθαι, ἢ καὶ ὑπὸ τῷ "Εκτορι καὶ τούτων συγκαταλέγων, οὕτως οὖν τοῖς οἰκείοις.

ὁ γὰρ Δυκάων φησίν, ἀδελφὸς ὃν "Εκτορος·

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And the seven brothers of mine in our halls, all these on the same day\(^1\) went inside the home of Hades, for all were slain by swift-footed, goodly Achilles.\(^2\) And so, in the same way, those subject to Mynes lost both their leaders and their city:

"And he laid low Mynes and Epistrophus, and sacked the city of godlike Mynes."\(^3\) But he makes the Leleges present at the battles when he says as follows: "Towards the sea are situated the Carians and the Paeonians, with curved bows, and the Leleges and Caucones."\(^4\) And again, "he pierced with his spear Satnius, son of Oenops, whom a noble Naiad nymph bore to Oenops, as he tended his herds beside the banks of the Satnioeis";\(^5\) for they had not so completely disappeared that they did not have a separate organisation of their own, since their king still survived, "of Altes, who is lord over the war-loving Leleges,"\(^6\) and since their city had not been utterly wiped out, for the poet adds, "who holds steep Pedasus on the Satnioeis."\(^7\)

However, the poet has omitted them in the Catalogue, not considering their organisation sufficient to have a place in it, or else including them under the command of Hector because they were so closely related;

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1 i.e. with Eetion.  
2 Iliad 6. 414.  
3 Iliad 2. 692, 19. 296.  
4 Iliad 10. 428.  
5 Iliad 14. 443.  
6 Iliad 21. 86.  
7 Iliad 21. 87.

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1 \(\epsilon \pi \iota\), Corais, for \(\delta \tau \omicron\).  
2 \(\kappa \alpha \lambda\), before \(\delta \tau \omicron\), omitted by C.
STRABO

μυμφθιόδιον δὲ με μήτηρ

γείνατο Λαοθώ, θυγάτηρ Ἀλταο γέροντος,

Ἀλτεω, ὅς Λελέγεσσι φιλοπτολέμοισιν ἀνάσ-

σει.

tαύτα μὲν οὖν τοιαύτην τινὰ ἔχει τὴν εἰκοτο-

λογίαν.

2. Εἰκοτολογεῖν δ' ἐστι, καὶ εἰ τις τὸν ἀκριβῆ

ξητεὶ κατὰ τὸν ποιητὴν ὄρον, μέχρι τίνος οἱ

Κιλίκες διέτεινον καὶ οἱ Πελασγοὶ καὶ ἔτοί οἱ

μεταξὺ τοῦτων Κιλίκεων λεγόμενοι οἱ ὑπὸ τῷ

Εὐρυπύλῳ. περὶ μὲν οὖν τῶν Κιλίκων καὶ τῶν

ὑπ’ Εὐρυπύλῳ τὰ ἑνότα εἴρηται, καὶ διότι ἐπὶ 1 τὰ

περὶ τῶν Κάικων μάλιστα περατοῦνται. τοὺς δὲ

Πελασγοὺς εὐλογοῦν τούτους ἐφεξῆς τιθέναι ἐκ τε

τῶν ὑφ’ Ὄμηρον λεγομένων καὶ ἐκ τῆς ἀλλῆς

ἰστορίας. ὁ μὲν γὰρ οὕτω φησὶν.

'Ἰππόθοσ οὖν ἃγε φῦλα Πελασγῶν ἐγχεσι-

μόρων,

τῶν, οἳ Λαρίσαι οἰκίσκωλακα ναιετάσκοιν

τῶν ἑρξ’ Ἰππόθοσ τοῖς Πύλαιοι τ’ ὄζος Ἀργος,

περὶ δῦν Λήθοιο Πελασγοῦ Τευταμίδαο.

ἐξ’ οὖν πληθοῦς τε ἐμφαίνει ἄξιολογον τὸ τῶν

Πελασγῶν (οὐ γὰρ φῦλον, ἀλλὰ φῦλα ἐφή) καὶ

τὴν οἰκησιν ἐν Λαρίσῃ φράξει. πολλαὶ μὲν οὖν

αἱ Λαρίσαι, δεῖ δὲ τῶν ἐγγύς τινα δέξασθαι,

μάλιστα δ’ ἄν τὴν περὶ Κύμην ὑπολύβοι τις

ὁρθῶς τριῶν γὰρ οὖσῶν, η μὲν καθ’ Ἀμαξίτον ἐν

ὄψι τελέως ἐστὶ τῷ Ἰλίῳ, καὶ ἐγγύς σφόδρα ἐν

dιακοσίοις ποι στάδιοις, ὡστ’ οὐκ ἂν λέγοιτο

1 ἐπὶ, Meineke inserts.
for Lycaon, who was a brother of Hector, says, "to a short span of life my mother, daughter of the old man Altes, bore me—Altes who is lord over the war-loving Leleges." ¹ Such, then, are the probabilities in this matter.

2. And it is also a matter of reasoning from probabilities if one inquires as to the exact bounds to which the poet means that the Cilicians extended, and the Pelasgians, and also the Ceteians, as they are called, under the command of Eurypylus, who lived between those two peoples. Now as for the Cilicians and the peoples under the command of Eurypylus, all has been said about them that can be said, and that their country is in a general way bounded by the region of the Caicus River. As for the Pelasgians, it is reasonable, both from the words of Homer and from history in general, to place them next in order after these peoples; for Homer says as follows: "And Hippothoüs led the tribes of the Pelasgians that rage with the spear, them that dwelt in fertile Larisa; these were ruled by Hippothoüs and Pylaeus, scion of Ares, the two sons of Pelasgian Lethus, son of Teutamus."² By these words he clearly indicates that the number of Pelasgians was considerable, for he says "tribes," not "tribe;" and he also specifies their abode as "in Larisa." Now there are many Larisas, but we must interpret him as meaning one of those that were near; and best of all one might rightly assume the one in the neighbourhood of Cymê; for of the three Larisas the one near Hamaxitus was in plain sight of Ilium and very near it, within a distance of two hundred stadia, and therefore it could not be said with plausibility that

¹ Iliad 21. 84. ² Iliad 2. 840.
πιθανῶς ὁ Ἰππόθοος πεσεῖν ἐν τῷ ὑπὲρ Πατρόκλου ἄγωνι

tῆς ἀπὸ Λαρίσης,
tαύτης γε, ἀλλὰ μᾶλλον τῆς περὶ Κύμην. χίλιοι γάρ ποὺ στάδιοι μεταξὺ τρίτη δ' ἐστὶ Λάρισα, κώμη τῆς Ἐφεσίας ἐν τῷ Καῦστρῷ πεδίῳ, ἢν φασί πόλιν ὑπάρξαι πρότερον, ἔχουσαν καὶ ἱερὸν Ἀπώλλωνος Λαρίσῃνον, πλησιάζουσαν τῷ Τμώλῳ μᾶλλον ἢ τῇ Ἐφεσίᾳ. ταύτης γὰρ ἐκατὸν καὶ ὀγδοίκοντα διέχει σταδίους, ὡστε ὑπὸ τοὺς Μήσοιν ἄν τίς τάττοι ταύτην. Ἐφεσίοι δ' αὐξηθέντες ὑστερον πολλὴν τῆς τῶν Μήσων, οὐς νῦν Λυδοὺς φαμεν, ἀπετέμοντο, ὥστ' οὐδ' αὐτὴ ἂν ἢ τῶν Πελασγῶν Λάρισα ἐϊη, ἄλλ' ἐκείνη μᾶλλον. καὶ γὰρ τῆς μὲν ἐν τῇ Καῦστριανῇ Λαρίσῃς οὔδεν ἔξομεν τεκμήριον ἰσχυρόν, ὡς ἢν ἢδη τότε οὔδ' γὰρ τῆς Ἐφεσοῦ τῆς δὲ περὶ τῆν

Κύμην μαρτύριον ἐστὶ πᾶσα ἡ Ἀἰολική ἱστορία, μικρὸν ύστερον τῶν Τρωικῶν γενομένη.

3. Φασὶ γὰρ τοὺς ἐκ τοῦ Φρικίου τοῦ ὑπὲρ Θερμοπυλῶν Λοκρικοῦ ὅρους ὀρμηθέντας κατάραι μὲν εἰς τὸν τόπον, ὡς ἢν ἡ Κύμη ἐστὶ, καταλαβόντας δὲ τοὺς Πελασγοῦς κεκακωμένους ὑπὸ τοῦ Τρωικοῦ πολέμου, κατέχοντας δ' ὀμως ἐτι τὴν Λάρισαν διέχουσαν τῆς Κύμης ὅσον ἐβδομῆκοντα σταδίους, ἐπιτειχίσατι αὐτοῖς τὸ νῦν ἐτι λεγόμενον ἅνων τείχος ἀπὸ τριάκοντα σταδίων τῆς Λαρίσης, ἔλοντας δὲ κτίσαι τὴν Κύμην καὶ τοὺς περιγενομένους ἀνθρώπους ἐκεῖσε ἀνοικίσατι.

1 ἐκ τοῦ Φρικίου, Turywhitt, for ἐν τῷ Φρικίῳ; so the later editors.

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Hippothoüs fell in the fight over Patroclus "far away from" this "Larisa," but rather from the Larisa near Cymê, for the distance between the two is about a thousand stadia. The third Larisa is a village in the territory of Ephesus in the Caýster Plain; it is said to have been a city in earlier times, containing a temple of Larisaean Apollo and being situated closer to Mt. Tmolus than to Ephesus. It is one hundred and eighty stadia distant from Ephesus, and might therefore be placed under the Maeonians. But the Ephesians, having grown in power, later cut off for themselves much of the territory of the Maeonians, whom we now call Lydians, so that this could not be the Larisa of the Pelasgians either, but rather the one near Cymê. In fact we have no strong evidence that the Larisa in the Caýster Plain was already in existence at that time, for we have no such evidence as to Ephesus either; but all Aeolian history, which arose but shortly after the Trojan times, bears testimony to the existence of the Larisa near Cymê.

3. For it is said that the people who set out from Phricium, the Locrian mountain above Thermopylae, put in at the place where Cyme now is, and finding the Pelasgians in bad plight because of the Trojan War, though still in possession of Larisa, which was about seventy stadia distant from Cymê, built on their frontier what is still to-day called Neon Teichos,³ thirty stadia from Larisa, and that, having captured Larisa, they founded Cymê and settled there the survivors. And Cymê is called Cymê

³ "New wall."

2 ἐξόντας, Corais, Kramer, and Meineke, for ἐλθόντας; ἀνελθόντας Groskurd.
ἄπο δὲ τοῦ Δοκρικοῦ ὄρους τὴν τε Κύμην Φρικωνίδα καλοῦσιν, ὁμοίως δὲ καὶ τὴν Λάρισαν ἐρήμη δὲ ἐστὶ νῦν. ὅτι δ' οἱ Πελασγοὶ μέγα ἦν ἔθνος, καὶ ἐκ τῆς ἄλλης ἱστορίας οὔτως ἐκμαρτυρεῖσθαι ¹ φασί: Μενεκράτης γοῦν ὁ Ἐλαίτης ἐν τοῖς περὶ κτίσεων φησί τὴν παραλίαν τὴν νῦν Ἰωνικὴν πᾶσαν, ἀπὸ Μυκάλης ἄρξαμένην, ὑπὸ Πελασγῶν οἰκεῖσθαι πρώτερον καὶ τὰς πλησίων νῆσους. Λέσβιος δ' ὑπὸ Πυλαιῶν τετάχθαι λέγουσι σφάς, τῷ ὑπὸ τοῦ ποιητοῦ λεγομένῳ τῶν Πελασγῶν ἀρχοντι, ἀφ' οὗ καὶ τὸ παρ' αὐτῶς ὄρος ἐτί Πυλαιῶν καλεῖσθαι. καὶ Χίοι δὲ οἰκιστὰς ἑαυτῶν Πελασγοὺς φασί τοὺς ἐκ τῆς Θεσσαλίας, πολύπλανοι δὲ καὶ ταχὺ τὸ ἔθνος πρὸς ἀπαναστάσεις,² νυξήθη τε ἐπὶ πολὺ καὶ ἀθρόαν ἑλαβε τὴν ἐκκλεισίω, καὶ μίλιστα κατὰ τὴν τῶν Λιολέων καὶ τῶν Ἰωνῶν περαίωσιν εἰς τὴν Ἀσίαν.

4. Ἰδιον δὲ τι τοῖς Λαρισαίοις συνέβη τοῖς τε Καϊστριανοῖς καὶ τοῖς Φρικωνεύσι καὶ τρίτοις τοῖς ἐν Θεσσαλίᾳ: ἀπαίτεσ γὰρ ποταμοχωστὸν τὴν χώραν ἐσχοῦ, οἱ μὲν ὑπὸ τοῦ Καϊστροῦ, οἱ δ' ὑπὸ τοῦ Ἑρμοῦ, οἱ δ' ὑπὸ τοῦ Πηνειοῦ. ἐν δὲ τῇ Φρικωνίδῃ Λαρίσῃ τετιμηθῆθαι λέγεται Πίασος, ὅν φασιν ἀρχοντα Πελασγῶν ἐρασθῆναι τῆς θυγατρὸς Λαρίσης, βιασάμενον δ' αὐτὴν τίσαι τῆς ύβρεως δίκην· ἐγκύψαντα γὰρ εἰς πίθων οὖν καταμαθοῦσαν τῶν σκελῶν λαβομένην ἑξάραι καὶ καθεῖναι αὐτὸν εἰς τὸν πίθον. τὰ μὲν οὖν ἀρχαῖα τοιαῦτα.

¹ Ὁι γε καὶ τοῖς ἐκμαρτυρήσαι.
² ἀπαναστάσεις, Corrds, for ἐπαναστάσεις.
Phriconis after the Locrian mountain; and likewise Larisa is called Larisa Phriconis; but Larisa is now deserted. That the Pelasgians were a great tribe is said also to be the testimony of history in general: Menecrates of Elaea, at any rate, in his work *On the Founding of Cities*, says that the whole of what is now the Ionian coast, beginning at Mycalē, as also the neighbouring islands, were in earlier times inhabited by Pelasgians. But the Lesbians say that their people were placed under the command of Pylaeus, the man whom the poet calls the ruler of the Pelasgians,¹ and that it is from him that the mountain in their country is still called Pylaeus. The Chians, also, say that the Pelasgians from Thessaly were their founders. But the Pelasgian race, ever wandering and quick to migrate, greatly increased and then rapidly disappeared, particularly at the time of the migration of the Aeolians and Ionians to Asia.

4. A peculiar thing happened in the case of the Larisaeans, I mean the Caystrian and the Phryconian Larisaeans and, third, those in Thessaly: they all held land that was deposited by rivers, by the Cayster and by the Hermus and by the Peneius. It is at the Phryconian Larisa that Piasus is said to have been honoured, who, they say, was ruler of the Pelasgians and fell in love with his daughter Larisa, and, having violated her, paid the penalty for the outrage; for, observing him leaning over a cask of wine, they say, she seized him by the legs, raised him, and plunged him into the cask. Such are the ancient accounts.

¹ *Iliad* 2. 842.

³ Instead of Καυστριανοῖς, CDEhimo read Καυστρηνοῖς, Ex Καυστρυνοῖς.
5. Ταῦς δὲ νῦν Αἰολίκαις πόλεσιν ἐτὶ καὶ τὰς Ἀἰγάς¹ προσληπτέον καὶ τὴν Τήμυνον, ὅθεν ἦν Ἕρμαγόρας ὁ τὰς ῥητορικὰς τέχνας συγγράφας· ἱδονταί δ' οἱ πόλεις αὐταί κατὰ τὴν ὀρεινήν τὴν ὑπερκειμένην τῆς τε Κυμαίας καὶ τῆς Φωκαέων καὶ Σμυρναιῶν γῆς, παρ' ἤν ὁ Ἕρμος ἰδεί. οὐκ ἀπώθεν δὲ τούτων τῶν πόλεων οὐδ' ἡ Μαγνησία ἐστὶν ἡ ὑπὸ Σιπύλω, ἐλευθέρα πόλις ὑπὸ Ῥωμαίων κεκριμένη, καὶ ταύτην δ' ἐκάκωσαν οἱ νεωστὶ γενόμενοι οἰκεῖοι. εἰς δὲ 662 τάναντια τὰ ἐπὶ τῶν Καίκων νεῦοντα ἀπὸ Λαρίσης μὲν διαβάντι τὸν Ἕρμον εἰς Κύμην ἐβδομήκοντα στάδιοι, ἐντεύθεν δ' εἰς Μύρινα τετταράκοντα στάδιοι, τὸ δ' ἵσον ἐντεύθεν εἰς Γρύνιον, κάκειθεν εἰς Ἔλαιαν· ως δ' Ἀρτεμίδωρος, ἀπὸ τῆς Κύμης εἰσὶν Ἀδαι, εἰτ' ἀκρα μετὰ τετταράκοντα σταδίους, ἢν καλοῦσιν Ἰδραν, ἡ ποίοισα τὸν κόλπον τὸν Ἐλαιιτικὸν πρὸς τὴν ἀπειλάτιον ἀκραν Ἀρματοῦντα. τοῦ μὲν οὖν στόματος τὸ πλάτος περὶ ὀγδόκοντα σταδίους ἐστὶν, ἐγκολπίζοντε ἐν Μύρινα ἐν ἐξήκοντα σταδίοις, Αἰολίς πόλις ἔχουσα λιμένα, εἰτ' Ἀχαϊῶν λιμήν, ὅπου οἱ βωμοὶ τῶν δώδεκα θεῶν, εἰτα πολίχνιον Γρύνιον καὶ ἱερὸν Ἀπόλλωνος καὶ μαντεῖον ἀρχαιον καὶ νεῶς πολυτελὴς λίθον λευκοῦ, στάδιοι δ' ἐπ' αὐτὴν τετταράκοντα· εἴθ' ἐβδομήκοντα εἰς Ἐλαιαν, λιμένα ἔχουσαν καὶ ναυσταθμον τῶν Ἀτταλικῶν βασιλέων, Μενεσθέως κτίσμα καὶ τῶν σὺν αὐτῷ Ἀθηναίων τῶν συστρατευσάντων ἐπὶ Ἰλιον. τὰ δ' ἐξ' ἦση ταῖς περὶ Πιτάνην καὶ Ἀτρανέα καὶ τάλλα τὰ ταύτην.

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5. To the present Aeolian cities we must add Aegae, and also Temnus, the birthplace of Hermagoras, who wrote *The Art of Rhetoric*. These cities are situated in the mountainous country that lies above the territory of Cymê and that of the Phocians and that of the Smyrnaeans, along which flows the Hermus. Neither is Magnesia, which is situated below Mt. Sipylus and has been adjudged a free city by the Romans, far from these cities. This city too has been damaged by the recent earthquakes. To the opposite parts, which incline towards the Caicus, from Larisa across the Hermus to Cymê, the distance is seventy stadia; thence to Myrina, forty stadia; thence to Grynium, the same; and from there to Elaea. But, according to Artemidorus, one goes from Cymê to Adae, and then, forty stadia distant, to a promontory called Hydra, which with the opposite promontory Harmatus forms the Elaïtic Gulf. Now the width of the mouth of this gulf is about eighty stadia, but, including the sinuosities of the gulf, Myrina, an Aeolian city with a harbour, is at a distance of sixty stadia; and then one comes to the Harbour of the Achaeans, where are the altars of the twelve gods; and then to a town Grynium and an altar of Apollo and an ancient oracle and a costly shrine of white marble, to which the distance is forty stadia; and then seventy stadia to Elaea, with harbour and naval station belonging to the Attalic kings, which was founded by Menestheus and the Athenians who took the expedition with him to Ilium. I have already spoken of the places that come next, those about Pitane and Atarneus and the others in that region.

1 *Alyâs Dh.*
6. Μεγίστη δὲ ἦστι τῶν Αἰολικῶν καὶ ἀρίστη Κύμη καὶ σχεδὸν μητρόπολις αὐτὴ τε καὶ ἡ Λέσβος τῶν ἄλλων πόλεων, περὶ τριάκοντα ποιν τὸν ἀριθμὸν, ὁν ἐκλελοίπασιν οὐκ ὀλίγαι. σκώπτεται δ’ εἰς ἀναίσθησιν ἡ Κύμη κατὰ τοιαῦτην τινά, ὡς φασίν ἐνίοι, δόξαν, ὅτι τριακοσίοις έτεσιν ύστερον τῆς κτίσεως ἀπέδοντο τοῦ λιμένος τὰ τέλη, πρότερον δ’ οὐκ ἐκαρποῦτο τὴν πρόσοδον ταύτην ὁ δῆμος: κατέσχεν οὖν δόξα, ὡς ὅψε ἰσθημένων, ὅτι ἐπὶ θαλάττῃ πόλιν οἰκοίζ. ἦστι δὲ καὶ ἄλλος λόγος, ὅτι δανεισάμενοι χρήματα δημοσίᾳ τὰς στοὰς ύπέθεντο, εἴτ’ οὐκ ἀποδίδοντες κατὰ τὴν ὀρισμένην ἱμέραν εἴργοντο τῶν περιπάτων· ὅτε μέντοι ὄμβρος εἶη, κατ’ αἰδῶ τινὰ κηρύττοιεν οἱ δανεισταί, κελεύοντες ὑπὸ τὰς στοὰς ύπέρχεσθαι· τοῦ δὴ κήρυκος οὕτω φθεγγομένου "ὑπὸ τὰς στοὰς ύπέλθετε," ἐκπεσεῖν λόγον, ὡς Κυμαίων οὐκ αἰσθανομένων, ὡς ἐν τοῖς ὄμβροις ὑπὸ τὰς στοὰς ύπελθεῖσέν, ἀν μὴ σημάνη τις αὐτοῖς διὰ κηρύγματος. ἀνὴρ δ’ ἄξιος μνήμης ἐκ τῆς τῆς πόλεως ἀναντιλέκτως μὲν ἦστιν Ἐφορος, τῶν Ἰσοκράτους γνωρίμων τοῦ ρήτορος, ὁ τὴν ἱστορίαν συγγράψας καὶ τὰ περὶ τῶν εὐρημάτων· καὶ ἐτὶ πρότερος τούτου Ἡσίοδος ὁ ποιητής· αὐτὸς γὰρ εἴρηκεν, ὅτι ὁ πατὴρ αὐτοῦ Δίος μετώπισεν εἰς Βοιωτοὺς, Κύμην Αἰσιλίδα προλιπόν·

νύσσατο δ’ ἄγχ’ Ἐλικόνος ὁξυρῆ ἐνί κόμη
Lambda, νείμα κακῆ, θέρει ἀργαλέη, οὐδε ποτ’ ἐσθῆλη.

623 Ὁμήρος δ’ οὐχ ὁμολογομένως· πολλοὶ γὰρ
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6. The largest and best of the Aeolian cities is Cymê; and this with Lesbos might be called the metropolis of the rest of the cities, about thirty in number, of which not a few have disappeared. Cymê is ridiculed for its stupidity, owing to the repute, as some say, that not until three hundred years after the founding of the city did they sell the tolls of the harbour, and that before this time the people did not reap this revenue. They got the reputation, therefore, of being a people who learned late that they were living in a city by the sea. There is also another report of them, that, having borrowed money in the name of the state, they pledged their porticoes as security, and then, failing to pay the money on the appointed day, were prohibited from walking in them; when it rained, however, their creditors, through a kind of shame, would bid them through a herald to go under the porticoes; so the herald would cry out the words, ‘Go under the porticoes,’ but the report went abroad that the Cymaeans did not understand that they were to go under the porticoes when it rained unless they were given notice by the herald. Ephorus, a man indisputably noteworthy, a disciple of Isocrates the orator, and the author of the History and of the work on Inventions, was from this city; and so was Hesiod the poet, still earlier than Ephorus, for Hesiod himself states that his father Dius left Aeolian Cymê and migrated to Boeotia: ‘And he settled near Helicon in a wretched village, Ascrê, which is bad in winter, oppressive in summer, and pleasant at no time.’ But it is not agreed that Homer was from Cymê, for

1 Works and Days, 639–40 (quoted also in 9. 2. 25).
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άμφισβητούσιν αυτοῦ. τὸ δὲ ὄνομα ἀπὸ Ἀμα-ξόνος τῇ πόλει τεθείσθαι, καθάπερ καὶ τῇ Μυρίνη ἀπὸ τῆς ἐν τῷ Τρωικῷ πεδίῳ κειμένης ὕπο τῇ Βατιείᾳ:

tὴν ἥτοι ἄνδρες Βατίειαν κικλῆσκουσιν,
ἀθανατοὶ δὲ τε σήμα πολυσκάρθμοι Μυρίνης.

σκώπτεται δὲ καὶ ὁ Ἐφορος, διότι τῆς πατρίδος ἔργα οὐκ ἔχων φράζειν ἐν τῇ διαριθμήσει τῶν ἄλλων πράξεων, οὐ μὴν οὖν ἕμημονευσυν αὐτήν εἶναι θέλων, οὕτως ἐπιφέωνε: “Κατὰ δὲ τὸν αὐτὸν καὶ ὁ Κυμαιαῖ οἱ Δοκίκαι ἢ οἱ Νοικοι ἡ γον.” ἐπεὶ δὲ διεληλύθαμεν τὴν Τρωικὴν ἁμα καὶ τὴν Αἰολικὴν παραλίαν, ἐφεξῆς ἂν εἶχ τὴν μεσόγαιαν ἐπιδραμεῖν μέχρι τοῦ Ταύρου, φυλάσσομεν τὴν αὐτὴν τῆς ἐφόδου τάξιν.

IV

1. Ἔχει δὲ τινα ἱγεμονίαν πρὸς τοὺς τόπους τούτους τοῦ Πέργαμον, ἐπιφανῆς πόλις καὶ πολὺς συνεντυχίσασα χρόνων τοῖς Ἀτταλικῷς βασιλεύσῃ καὶ δὴ καὶ ἐνετεῦθεν ἀρκτέον τῆς ἔξης περιοδείας, καὶ πρῶτον περὶ τῶν βασιλέων, ὁπόθεθαν ἄμμηθησαν καὶ εἰς ἄ ἀ κατέστρεψαν, ἐν βραχέσι δηλωτέοι. ἦν μὲν δὴ τὸ Πέργαμον Λυσιμάχου γαζοφυλάκιον τοῦ Ἀγαθοκλέους, ἐνὸς τῶν Ἀλεξάνδρου διαδόχων, αὐτὴν τὴν ἀκραν τοῦ ὄρους συνοικουμένην ἔχουσα ἐστὶ δὲ στροβιλοεῖδες τὸ ὄρος εἰς οξείαν κορυφὴν ἀπολήγον. ἐπεπίστευτο δὲ τὴν φυλακὴν τοῦ ἐρύματος τούτου καὶ τῶν χρημάτων (ὅν δὲ τάλαντα ἐννακισχίλια)
many peoples lay claim to him. It is agreed, however, that the name of the city was derived from an Amazon, as was Myrina from the Amazon who lies in the Trojan plain below Batieia, "which verily men call Baticia, but the immortals the tomb of much-bounding Myrina." Ephorus, too, is ridiculed because, though unable to tell of deeds of his native land in his enumeration of the other achievements in history, and yet unwilling that it should be unmentioned, he exclaims as follows: "At about the same time the Cymaeans were at peace."

Since I have traversed at the same time the Trojan and Aeolian coasts, it would be next in order to treat cursorily the interior as far as the Taurus, observing the same order of approach.

### IV

1. A kind of hegemony is held over these places by Pergamum, which is a famous city and for a long time prospered along with the Attalic kings; indeed I must begin my next description here, and first I must show briefly the origin of the kings and the end to which they came. Now Pergamum was a treasure-hold of Lysimachus, the son of Agathocles, who was one of the successors of Alexander, and its people are settled on the very summit of the mountain; the mountain is cone-like and ends in a sharp peak. The custody of this stronghold and the treasure, which amounted to nine thousand talents,

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1 Also quoted in 12. 8. 6.

1 All MSS. except F i insert ἂν after οὐδεν.'
Φιλέταιρος, ἀνὴρ Τιανός, Ἰθλιβίας ἐκ παιδὸς. συνεβή γὰρ ἐν τινὶ ταφῇ θέας οὔσης καὶ πολλῶν παρόντων, ἀποληθείσαν ἐν τῷ ὄχλῳ τὴν κομίζουσαν τροφὸν τὸν Φιλέταιρον ἐτί νῆπιον συνθλιβήναι μέχρι τοσοῦτο, ὦστε πηρωθῆναι τὸν παῖδα. ᾗ μὲν δὴ εὐνοῦχος, τραφεῖς δὲ καλῶς ἱφάνη τῆς πίστεως ταύτης ἁξίως. τέως μὲν οὖν εὖνοις διέμεινε τῷ Λυσιμάχῳ, διενεχθεῖς δὲ πρὸς Ἀρανόπην τὴν γυναῖκα αὐτοῦ διαβάλλουσαν αὐτὸν ἀπέστησε τὸ χωρίον καὶ πρὸς τοὺς καίρους ἐπολιτεύετο, ὅρων ἐπιτηδείους πρὸς νεωτερισμὸν ὑ τε γὰρ Λυσιμάχος κακοῖς οἰκείοις περιπεσὼν ἡγαγκάσθη τὸν υἱὸν ἀνελεῖν Ἀγαθοκλέα, Σέλευκός τε ἐπελθὼν τὸ Νικάτωρ ἐκείνον τε κατέλυσε καὶ αὐτὸς κατελύθη, δολοφονθεῖς ὑπὸ Πτολεμαίου τοῦ Κεραυνοῦ. τοιούτων δὲ θρόμβων ὄντων, διεγένετο μείνων ἐπὶ τοῦ ἐρύματος ὑ εὐνοῦχος καὶ πολιτευόμενος δι᾽ ὑποσχέσεων καὶ τῆς ἀλλῆς θεραπείας ᾗ ἐν πρὸς τὸν ἰσχύοντα καὶ ἐγγὺς παρόντα διετέλεσε γονὺν ἐτῇ εἰκοσὶ κύριος ὧν τοῦ φρουρίου καὶ τῶν χρημάτων.

C 624 2. Ἡσαυ δ' αὐτῷ δύο ἀδελφοὶ, πρεσβύτερος μὲν Εὐμένης, νεώτερος δὲ Ἀτταλος· ἐκ μὲν οὖν τοῦ Εὐμένου ἐγένετο ὄμονυμος τῷ πατρὶ Εὐμένης, ὁσπερ καὶ διεδέξατο τῷ Πέργαμῳ, καὶ ἐν ἤδη δυνάστῃ τῶν κύκλῳ χωρίων, ὦστε καὶ περὶ Σάρδεις εὐκίκησε μάχὴ συμβαλῶν Ἀντίοχον τὸν Σελευκοῦ· δύο δὲ καὶ εἰκοσὶαν ἄρξας ἐτῇ τελευτᾷ τῶν βίων. ἐκ δὲ Ἀτταλοῦ καὶ Ἀν-

1 Τιανός C, Τιανός x, Τυανέας m3x.
2 Instead of διέμεινε, CDrx and Corais read διέμεινε.
3 ἐπελθὼν m3x, instead of ἐπελθὼν.
was entrusted to Philetaerus of Tieseum, who was a eunuch from boyhood; for it came to pass at a certain burial, when a spectacle was being given at which many people were present, that the nurse who was carrying Philetaerus, still an infant, was caught in the crowd and pressed so hard that the child was incapacitated. He was a eunuch, therefore, but he was well trained and proved worthy of this trust. Now for a time he continued loyal to Lysimachus, but he had differences with Arsinoë, the wife of Lysimachus, who slandered him, and so he caused Pergamum to revolt, and governed it to suit the occasion, since he saw that it was ripe for a change; for Lysimachus, beset with domestic troubles, was forced to slay his son Agathocles, and Seleucus Nicator invaded his country and overthrew him, and then he himself was overthrown and treacherously murdered by Ptolemy Ceraunus. During these disorders the eunuch continued to be in charge of the fortress and to manage things through promises and courtesies in general, always catering to any man who was powerful or near at hand. At any rate, he continued lord of the stronghold and the treasure for twenty years.

2. He had two brothers, the elder of whom was Eumenes, the younger Attalus. Eumenes had a son of the same name, who succeeded to the rule of Pergamum, and was by this time sovereign of the places round about, so that he even joined battle with Antiochus the son of Seleucus near Sardeis and conquered him. He died after a reign of twenty-two years. 1 Attalus, the son of Attalus and Antiochis, 1 263-241 B.C.

4 μηθ' μωξ, instead of δι'.

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τιοχίδος, τῆς 'Αχαιοῦ, γεγονός ᾗ Ατταλὸς διεδέξατο τὴν ἄρχην, καὶ ἀνηγορεύθη βασιλεὺς πρῶτος, νικήσας Γαλάτας μάχῃ μεγάλῃ. οὗτος δὲ καὶ Ῥωμαίοις κατέστη φίλος καὶ συνεπολέμησε πρὸς Φίλιππον μετὰ τοῦ 'Ροδίων ναυτικοῦ γηραιός δὲ ἐτελεύτα, ἡ βασιλεύσας ἔτη τρία καὶ τετταράκοντα, κατέλιπε δὲ τέταρας νίους ἐξ Ἀπολλωνίδος Κυζικηνῆς γυναικὸς, Εὐμένη, Ἄτταλος, Φιλέταιρος, Ἀθήναιοι. οἱ μὲν οὖν νεώτεροι διετέλεσαν ἵδιωται, τῶν δὲ ἄλλων ὁ πρεσβύτερος Εὐμένης ἐβασιλεύσε· συνεπολέμησε δὲ οὗτος Ῥωμαίοις πρὸς τε Ἀντίοχον τὸν μέγαν καὶ πρὸς Περσέα, καὶ ἐλαβεῖ παρὰ τῶν Ῥωμαίων ἀπασαν τῆν ὑπ' Ἀντίοχον τὴν ἐντὸς τοῦ Ταύρου. προτερον δ' ἦν τὰ περὶ Πέργαμον οὐ πολλὰ χωρία μέχρι τῆς θαλάττης τῆς κατὰ τὸν Ἐλαιτήν κόλπον καὶ τὸν Ἀδραμυττηνόν, κατεσκεύασε δ' οὗτος τὴν πόλιν καὶ τὸ Νικηφόριον ἀλσει κατεφύτευσε, καὶ ἀναθήματα καὶ βιβλιοθήκας καὶ τῆς ἐπὶ τοσοῦτο κατοικίαν τοῦ Πέργαμον τῆς ἑυοῦσαν ἐκεῖνοι προσεφιλοκάλησε· βασιλεύσας δ' ἐτη τετταράκοντα καὶ ἐννέα ἀπέλιπεν νῦν τῆς ἄρχην Ἄτταλῳ, γεγονότι ἐκ Στρατούκης τῆς Ἀριαδίθου θυγατρὸς τοῦ Καππαδόκων βασιλέως. ἐπιστροφον δὲ κατέστησε καὶ τοῦ παιδὸς νέου τελέως οὗτος καὶ τῆς ἄρχης τοῦ ἀδελφῶν Ἄτταλος. ἐν δὲ καὶ εἰκοσιν ἐτη βασιλεύσας γέρων οὗτος τελεύτα, κατορθώσας πολλά·

1 ἐπελεύσθης moz, instead of ἐτελεύτα.
2 δέ, before ἐτη, inserted by x; moz have τε.
daughter of Achaeus, succeeded to the throne and was the first to be proclaimed king, after conquering the Galatians in a great battle. Attalus not only became a friend of the Romans but also fought on their side against Philip along with the fleet of the Rhodians. He died in old age, having reigned as king forty-three years; and he left four sons by Apollonis, a woman from Cyzicus, Eumenes, Attalus, Philetaerus, and Athenaeus. Now the two younger sons remained private citizens, but Eumenes, the elder of the other two, reigned as king. Eumenes fought on the side of the Romans against Antiochus the Great and against Perseus, and he received from the Romans all the country this side the Taurus that had been subject to Antiochus. But before that time the territory of Pergamum did not include many places that extended as far as the sea at the Elaïtic and Adramyttene Gulfs. He built up the city and planted Nicephorium with a grove, and the other elder brother, from love of splendour, added sacred buildings and libraries and raised the settlement of Pergamum to what it now is. After a reign of forty-nine years Eumenes left his empire to Attalus, his son by Stratonice, the daughter of Ariathres, king of the Cappadocians. He appointed his brother Attalus as guardian both of his son, who was extremely young, and of the empire. After a reign of twenty-one years, his brother died an old man, having won success in many undertakings; for

2 Others make ἐγείροντα refer to Eumenes, but the present translator must make it refer to Attalus, unless the text is corrupt.

3 But he died in 159 B.C. (see Pauly-Wissowa, s.v. "Eumenes," p. 1103), thus having reigned 197-159 B.C.

4 Attalus Philadelphus.

5 159-138 B.C.
καὶ γὰρ Δημήτριον τῶν Σελεύκου συγκατεπολεμησέν Ἀλεξάνδρῳ τῷ Ἀντιόχου καὶ συνεμάχησε Ῥωμαίοις ἐπὶ τῶν Ψευδοφιλίππων, ἔχειρώσατο δὲ καὶ Διήγυλῳ τὸν Καίνων ἐπί τῶν Ψευδοφιλίππων, ἐπισυνήχεσαν εἰς τὴν Ὁράκην, ἀνεῖλε δὲ καὶ Προυσίαν, ἐπισυνήχεσαν αὐτῷ Νικομήδη τὸν υἱὸν, κατέλιπε δὲ τὴν ἀρχήν τῆς ἐπιτροπής ὁ Αττάλω, βασιλεύεσαν δὲ οὕτως ἐτής πέντε καὶ κληθεὶς Φιλομήτωρ ἐτελεύτα πόσῳ τῶν βίων, κατέλιπε δὲ κληρονόμους Ῥωμαίους: οὗ δὲ ἐπαρχίαν ἀπεδείξαν τῇ χώρᾳ, Ἀσίαν προσαγορεύσαντες, ὁμόνυμον τῇ ἡσιρῳ. παραρρεῖ δ' ὁ Καίκος τῷ Πέργαμον, διὰ τοῦ Καίκου πεδίου προσαγορευμένου σφόδρα εὐδαίμονα γῆν διεξοῦ, σχεδὸν δὲ τι καὶ τὴν ἀρίστην τῆς Μυσίας.

C 625 3. Ἀλδρες δ' ἐγένοντο ἐκλόγιμοι καθ' ἡμᾶς Περγαμηνοὶ, Μιθριδάτης τε Μηνιδότου υἱὸς καὶ Ἀδοβογίωνος, ὃς τοῦ τεταρακχοῦ τῶν Γαλατῶν γένους ἦν, ἦν καὶ παλλακεύσαι τῷ βασιλεῖ Μιθριδάτης φασίν ὃθεν καὶ τούνομα τῷ παιδί θέσθαι τοὺς ἐπιτηδείους, προσποιημένους ἐκ τοῦ βασιλέως αὐτοῦ γεγονεῖαι. οὕτως γοῦν Καίσαρι τῷ Θεῷ γενόμενος φίλος εἰς τοσόνδε προῆλθε τιμῆς, ὡστε καὶ τεταράχης ἀπεδείχθη ἀπὸ τοῦ μιτράκου γένους καὶ βασιλεῦς ἄλλων τέ καὶ τοῦ Βοσπόρου κατελύθη δ' ὑπὸ Ἀσάνδρου τοῦ καὶ Φαριάκην ἀνελόντος τῶν βασιλέως καὶ κατασχόντος τῶν Βοσπόρου. οὕτως τε δὴ
example, he helped Alexander, the son of Antiochus, to defeat in war Demetrius, the son of Seleucus, and he fought on the side of the Romans against the Pseudo-Philip, and in an expedition against Thrace he defeated Diegylis the king of the Caeni, and he slew Prusias, having incited his son Nicomedes against him, and he left his empire, under a guardian, to Attalus. Attalus, surnamed Philometor, reigned five years,\(^1\) died of disease, and left the Romans his heirs. The Romans proclaimed the country a province, calling it Asia, by the same name as the continent. The Caicus flows past Pergamum, through the Caicus Plain, as it is called, traversing land that is very fertile and about the best in Mysia.

3. Pergamenians have become famous in my time: Mithridates the son of Menodotus and of Adobogion. Menodotus was of the family of the tetrarchs of the Galatians, and Adobogion, it is said, was also the concubine of King Mithridates,\(^2\) and for this reason her relatives gave to the child the name of Mithridates, pretending that he was the son of the king. At any rate, he became a friend to the deified Caesar and reached so great preferment with him that he was appointed tetrarch from his mother’s family and king both of the Bosporus and other territories. He was overthrown by Asander, who not only slew KingPharnaces but also took possession of the Bosporus. Mithridates, then, has been

\[1\] 138-133 B.C. \[2\] Mithridates the Great.

\(^1\) \(\gamma\nu,\) inserted by the editors.
\(^2\) \(\delta\nu,\) before \(\pi\alpha\lambda\lambda\alpha\kappa\epsilon\upsilon\omega\alpha,\) ejected by the editors.
\(^3\) \(\alpha\tau\omicron\omicron,\) Casaubon inserts; so the later editors.
\(^4\) '\(\Lambda\nu\sigma\alpha\nu\delta\rhoou,\) Casaubon, for \(\Lambda\upsilon\sigma\alpha\nu\delta\rhoou;\) so the later editors.
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ονόματος ήξιωταί μεγάλου, καὶ 'Απολλόδωρος ὁ ρήτωρ ὁ τᾶς τέχνας συγγράψας καὶ τὴν 'Απολλοδώρειον αἴρεσιν παραγαγόν, ἦτος ποτ' ἐστὶν πολλὰ γὰρ ἐπεκράτει, μείζονα δὲ ἢ καθ' ἡμᾶς ἔχοντα τὴν κρίσιν, ὃν ἐστὶ καὶ ἢ 'Απολλοδώρειος αἴρεσις καὶ ἢ Θεοδώρειος. μάλιστα δὲ ἐξῆρε τὸν 'Απολλόδωρον ὁ τοῦ Καίσαρος φιλία τοῦ Σεβαστοῦ, διδάσκαλον τῶν λόγων γενόμενον μαθητὴν δ' ἐσχεν ἀξιόλογον Διονύσιον τὸν ἐπικληθέντα Ἀττικόν, πολίτην αὐτοῦ, καὶ γὰρ σοφιστής ἦν ἰκανὸς καὶ συγγραφέας καὶ λογογράφος.

4. Προϊόντι δ' ἀπὸ τοῦ πεδίου καὶ τῆς πόλεως ἐπὶ μὲν τὰ πρὸς ἐω μέρη πόλεως ἐστὶν 'Απολλωνία, μετεώρος ἐπικεκυμένη τόπος. ἐπὶ δὲ τὸν νότον ὀρεινή ράχις ἐστὶν, ἣν ὑπερβαίνει καὶ βαδίζουσιν ἐπὶ Σάρδεων πόλις ἐστὶν ἐν ἀριστερὰ Ἐυάτειρα, κατοικία Μακεδόνων, ἦν Μυσῶν ἐσχάτην τινές φασιν. ἐν δεξιᾷ δ' 'Απολλωνίας, διέχουσα Περγάμου τριακοσίων σταδίων, τοὺς δὲ ἱσοὺς καὶ τῶν Σάρδεων, ἐπώνυμος δ' ἐστὶ τῆς Κυζίκηνῆς 'Απολλωνίδος. εἰτ' ἐκδέχεται τὸ Ἑρμοῦ πεδίον καὶ Σάρδεις τὰ δὲ προσάρχει τῷ Περγάμῳ τὰ πλείστα ὑπὸ Μυσῶν ἔχεται τὰ ἐν δεξιᾷ τῶν Ἀβαειτῶν1 λεγομένων, οἷς συνάπτει ἡ Ἐπίκτητος μέχρι Βιθυνίας.

5. Αἱ δὲ Σάρδεις πόλεις ἐστὶ μεγάλη, νεωτέρα μὲν τῶν Τρωίκων, ἀρχαία δ' ὅμως, ἀκραν ἔχουσα εὔερκὴ βασίλειον δ' ὑπηρέτε δῶν Λυδῶν, οἷς ὁ

1 'Αβαειτῶν, Kramer, from conj. of Kiepert, for 'Αβλιτῶν E, 'Αβλίτων other MSS.
thought worthy of a great name, as has also Apollodorus the rhetorician, who wrote the work on Rhetoric and was the leader of the Apollodoreian sect, whatever in the world it is; for numerous philosophies were prevalent, but to pass judgment upon them is beyond my power, and among these are the sects of Apollodorus and Theodorus. But the friendship of Caesar Augustus has most of all exalted Apollodorus, who was his teacher in the art of speech. And Apollodorus had a notable pupil in Dionysius, surnamed Atticus, his fellow-citizen, for he was an able sophist and historian and speech-writer.

4. As one proceeds from the plain and the city towards the east, one comes to a city called Apollonia, which lies on an elevated site, and also, towards the south, to a mountain range, on crossing which, on the road to Sardeis, one comes to Thyateira, on the left-hand side, a settlement of the Macedonians, which by some is called the farthermost city of the Mysians. On the right is Apollonis, which is three hundred stadia distant from Pergamum, and the same distance from Sardeis, and it is named after the Cyzicene Apollonis. Next one comes to the plain of Hermus and to Sardeis. The country to the north of Pergamum is held for the most part by the Mysians, I mean the country on the right of the Abaeitae, as they are called, on the borders of which is the Epictetus \(^1\) as far as Bithynia.

5. Sardeis is a great city, and, though of later date than the Trojan times, is nevertheless old, and has a strong citadel. It was the royal city of the Lydians, whom the poet calls Meionians; and later

\(^1\) Phrygia Epictetus (see 12. 3. 7, 12. 4. 1, and 12. 4. 5).
ποιητής καλεῖ Μήονας, οἱ δ' ὕστερον Μαίονας, 
οἱ μὲν τοὺς αὐτοὺς τοῖς Λυδοῖς, οἱ δ' ἔτερους ἀποφαίνοντες, τοὺς δ' αὐτοὺς ἁμεινόν ἐστι λέγειν. 
ὑπέρκειται δὲ τῶν Σάμρδεων ὁ Τμώλος, εὐδαίμον ὄρος, ἐν τῇ ἀκρωτείᾳ σκοπήν ἔχον, ἐξέδραν λευκοῦ λίθου, Περσῶν ἔργον, ἀφ' οὗ κατοπτεύεται 
τὰ κύκλῳ πεδία, καὶ μάλιστα τὸ Καἰστριανὸν' 
περιοικοῦσι δὲ Λυδοὶ καὶ Μυσοὶ καὶ Μακεδόνες. 
ρεῖ δ' ὁ Πακτωλὸς ἀπὸ τοῦ Τμώλου, καταφέρων 
τὸ παλαιὸν ψῆγμα χρυσοῦ πολύ, ἀφ' οὗ τὸν 

C 626 Κροίσου λεγόμενον πλοῦτον καὶ τῶν προγόνων 
αὐτοῦ διονυσμασθήναι φασὶν νῦν δ' ἐκλέλοιπε 
τὸ ψῆγμα. καταφέρεται δ' ὁ Πακτωλὸς εἰς 
τὸν Ἔρμον, εἰς δὲ καὶ ὁ Ἄλλος ἐμβάλλει, 
Φρύγιος νυνὶ καλοῦμενος' συμπεσόντες δ' οἱ 
τρεῖς καὶ ἅλλοι ἄσημότεροι σὺν αὐτοῖς εἰς 
τὴν κατὰ Φωκαίαν ἐκδιδόσαι βάλλαταν, ὡς 
Πρόδοτός φησιν. ἄρξεται δ' ἐκ Ἔμυσίας ὁ 
"Ερμος, εξ' ὀροῦς ἱεροῦ τῆς Δινυμήνης, καὶ διὰ 
τῆς Κατακεκαυμένης εἰς τὴν Σαρδιανήν φέρε- 
ται καὶ τὰ ¹ συνεχῆ πεδία, ὡς εἰρηται, μέχρι 
tῆς θαλάττης. ὑπόκειται δὲ τῇ πόλει τὸ τε 
Σαρδιανὸν πεδίον καὶ τὸ τοῦ Κύρου ² καὶ τὸ τοῦ 
"Ερμον καὶ τὸ Καίστριανὸν, συνεχῆ τε ὄντα 
καὶ πάντων ἀρίστα πεδίων. ἐν δὲ σταδίοις 
tετταράκοντα ἀπὸ τῆς πόλεως ἐστὶν ἡ Γυγαία 
μὲν ὑπὸ τοῦ ποιητοῦ λεγομένη, Κολών ὁ ὕστερον 
μετονομασθ. ὅτα, ὅπου τὸ ἱερὸν τῆς Κολονήνης 
Ἀρτέμιδος, μεγάλην ἀγιστεῖαν ἔχουν. φασὶ δ' 

¹ καὶ τὰ Ἐις, κατὰ ΚΦι, κατὰ τὰ Ἰθμοὺ. 
² Κύρου (see Kύρου πεδίον, 13. 4. 13), Tzschucke, for κόρου; 
Καίκου, Corais. 

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writers call them Maeonians, some identifying them with the Lydians and others representing them as different, but it is better to call them the same people. Above Sardeis is situated Mt. Tmolus, a blest mountain, with a look-out on its summit, an arcade of white marble, a work of the Persians, whence there is a view of the plains below all round, particularly the Cañster Plain. And round it dwell Lydians and Mysians and Macedonians. The Pactolus River flows from Mt. Tmolus; in early times a large quantity of gold-dust was brought down in it, whence, it is said, arose the fame of the riches of Croesus and his forefathers. But the gold-dust has given out. The Pactolus runs down into the Hermus, into which also the Hyllus, now called the Phrygius, empties. These three, and other less significant rivers with them, meet and empty into the sea near Phocaea, as Herodotus says. The Hermus rises in Mysia, in the sacred mountain Dindymenê, and flows through the Catacecaumene country into the territory of Sardeis and the contiguous plains, as I have already said, to the sea. Below the city lie the plain of Sardeis and that of the Cyrus and that of the Hermus and that of the Cañster, which are contiguous to one another and are the best of all plains. Within forty stadia from the city one comes to Gygaea, which is mentioned by the poet, the name of which was later changed to Coloê, where is the temple of Coloënian Artemis, which is characterised by great holiness. They say that at the festivals here the

1 1. 80.  
2 Cf. 13. 1. 2.  
3 Lake Gygaea, Iliad 2. 865.
ἐνταύθα χορεύειν τοὺς καλάθους¹ κατὰ τὰς ἑορτάς, οὐκ οἶδ’ ὁπως ποτὲ παραδοξολογοῦντες μᾶλλον ἡ ἀληθεύοντες.

6. Κειμένων δ’ οὕτω πως τῶν ἐπῶν παρ’ Ὄμηρον:

Μήσωιν αὐ Μέσθλης τε καὶ Ἀντιφος ἡγησά-σθην,

υῖα Ταλαιμένεος,² τῷ Τυγαίῃ τέκε λίμνη,
οἱ καὶ Μήσων ἤγον ὑπὸ Τμώλῳ γεγαώτας,
προσγράφοις τινὲς τούτο τέταρτον ἔτος.

Τμώλῳ ὑπὸ νυφόεντι, ὁδης ³ ἐν πίοι δήμῳ.

οὐδεμία δ’ εὐρίσκεται ὁδη ἐν τοῖς Λυδοῖς. οἱ δὲ καὶ τὸν Τυχίον ἐνθένδε ποιοῦσιν, ὃν φησιν ὁ ποιητής:

σκυτοτόμων ὃχ’ ἄριστος ὁδη ⁴ ἐν,

προστιθέασι δὲ καὶ, διότι δρυμώδης ὁ τόπος καὶ
κεραυνόβολος, καὶ ὅτι ἐνταύθα οἱ ὁ Ἀρίμοι καὶ

γὰρ τῷ ⁵

ἐν Ἀρίμοις, οθὶ φασὶ Τυφώεος ἐμμεναι εὐνάς

ἐπεισφέρουσι

χῶρῳ ἐνὶ δρυόεντι, ὁδης ἐν πίοι δήμῳ.

アルバム δ’ ἐν Κιλικίᾳ, τινὲς δ’ ἐν Συρίᾳ πλάττουσι
τῶν μύθων τοῦτον, οἱ δ’ ἐν Πιθηκοπολίας, οἱ καὶ
tους πιθήκους φασὶ παρὰ τοῖς Τυρρηνοῖς ἀρίμοις
καλεῖσθαι, οἱ δὲ τὰς Σάρδεις ὁδη ὁνομίζουσιν,
οἱ δὲ τὴν ἀκρόπολιν αὐτῆς. πιθανωτάτους δ’ ὁ

¹ Instead of καλάθους, τῆς read καθόλου; ms, Ald., and Casaubon πιθήκους; Lobeck conj. πιθάκνας and certain others καλάμους.
baskets dance,\(^1\) though I do not know why in the
world they talk marvels rather than tell the truth.

6. The verses of Homer are about as follows:
"Mnesthles and Antiphus, the two sons of Talae-
menes, whose mother was Lake Gygaea, who led
also the Meïonians, who were born at the foot
of Tmolus";\(^2\) but some add the following fourth
verse: "At the foot of snowy Tmolus, in the fertile
land of Hydê." But there is no Hydê to be found
in the country of the Lydians. Some also put
Tychius there, of whom the poet says, "far the
best of workers in hide, who lived in Hydê."\(^3\)
And they add that the place is woody and subject
to strokes of lightning, and that the Arimi live
there, for after Homer's verse, "in the land of
the Arimi where men say is the couch of
Typhon,"\(^4\) they insert the words, "in a wooded
place, in the fertile land of Hydê." But others lay
the scene of this myth in Cilicia, and some lay
it in Syria, and still others in the Pithecussae
Islands, who say that among the Tyrrhenians
"pitheci"\(^5\) are called "arimi." Some call Sardeis
Hydê, while others call its acropolis Hydê. But

\(^1\) Thought to be the baskets carried on the heads of maidens
at festivals.
\(^2\) *Iliad* 2. 864.
\(^3\) *Iliad* 7. 221.
\(^4\) *Iliad* 2. 783.
\(^5\) *i.e.* monkeys.
Σκῆψις ἡ γεῖται τοὺς ἐν τῇ Κατακεκαυμένῃ τῆς Μυσίας τοὺς Ἄριμοὺς τιθέντας. Πίνδαρος δὲ συνοικεῖ τοῖς ἐν τῇ Κιλικίᾳ τὰ ἐν Πεθηκούσσαις, ἀπερ ἐστὶ πρὸ τῆς Κυμαίας, καὶ τὰ ἐν Σικελίᾳ: καὶ γὰρ τῇ Λίτνῃ φησίν ὑποκεῖσθαι τὸν Τυφώνα:

tὸν ποτὲ

Κιλικίων θρέψεν πολυώνυμον ἀντρον: νῦν γε μᾶν

tai θ' ὑπὲρ Κύμας ἀλιερκές ὁχθαί
Σικελία τ’ αὐτοῦ πιέζει στέρνα λαχμάντα.2

καὶ πάλιν:

κείνῳ μὲν Λίτνα δεσμὸς ὑπερφίαλος ἀμφίκειται.

καὶ πάλιν:

アルバム ὁδὸς ἀπλατον κεραίζε θεῶν
Τυφώνα πεντηκοντακέφαλον3 ἀνάγκα Zeus
πατὴρ
ἐν Ἀρίμοις ποτέ.

οἱ δὲ τοὺς Σύρους Ἄριμοὺς4 δέχονται, οὗς νῦν Ἀραμαίους λέγουσι, τοὺς δὲ Κιλίκας τοὺς ἐν Ῥωμίᾳ μεταναστάντας εἰς Συρίαν ἀνθρωπομένους, ἀποτεμέσθαι παρὰ τῶν Σύρων τήν νῦν λεγομένην Κιλικίαν. Καλλισθένης δ’ ἐγγὺς τοῦ Καλυκάδου καὶ τῆς Σαρπηδόνος ἄκρας παρ’ αὐτὸ τὸ Κωρύκιον ἀντρον εἶναι τοὺς Ἀρίμους, ἄφ’ ων τὰ ἐγγὺς ὅρη λέγεσθαι Ἀριμα.

7. Περίκειται δὲ τῇ λίμνῃ τῇ Κολόῃ τὰ μνήματα τῶν βασιλέων. πρὸς δὲ ταῖς Σύρδεσίν ἐστὶ τὸ τοῦ Ἀλυάττου ἐπὶ κρηπίδος υψηλῆς

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the Scepsian\(^1\) thinks that those writers are most plausible who place the Arimi in the Catacecaumene country in Mysia. But Pindar associates the Pithecussae which lie off the Cymaean territory, as also the territory in Sicily, with the territory in Cilicia, for he says that Typhon lies beneath Aetna: "Once he dwelt in a far-famed Cilician cavern; now, however, his shaggy breast is o'er-pressed by the sea-girt shores above Cymae and by Sicily."\(^2\) And again, "round about him lies Aetna with her haughty fetters," and again, "but it was father Zeus that once amongst the Arimi, by necessity, alone of the gods, smote monstrous Typhon of the fifty heads."\(^3\) But some understand that the Syrians are Arimi, who are now called the Arimaeans, and that the Cilicians in Troy, forced to migrate, settled again in Syria and cut off for themselves from Syria what is now called Cilicia. Callisthenes says that the Arimi, after whom the neighbouring mountains are called Arima, are situated near Mt. Calycadnus and the promontory of Sarpedon near the Corycian cave itself.

7. Near Lake Coloē are the monuments of the kings. At Sardeis is the great mound, on a lofty base, of Alyattes, built, as Herodotus\(^4\) says, by the

\(^1\) Demetrius of Scepsis. \(^2\) Pythian Odes, 1. 31. \(^3\) Frag. 93 (Bergk). \(^4\) 1. 93.
χώμα μέγα, ἔργασθέν, ὡς φησίν Ἡρόδοτος, ὑπὸ τοῦ πλήθους τῆς πόλεως, οὐ τὸ πλεῖστον ἔργον αἱ παιδικαὶ συνετέλεσαν. λέγει δὲ ἐκεῖνος καὶ πορνεύεσθαι πάσας, τινὲς δὲ καὶ πόρνης μνήμα λέγουσι τὸν τάφον. χειροποίητον δὲ τὴν λίμνην ἐνιοῦ ἰστοροῦσι τὴν Κολόνην πρὸς τὰς ἐκδοχὰς τῶν πλημμυρίδων, αἱ συμβαίνουσι τῶν πτωτῶν πληρομένων. "Τπαιπα δὲ πόλις ἐστὶ καταβαίνουσιν ἀπὸ τοῦ Τμώλου πρὸς τὸ τοῦ Καῦστρου πεδίον.

8. Φησὶ δὲ Καλλισθένης ἀλώναι τὰς Σάρδεις ὑπὸ Κιμμερίων πρῶτον, εἰδ’ ὑπὸ Τρηρῶν καὶ Λυκίων, οπέρ καὶ Καλλίνον δηλοῦν, τὸν τῆς ἐλεγείας ποιητήν, ὡςτατά δὲ τὴν ἐπὶ Κύρον καὶ Κροίσον γενέσθαι ἄλωσιν. λέγοντος δὲ τοῦ Καλλίνου τὴν ἐφοδον τῶν Κιμμερίων ἐπὶ τοὺς Ἡσιονῆς γεγονέναι, καθ’ ἣν αἱ Σάρδεις ἐάλωσαν, εἰκάζουσιν οἱ περὶ τὸν Σκῆψιον ἰαστὶ λέγεσθαι Ἡσιονεῖς τοὺς "Ἀσιονεῖς" τάχα γὰρ ἡ Μησονία, φησίν, Ἀσία ἐλέγετο, καθ’ ὁ καὶ "Ομηρος εἰρήκειν.

"Ἀσίων ἐν λειμώνι Καῦστρίον ἀμφὶ ῥέθρα.

ἀναληθεῖσα δ’ ἀξιολόγος ύστερον διὰ τὴν ἁρετὴν τῆς χώρας ἡ πόλις καὶ οὐδεμίας λειτουργεῖν τῶν ἀστυγειτῶνων, νεωστὶ ὑπὸ σεισμῶν ἀπέβαλε πολλὴν τῆς κατοικίας. ἦ δὲ τοῦ Τιβερίου πρόνοια, τοῦ καθ’ ἡμᾶς ἡγεμόνος, καὶ ταύτην καὶ τῶν ἄλλων συγκατακαματεῖ ταῖς εὐνοεστίαις, ὡς περὶ τὸν αὐτὸν καιρὸν ἐκοινωνήσαν τοῦ αὐτοῦ πάθους.

9. Ἀνδρες δ’ ἀξιολογοί γεγονασι τού αὐτοῦ C 628 γένους Διδώρου δύο οἱ ῥήτορες, ὅν ὁ πρεσβύτερος 178
common people of the city, most of the work on which was done by prostitutes; and he says that all women of that country prostituted themselves; and some call the tomb of Alyattes a monument of prostitution. Some report that Lake Colœ is an artificial lake, made to receive the overflows which take place when the rivers are full. Hypaepa is a city which one comes to on the descent from Mt. Tmolus to the Caýster Plain.

8. Callisthenes says that Sardeis was captured first by the Cimmerians, and then by the Treres and the Lycians, as is set forth by Callinus the elegiac poet, and lastly in the time of Cyrus and Croesus. But when Callinus says that the incursion of the Cimmerians was against the Esioneis, at the time of which Sardeis was captured, the Scepsian and his followers surmise that the Asioneis were by Callinus called the Esioneis, in the Ionic dialect; for perhaps Meionia, he says, was called Asia, and accordingly Homer likewise says, “on the Asian mead about the streams of the Caýster.” The city was later restored in a notable way because of the fertility of its territory, and was inferior to none of its neighbours, though recently it has lost many of its buildings through earthquakes. However, the forethought of Tiberius, our present ruler, has, by his beneficence, restored not only this city but many others—I mean all the cities that shared in the same misfortune at about the same time.

9. Notable men of the same family were born at Sardeis: the two Diodoruses, the orators, of whom

1 Again Demetrius of Scopsis.
έκαλείτο Ζωνᾶς, ἀνὴρ πολλοὺς ἄγώνας ἡγωνισμένος ὑπὲρ τῆς Ἀσίας, κατὰ δὲ τὴν Μιθριδάτου τοῦ βασιλέως ἐφοδοὶ αὐτίαν ἐσχηκώς, ως ἀφιστὰς παρ’ αὐτοῦ ἡ τὰς πόλεις, ἀπελύσαστο τὰς διαβολὰς ἀπολογησάμενος. τοῦ δὲ νεωτέρου φίλου ἦμιν γενομένου καὶ ἱστορικὰ συγγράμματα ἑστὶ καὶ μέλη καὶ ἄλλα ποιήματα, τὴν ἀρχαίαν γραφὴν ἐπιφαίνοντα ἵκανος. Ἐνάθος δε ὁ παλαιὸς συγγραφέως Λυδὸς μὲν λέγεται, εἰ δὲ ἐκ Σύρδεων, οὐκ ἴσμεν.

10. Μετὰ δὲ Λυδοὺς εἶσιν οἱ Μυσιῶ καὶ πόλες Φιλαδέλφεια σεισμῶν πλήρης. οὐ γὰρ διαλείπονυν οἱ τοῖχοι διωστάμενοι, καὶ ἀλλοτ’ ἀλλο μέρος τῆς πόλεως κακοπαθοῦν’ οῖκούσιν οὐν ὀλίγοι διὰ τούτο τὴν πόλιν, οἱ δὲ πολλοὶ καταβιοῦσιν ἐν τῇ χώρᾳ γεωργοῦντες, ἔχοντες εὐδαιμόνα γῆν’ ἀλλὰ καὶ τῶν ὀλίγων θαυμάζειν ἑστὶν, ὅτι οὔτω φιλοχωροῦσιν, ἐπισφάλεις τὰς οἰκήσεις ἔχοντες. ἔτι δ’ ἄν τις μᾶλλον θαυμάσει τῶν κτισάντων αὐτίν.’

11. Μετὰ δὲ ταῦτ’ ἐστὶν ἡ Κατακεκαυμένη λεγομένη χώρα μῆκος μὲν καὶ πεντακοσίων σταδίων, πλάτος δὲ τετρακοσίων, εἶτε Μυσίων ξρῆ καλεῖν, εἶτε Μηνιών (λέγεται γὰρ ἄμφοτέρως), ἀπασά αἴδευρος πλῆν ἀμπέλου τῶν Κατακεκαυμενῆς φεροῦσας οἶνον, οὐδενὸς τῶν ἠλλογίμων ἄρετῆ λειπόμενον. ἐστὶ δὲ ἡ ἐπιφάνεια τεφρώδης τῶν πεδίων, ἡ δ’ ὀρεινὴ καὶ πετρώδης μέλαινα, ως ἄν

1 παρ’ αὐτοῦ, Xylander changes from a position between τὰς and πόλεις; so the later editors.

1 i.e. “burnt” country, situated about the upper course
the elder was called Zonas, a man who many times pleaded the cause of Asia; and at the time of the attack of King Mithridates, he was accused of trying to cause the cities to revolt from him, but in his defence he acquitted himself of the slander. The younger Diodorus, who was a friend of mine, is the author, not only of historical treatises, but also of melic and other poems, which display full well the ancient style of writing. Xanthus, the ancient historian, is indeed called a Lydian, but whether or not he was from Sardes I do not know.

10. After the Lydians come the Mysians; and the city Philadelphia, ever subject to earthquakes. Incessantly the walls of the houses are cracked, different parts of the city being thus affected at different times. For this reason but few people live in the city, and most of them spend their lives as farmers in the country, since they have a fertile soil. Yet one may be surprised at the few, that they are so fond of the place when their dwellings are so insecure; and one might marvel still more at those who founded the city.

11. After this region one comes to the Catacecaumene country,¹ as it is called, which has a length of five hundred stadia and a breadth of four hundred, whether it should be called Mysia or Meionia (for both names are used); the whole of it is without trees except the vine that produces the Catacecaumenite wine, which in quality is inferior to none of the notable wines. The surface of the plains are covered with ashes, and the mountainous and rocky country of the Hermus and its tributaries. Hamilton (Researches, II, p. 136), quoted by Tozer (Selections, p. 289), confirms Strabo's account.

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Τὸ δ' ἐξῆς ἐπὶ τὰ νότια μέρη τοῖς τόποις τούτοις ἐμπλοκὰς ἔχει μέχρι πρὸς τὸν Γαύρον, ὡστε καὶ τὰ Φρύγια καὶ τὰ Καρικὰ καὶ τὰ Λύδια καὶ ἐτι τὰ τῶν Μυσῶν δυσδιάκριτα εἰναι, παραπίπτοντα εἰς ἁλλήλα· εἰς δὲ τὴν σύγχυσιν ταύτην οὐ μικρὰ συλλαμβάνει τὸ τοὺς Ῥωμαίους μὴ κατὰ φῦλα διελεῖν αὐτοὺς, ἀλλὰ ἐτερον τρόπον διατάξαι τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίους ποιούνται καὶ τὰς δικαιοδοσίας. ὁ μὲν γε Τιμόλος ἰκαὶ ὁς συνήκται 2 καὶ περιγραφῇ ἔχει μετρίαν, ἐν αὐτοῖς ἀφοριζόμενοι τοῖς Λυδίοις μέρεσιν, ἤ δὲ

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1 Kataiaias, Xylander, for Kataias.
2 συνήκται Ε, συνήσται other MSS.

"Fire-born."
is black, as though from conflagration. Now some conjecture that this resulted from thunderbolts and from fiery subterranean outbursts, and they do not hesitate to lay there the scene of the mythical story of Typhon; and Xanthus adds that a certain Arimus was king of this region; but it is not reasonable to suppose that all that country was burnt all at once by reason of such disturbances, but rather by reason of an earth-born fire, the sources of which have now been exhausted. Three pits are to be seen there, which are called "bellows," and they are about forty stadia distant from each other. Above them lie rugged hills, which are reasonably supposed to have been heaped up by the hot masses blown forth from the earth. That such soil should be well adapted to the vine one might assume from the land of Catana, which was heaped with ashes and now produces excellent wine in great plenty. Some writers, judging from places like this, wittily remark that there is good reason for calling Dionysus "Pyrigenes." ¹

¹2. The parts situated next to this region towards the south as far as the Taurus are so inwoven with one another that the Phrygian and the Carian and the Lydian parts, as also those of the Mysians, since they merge into one another, are hard to distinguish. To this confusion no little has been contributed by the fact that the Romans did not divide them according to tribes, but in another way organised their jurisdictions, within which they hold their popular assemblies and their courts. Mt. Tmolus is a quite contracted mass of mountain and has only a moderate circumference, its limits lying within the territory of the Lydians themselves; but the Mesogis extends
Meσωγίδος 1 εἰς τὸ ἀντικείμενον μέρος διατείνει μέχρι Μυκάλης, ἀπὸ Κελαινῶν ἀρξάμενον, ὡς φησὶ Θεόπομπος· ὅστε τὰ μὲν αὐτοῦ Φρύγες κατέχουσι, τὰ πρὸς ταῖς Κελαιναίς καὶ τῇ Ἀπαμείᾳ, τὰ δὲ Μυσώι καὶ Λυδοί, τὰ δὲ Κάρες καὶ Ἰωνεῖς. οὕτω δὲ καὶ οἱ ποταμοί, καὶ μάλιστα ὁ Μαίανδρος, τὰ μὲν διορίζοντες τῶν ἑθῶν, δι’ ὄν καὶ μέσοι φερόμενοι, δύσληπτον ποιοῦσι τάκριβες· καὶ περὶ τῶν πεδίων δὲ τῶν ἐφ’ ἐκάτερα τῆς τε ὀρεινῆς καὶ τῆς ποταμίας ὁ αὐτὸς λόγος. οὐδ’ ἡμῖν ἵσως ἐπὶ τοσοῦτον φροντιστέον, ὡς ἀναγκαῖον 3 χωρομετροῦσιν, ὅλα τοσοῦτον μόνον ὑπογραπτέον, 4 ὅσον καὶ οἱ πρὸ ἡμῶν παραδεδώκασι.

13. Τῷ δὲ Καυστριανῷ πεδίῳ μεταξὺ πέπτοντι τῆς τε Μεσωγίδος 5 καὶ τοῦ Τμώλου, συνεχές ἔστι πρὸς ἐω τὸ Κιλβιανὸν πεδίον, πολὺ τε καὶ συνοικουμένον εὖ καὶ χώραν ἔχουσι σπουδαίαν· εἶτα τὸ Ἱρκάνιον πεδίον, Περσῶν ἐποιομασάντων καὶ ἐποίκους ἄγαγόντων ἐκεῖθεν (ὁμοίως δὲ καὶ τὸ Κύρου πεδίον 6 Πέρσαι κατωνόμασαν). εἶτα τὸ Πελτινὸν πεδίον, ἵδη Φρύγιον, καὶ τὸ Κιλλάνιον καὶ τὸ Ταβηνόν, ἔχοντα 7 πολίχνιας μιξοφρυγίους, ἐχούσας τι καὶ Πισιδικόν, ἀφ’ ὧν αὐτὰ κατωνομάσθη.

14. Ἐπερβιλλουσὶ δὲ τὴν Μεσωγίδα τὴν μεταξὺ Καρῶν τε καὶ τῆς Νυσαιδοῦ, ἢ ἐστὶ χώρα

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1 Meσωγίδος, Palmer, meσωγία καὶ meσωγίας other MSS.
2 οὐδ’, Meineke, for οὐδ’.
3 ἀναγκαῖον, Kramer, for ἀρα κενῆ, all MSS. except F, which has ἀναγκαῖον κενῆ.
4 Instead of ὑπογραπτέον, Dhl have περιγραπτέον.
5 Meσωγίδος, Casaubon, for meσωγία καὶ meσωγίας; so the later editors.

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in the opposite direction as far as Mycalē, beginning at Celaenae, according to Theopompus. And therefore some parts of it are occupied by the Phrygians, I mean the parts near Celaenae and Apameia, and other parts by Mysians and Lydians, and other parts by Carians and Ionians. So, also, the rivers, particularly the Maeander, form the boundary between some of the tribes, but in cases where they flow through the middle of countries they make accurate distinction difficult. And the same is to be said of the plains that are situated on either side of the mountainous territory and of the river-land. Neither should I, perhaps, attend to such matters as closely as a surveyor must, but sketch them only so far as they have been transmitted by my predecessors.

13. Contiguous on the east to the Caýster Plain, which lies between the Mesogis and the Tmolus, is the Cilbian Plain. It is extensive and well settled and has a fertile soil. Then comes the Hyrcanian Plain, a name given it by the Persians, who brought Hyrcanian colonists there (the Plain of Cyrus, likewise, was given its name by the Persians). Then come the Peltine Plain (we are now in Phrygian territory) and the Cillianian and the Tabene Plains, which have towns with a mixed population of Phrygians, these towns also containing a Pisidian element; and it is after these that the plains themselves were named.

14. When one crosses over the Mesogis, between the Carians and the territory of Nysa, which latter is

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6 δ, after πεδίον, the editors eject.
7 ἔχοντα, Corais and Meineke, for ἔχοντας Dh, ἔχον τάς other MSS.
kata to to Buivaidou periavan mekri ths Kibv-
ratidous kai ths Kabaadous, politeis 1 eisi, proros
men th Mejyigiti kataxrikv Ladoskeias 'Iepa-
polis, opon ta therma utata kai to Ploutwvov, 
amfo paraadoxologian tina ekonta. to men gar
udor ouw radios eis ptdron metabaalliei phtto-
menou, osti ochetous epaxontes frawmous uperaga-
xontai monoxidous, to de Ploutwvov up' ophry
mika ths uperkemvnh threin stromon esti
sumetrov, oso anbrowpov dejaxai dynamevov, 
bebazaitai de' epi polu' prkeiata de tovtov
drufaktwma tetragwvov, oso hmiplidhrou thn
periemetrov' touto de plhrves estin omichledous
paxeias aklyvos, oste moykis toutdafaos kathorav,
 toi meg oin kikly plxvsiousoi pro to drufa-
fakton alupdos estin o 'yhr, kataxeuxon ekewn

tis aklyvos en taiv xnevmai. suymenei gar eustom

to periBoldou, tout de' eisw pariouti zoww thanatos
parakhima apanta. taurou goon eisachdentes
pittousoi kai ekelexountai nekroi, hmeis de strouthia
epemysamein kai epesvne euthus ekpnevanta. ois de'
apokopoii Galloi pariadn apadeis, ose kai
mexri to stromon plxswseis kai ekypttein kai
katadunuein mexri posou svnexontas ose epi to
polu to penyma (erwomein gar eke ths ofwos
ws an pligwoudous tinous pados emfasin), eite

1 de, after politeis, omitted by x and the later editors.

2 "The road overlooks many green spots, once vineyards
and gardens, separated by partitions of the same material"
a country on the far side of the Maeander extending to Cibyratis and Cabalis, one comes to certain cities. First, near the Mesogis, opposite Laodiceia, to Hierapolis, where are the hot springs and the Plutonium,\(^1\) both of which have something marvellous about them; for the water of the springs so easily congeals and changes into stone that people conduct streams of it through ditches and thus make stone fences\(^2\) consisting of single stones, while the Plutonium, below a small brow of the mountainous country that lies above it, is an opening of only moderate size, large enough to admit a man, but it reaches a considerable depth, and it is enclosed by a quadrilateral handrail, about half a plethrum in circumference, and this space is full of a vapour so misty and dense that one can scarcely see the ground. Now to those who approach the handrail anywhere round the enclosure the air is harmless, since the outside is free from that vapour in calm weather, for the vapour then stays inside the enclosure, but any animal that passes inside meets instant death. At any rate, bulls that are led into it fall and are dragged out dead; and I threw in sparrows and they immediately breathed their last and fell. But the Galli,\(^3\) who are eunuchs, pass inside with such impunity that they even approach the opening, bend over it, and descend into it to a certain depth, though they hold their breath as much as they can (for I could see in their countenances an indication of a kind of suffocating attack, as it were),—whether this immunity belongs


\(^{a}\) Priests of Cybelê.
πάντων οὕτω πεπηρωμένων τούτο, εἴτε μόνον
tῶν περὶ τὸ ἱερὸν, καὶ εἴτε θεία προνοία,
καθάπερ ἐπὶ τῶν ἐνθουσιασμῶν εἰκός, εἴτε ἀντιδο-
tοις τισὶ δυνάμει τούτου¹ συμβαίνοντος. τὸ δὲ
τῆς ἀπολιθώσεως καὶ ἐπὶ τῶν ἐν Λαοδίκειᾳ ποτα-
mῶν φασὶ συμβαίνειν, καὶ περ ὁντων ποτίμων.
ἐστι δὲ καὶ πρὸς βαφῆν ἐρίων θαυμαστῶς σύμ-
μετρον τὸ κατὰ τὴν Ἰεράπολιν ὕδωρ, ὡστε τὰ ἐκ
tῶν ρίζων βαπτόμενα ἐνάμιλλα εἶναι τοῖς ἐκ
tῆς κόκκου καὶ τοῖς ἀλουργέσιν. οὕτω δ' ἐστὶν
ἀφθονον τὸ πλῆθος τοῦ ὕδατος, ὡστε ἡ πόλις
μεστὴ τῶν αὐτομάτων βαλανείων ἐστὶ.

15. Μετὰ δὲ τὴν Ἰεράπολιν τὰ πέραν τοῦ
Μαιάνδρου, τὰ μὲν ² περὶ Λαοδίκειαν καὶ Ἀφρο-
δισιάδα καὶ τὰ μέχρι Καρούρων εἰρηται. τὰ δὲ
ἐξῆς ἐστὶ τὰ μὲν πρὸς δύσιν, ἢ τῶν Ἀντιοχέων
πόλις τῶν ἐπὶ Μαιάνδρῳ, τῆς Καρίας ἡδη, τὰ δὲ
πρὸς νότον ἡ Κίβυρα ἐστὶν ἡ μεγάλη καὶ ἡ Σίνδα
καὶ ἡ Καβαλίς ³ μέχρι τοῦ Γαύρου καὶ τῆς Λυκίας.
ἡ μὲν οὖν Ἀντιόχεια μετρία πόλις ἐστὶν ἐπὶ αὐτῶ
κειμένη τῷ Μαιάνδρῳ κατὰ τὸ πρὸς τῇ Φρυγίᾳ
μέρος, ἐπέζευκται δὲ γέφυρα. χώραν δ' ἐχει
πολλὴν ἐφ' ἐκατέρα τοῦ ποταμοῦ, πᾶσαν εὐδαι-
μονα, πλείστην δὲ φέρει τὴν καλουμένην Ἀντιο-
χικήν ισχάδα, τὴν δὲ αὐτὴν καὶ τριφυλλὸν
ὄνομάζουσιν. εὔσεβεις δὲ καὶ οὗτος ἐστὶν ὁ
tόπος. σοφιστῆς δὲ παρὰ τούτωι ἐνδοξος γεγένη-

¹ Instead of τούτου, Dhí and Corais read οὕτω.
² τοῖς Εξζ, τοῖς other MSS.
³ After μὲν, E and Meineke read ὁδ.".
⁴ Καβαλίς, the editors, for Καβαλαίς, all MSS. except Dh, which read Καβαλλαίς.
to all who are maimed in this way or only to those round the temple, or whether it is because of divine providence, as would be likely in the case of divine obsessions, or whether it is the result of certain physical powers that are antidotes against the vapour. The changing of water into stone is said also to be the case with the rivers in Laodiceia, although their water is potable. The water at Hierapolis is remarkably adapted also to the dyeing of wool, so that wool dyed with the roots\(^1\) rivals that dyed with the coccus\(^2\) or with the marine purple.\(^3\) And the supply of water is so abundant that the city is full of natural baths.

15. After Hierapolis one comes to the parts on the far side of the Maeander; I have already described\(^4\) those round Laodiceia and Aphrodisias and those extending as far as Carura. The next thereafter are the parts towards the west, I mean the city of the Antiocheians on the Maeander, where one finds himself already in Caria, and also the parts towards the south, I mean Greater Cibyra and Sinda and Cabalis, extending as far as the Taurus and Lycia. Now Antiocheia is a city of moderate size, and is situated on the Maeander itself in the region that lies near Phrygia, and there is a bridge over the river. Antiocheia has considerable territory on each side of the river, which is everywhere fertile, and it produces in greatest quantities the "Antiocheian" dried fig, as it is called, though they also name the same fig "three-leaved." This region, too, is much subject to earthquakes. Among these people

\(^1\) Madder-root.  
\(^2\) Kermes-berries.  
\(^3\) Using this particular water, of course.  
\(^4\) 12. 8. 13, 16, 17.
16. Σολύμους δ’ εἶναι φασί τοὺς Καβαλεῖς, οὐ διήκουσεν Ἱβρεας, ὁ καθ’ ἡμᾶς γενόμενος μέγιστος ῶτιτωρ.

Πλησίον δ’ ἐστὶ καὶ ὁ Βελλεροφόντων χώρας καὶ ὁ Πεισάνδρον τάφος τοῦ νιῶν, πεσόντος ἐν τῇ πρὸς Σολύμους μάχῃ. ταῦτα δὲ καὶ τοῖς 4 ὑπὸ τοῦ ποιητοῦ λεγομένους ὁμολογεῖται· περὶ μὲν γὰρ τοῦ Βελλεροφόντου φησιν οὔτως:

δεύτερον αὖ Σολύμοις μαχέσσατο κυδαλύσοιν·

περὶ δὲ τοῦ παιδὸς αὐτοῦ.

161 Πεισάνδρον 5 δὲ οἱ νιῶν Ἀρης ἄτοσ πολέμου μαρνάμενον Σολύμοις κατέκτανεν.

ἡ δὲ Τερμησσός ἔστι Πισιδικῆ πόλις η μάλιστα καὶ ἐγχιστα ὑπερκειμένη τῆς Κιβύρας.

17. Λέγονται δὲ ἀπὸ γονίων ἱππώ ναὶ Κιβυρᾶται τῶν κατασχόντων τὴν Καβαλίδα, 6 ὑστερον δὲ Πισιδῶν τῶν ὁμόρων οἰκισάντων 7 καὶ μετακτισάντων εἰς ἔτερον τόπον εὑρεκέστατον ἐν κύκλῳ σταδίων περὶ ἐκατόν. ἦν ἡμέρης δὲ διὰ τὴν εὐνομίαν, καὶ αἱ κόμαι παρεξέπειναν ἀπὸ Πισιδίας καὶ τῆς ὁμόρου Μιλνίδος 8 ἐως Λυκίας καὶ τῆς Ἄρδας

1 Καβαλεῖς καὶ Καβαλεῖς other MSS.
2 Τερμησσέων, Corais, for Τερμησσέως CDFmnxx, Τελμήσεως τιν. Τελμήσεων E.
3 Instead of Τερμησσέως, CDFhξ read Τελμήσεις, τιν Τελμήσεις, E Τελμήσεις.
4 δὲ καὶ τοῖς, Corais, for δ’ ἐκάστοις CDFhιτω, δ’ ἐκάστοις τοῖς x, δ’ ἐκαστά τοῖς, δὲ τοῖς τούτοις.

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arose a famous sophist, Diotrephes, whose complete course was taken by Hybreas, who became the greatest orator of my time.

16. The Cabaleis are said to be the Solymi; at any rate, the hill that lies above the fortress of the Termessians is called Solymus, and the Termessians themselves are called Solymi. Near by is the Palisade of Bellerophon, and also the tomb of his son Peisander, who fell in the battle against the Solymi. This account agrees also with the words of the poet, for he says of Bellerophon, "next he fought with the glorious Solymi," and of his son, "and Peisander his son was slain by Ares, insatiate of war, when he was fighting with the Solymi." Termessus is a Pisidian city, which lies directly above Cibyra and very near it.

17. It is said that the Cibyratae are descendants of the Lydians who took possession of Cabalis, and later of the neighbouring Pisidians, who settled there and transferred the city to another site, a site very strongly fortified and about one hundred stadia in circuit. It grew strong through its good laws; and its villages extended alongside it from Pisidia and the neighbouring Milyas as far as Lycia and the Peraeas of the Rhodians. Three bordering

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1 Iliad 6. 184.
2 The Homeric text reads "Isander" (see 12. 8. 5).
3 Iliad 6. 203.
4 Mainland territory.

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5 Instead of Πελσανδρον, E reads Πίσανδρον. The Homeric text has "Ихандрон.
6 Καβαλίδα, the editors, for Καβαλλίδα.
7 DFhorz read οικησάντων.
8 Μυλίαδος, Tschucke, for Μυλίαδος. 191
περαιάς· προσγενομένων δὲ τριῶν πόλεων ὁμόρων, Βουβδώνος, ¹ Βαλβούρων, Οινούνδων,² τετράπολις τὸ σύστημα ἐκλήθη, μίαν ἐκάστης ψῆφου ἐχοῦσας, δύο δὲ τῆς Κιβύρας· ἐστελλε γὰρ αὐτὴ πεζῶν μὲν τρεῖς μυριάδας, ἵππεας δὲ δισχιλίων· ἐτυραννεῖτο δ' ἀεί, σωφρόνως δ' ὁμος· ἐπὶ Μοιαγέτου δ' ἡ τυραννίς τέλος ἔσχε, καταλύσαντος αὐτὴν Μουρηνᾶ καὶ Λυκίως προσορίσαντος τὰ Βάλβουρα καὶ τὴν Βουβδώνα· οὐδὲν δ' ἤττον ἐν ταῖς μεγίσταις ἑξετάζεται διοικήσει τῆς Ἀσίας ἡ Κιβυρατική· τέταρσι δὲ γλώτταις ἐχρῶντο οἱ Κιβυρᾶται, τῇ Πισιδικῇ, τῇ Σολύμῳ, τῇ Ἑλληνίδι, τῇ Λυδῶν· τῆς Λυδῶν ³ δὲ οὖν ἱχνὸς ἐστὶν ἐν Λυδίᾳ. ὤθοιον δ' ἐστὶν ἐν Κιβύρα τὸ τῶν σίδηρων τορεύσεσθαι ράδιως. Μιλύα ⁴ δ' ἐστὶν ἡ ἀπὸ τῶν κατὰ Τερμισσόν στενῶν καὶ τῆς εἰς τὸ ἐντὸς τοῦ Ταύρου ὑπερθέσεως δι' αὐτῶν ἐπὶ Ἰσινδα παρατείνουσα ὀρεινῇ μέχρι Σαγαλασσοῦ καὶ τῆς Ἀπαμέων χώρας.

¹ Βουβδώνος, Τζσχουκκε, for Βουβδώνων C, Βουβδώνων other MSS.
² Οινούνδων, Τζσχουκκε, for Οινούνδρου.
³ τῆς Λυδῶν, Μüller-Dübner insert; ἤν i, ταύτης certain editors.
cities were added to it, Bubon, Balbura, and Oenoanda, and the union was called Tetrapolis, each of the three having one vote, but Cibyra two; for Cibyra could send forth thirty thousand foot-soldiers and two thousand horse. It was always ruled by tyrants; but still they ruled it with moderation. However, the tyranny ended in the time of Moagetes, when Murena overthrew it and included Balbura and Bubon within the territory of the Lycians. But none the less the jurisdiction of Cibyra is rated among the greatest in Asia. The Cibyratae used four languages, the Pisidian, that of the Solymi, Greek, and that of the Lydians;¹ but there is not even a trace of the language of the Lydians in Lydia. The easy embossing of iron is a peculiar thing at Cibyra. Milya is the mountain-range extending from the narrows at Termessus and from the pass that leads over through them to the region inside the Taurus towards Isinda, as far as Sagalassus and the country of the Apameians.


* Instead of MtAva, I read Mtava, oz Mtava.
1. Λοιπὸν δ' ἐστὶν εἰπεῖν περὶ Ἰωνίας καὶ Καρχῶν καὶ τῆς ἔξω τοῦ Ταῦρου παραλίας, ἣν ἔχουσι Λύκιοι τε καὶ Πάμφυλοι καὶ Κίλικες. οὕτω γὰρ ἄν ἔχοι τέλος ἡ πᾶσα τῆς χερσονήσου περιήγησις, ἣς ἱσθμοῦ ἐφαμεν τὴν ὑπέρβασιν τῆν ἐκ τῆς Ποντικῆς θαλάττης ἐπὶ τὴν Ἰσσικήν.

2. Ἐστὶ δὲ τῆς Ἰωνίας ὁ μὲν περίπλους ὁ παρὰ γῆν σταδίων που τρισχιλίων τετρακοσίων τριάκοντα διὰ τοὺς κόλπους καὶ διὰ τὸ χερσονήσιειν ἐπὶ πλεῖον τὴν χώραν, τὸ δ' ἐπ' εὐθείας μῆκος οὐ πολὺ. αὐτῷ οὖν τὸ Ἐφέσου μέχρι Σμύρνης ὁδὸς μὲν ἐστὶν ἐπ' εὐθείας τριακόσιοι εἰκοσὶ στάδιοι· εἰς γὰρ Μητρόπολιν ἐκατὸν καὶ εἰκοσὶ στάδιοι, οἱ λοιποὶ δὲ εἰς Σμύρναν, περίπλους δὲ μικρὸν ἀπολείπουν τῶν δισχιλίων καὶ διακοσίων. ἐστὶ δ' οὖν ἀπὸ τοῦ Ποσειδίου τοῦ Μιλησίων καὶ τῶν Καρικῶν ὅρων μέχρι Φωκαίας καὶ τοῦ Ἐρμοῦ τὸ πέρας τῆς Ἰωνικῆς παραλίας.

3. Ταύτης δὲ φησὶ Φερεκύδης Μίλητον μὲν καὶ Μυσόντα καὶ τὰ περὶ Μυκάλην καὶ Ἐφεσον

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1 Πάμφυλοι DF; Παμφύλοι: other MSS.
2 ὅρων, Groskurd, for ὅρων; so the later editors.

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1 For map of Asia Minor, see Vol. V (at end).
BOOK XIV

I

1. It remains for me to speak of the Ionians and the Carians and the seacoast outside the Taurus, which last is occupied by Lycians, Pamphylians, and Cilicians; for in this way I can finish my entire description of the peninsula, the isthmus of which, as I was saying, is the road which leads over from the Pontic Sea to the Issic Sea.

2. The coasting voyage round Ionia is about three thousand four hundred and thirty stadia, this distance being so great because of the gulfs and the fact that the country forms a peninsula of unusual extent; but the distance in a straight line across the isthmus is not great. For instance, merely the distance from Ephesus to Smyrna is a journey, in a straight line, of three hundred and twenty stadia, for the distance to Metropolis is one hundred and twenty stadia and the remainder to Smyrna, whereas the coasting voyage is but slightly short of two thousand two hundred. Be that as it may, the bounds of the Ionian coast extend from the Poseidium of the Milesians, and from the Carian frontiers, as far as Phocaea and the Hermus River, which latter is the limit of the Ionian seacoast.

3. Pherecydes says concerning this seacoast that Miletus and Myus and the parts round Mycalē and

1 12. 1. 3.
Κάρας ἐχειν πρότερον, τὴν δ' ἐξής παραλιαν μέχρι Φωκαίας καὶ Χίου καὶ Σάμου, ὡς Ἀγκαῖος ἦρχα, Δέλεγας· ἐκβληθήναι δ' ἀμφοτέρους ὑπὸ τῶν Ἰωνῶν, καὶ εἰς τὰ λοιπὰ μέρη τῆς Καρίας ἐκπεσείν. ἄρξαι δὲ φησιν Ἀνδροκλον τῆς τῶν Ἰωνῶν ἀποικίας, ὕστερον τῆς Αἰολικῆς, νῦν γνησίου Κόδρου τοῦ Ἀθηνῶν βασιλέως, γενέσθαι C 633 δὲ τοῦτον Ἐφέσου κτίστην· διότερ πο τὸ βασιλείου τῶν Ἰωνῶν ἔκει συστήναι φασι· καὶ ἔτι νῦν οἱ ἐκ τοῦ γένους ὄνωμαζονται βασιλεῖς, ἐχοντες τινας τιμάς, προεδριαν τε ἐν ἀγώσι καὶ πορφύραν ἐπισήμον τοῦ βασιλικοῦ γένους, σκίπωνα ἀντὶ σκηπτροῦ, καὶ τὰ ἱερὰ τῆς Ἑλευσινίας Δήμιτρος. καὶ Μύλητον δ' ἐκτίσει Νηλεὺς ἐκ Πύλου τὸ γένος οὖν· οἱ τε Μεσσηνιοι καὶ οἱ Πύλιοι συγγένειαι τινα προσποιοῦνται, καθ' ἤν καὶ Μεσσηνιον τὸν Νέστορα οἱ νεωτεροί φασι ποιηταί, καὶ τοῖς περὶ Μέλαινον τὸν Κόδρου πατέρα πολλοὺς καὶ τῶν Πυλίων συνεξάραι φαιν εἰς τὰς Ἀθηνᾶς· τοῦτον δὴ πάντα τὸν λαὸν μετὰ τῶν Ἰωνῶν κοινὴ στείλαι τὴν ἀποικίαν. τοῦ δὲ Νηλεῶς ἐπὶ τῷ Ποσειδίῳ βωμὸς ἱδρυμα δεῖκνυται. Κυδρῆλος δὲ νόθος νίὸς Κόδρου Μυσάντα κτίζει· Ἀνδρόπομπος δὲ Δέβεδον, καταλαβόμενος τόπον τινα Ἀρτιν· Κολοφώνα δ' Ἀνδραίμων 2 Πύλιος, ὡς φησι καὶ Μίμνερμος ἐν Ναννω· Πριῆνῃ δ' Λύπνυτος ὁ Νηλεὺς, εἰδ' ύστερον Φιλώτας ἐκ Θηβῶν λαὸν ἀγαγών· Τέω δὲ Ἀδάμας μὲν πρότερον, διότερ Ἀδαμαντίδα καλεὶ αὐτὴν Ἀιακρέων, κατὰ δὲ

1 For Χίου and Σάμου Kramer conj. Χίου and Σάμου.
2 'Ἀνδρεῖμων CFszx.

1 A fragment (Bergk 10) otherwise unknown.
Ephesus were in earlier times occupied by Carians, and that the coast next thereafter, as far as Phocaea and Chios and Samos, which were ruled by Ancaeus, was occupied by Leleges, but that both were driven out by the Ionians and took refuge in the remaining parts of Caria. He says that Androclus, legitimate son of Codrus the king of Athens, was the leader of the Ionian colonisation, which was later than the Aeolian, and that he became the founder of Ephesus; and for this reason, it is said, the royal seat of the Ionians was established there. And still now the descendants of his family are called kings; and they have certain honours, I mean the privilege of front seats at the games and of wearing purple robes as insignia of royal descent, and staff instead of sceptre, and of the superintendence of the sacrifices in honour of the Eleusinian Demeter. Miletus was founded by Neleus, a Pylian by birth. The Messenians and the Pylians pretend a kind of kinship with one another, according to which the more recent poets call Nestor a Messenian; and they say that many of the Pylians accompanied Melanthus, father of Codrus, and his followers to Athens, and that, accordingly, all this people sent forth the colonising expedition in common with the Ionians. There is an altar, erected by Neleus, to be seen on the Poseidium. Myus was founded by Cydrelus, bastard son of Codrus; Lebedus by Andropompus, who seized a place called Artis; Colophon by Andraemon a Pylian, according to Mimnermus in his Nanno;¹ Prienê by Aepytus the son of Neleus, and then later by Philotas, who brought a colony from Thebes; Teos, at first by Athamas, for which reason it is by Anacreon called Athamantis, and at
τὴν Ἰωνικὴν ἀποκιάν Ναῦκλος υίὸς Κόδρου νόθος, καὶ μετὰ τούτου Ἀποικὸς ¹ καὶ Δάμασσος Ἀθηναίοι καὶ Γέρης ² ἐκ Βοιωτῶν Ἐρυθρᾶς δὲ Κυνῶτος, καὶ οὕτως υίὸς Κόδρου νόθος. Φωκαίαν δ’ οἱ μετὰ Φιλογένους Ἀθηναίοι. Κλαξομενᾶς δὲ Πάραλος. Χίον δὲ σύμμετρος, ἕπαργομενὸς πλήθος. Σάμου δὲ Τεμβρίων, ³ εἰθ’ ὦστερον Προκλῆς. ⁴

4. Αὐτὰ μὲν δῶδεκα Ἰωνικαὶ πόλεις, προσελήφθη ἐκ χρώμοις ὦστερον καὶ Σμύρνα, εἰς τὸ Ἰωνικὸν ἑναγαγόντων Ἐφεσίων ἦσαν γὰρ αὐτοῖς σύνοικοι τὸ παλαιόν, ἥνικα καὶ Σμύρνα ἐκαλεῖτο ἡ Ἐφεσος καὶ Καλλῖνὸς ποι ὦτως φιλόμακεν αὐτὴν, Σμυρναίους τοὺς Ἐφεσίους καλῶν ἐν τῷ πρῶ τὸν Δία λόγῳ.

Σμυρναίους δ’ ἐλέγετον καὶ πάλιν.

μνησαι δ’ εἰκοτέ τοι μηρία καλὰ βοῶν
Σμυρναίοι κατέκηναν. ⁵

Σμύρνα δ’ ἦν Ἀμαζών ἡ κατασχοῦσα τὴν Ἐφεσον ἡφ’ ἢς τούτοι ής αὐθωρῷος καὶ τῆς πόλει, ὥς καὶ ἀπὸ Σισύφης Σισυφῖται τινες τῶν Ἐφεσίων ἐλέγοντο καὶ τόπος δὲ τὶς τῆς Ἐφέσον Σμύρνα ἐκαλεῖτο, ὡς δηλοὶ Ἰππώναξ.

ἀκεῖ δ’ ὀπίσθε τῆς πόλεος ἐν Σμύρνῃ μεταξὺ Τρηχείης τε καὶ Λεπτῆς ἀκτῆς.

ἐκαλεῖτο γὰρ Λεπτὴ μὲν ἀκτῆ ὁ Πριῶν ὁ ὑπερκείμενος τῆς νῦν πόλεως, ἔχων μέρος τοῦ τεῖχος αὐτῆς τὰ γοῦν ὀπίσθεν τοῦ Πριῶνος κτήματα

¹ Ἀποικὸς, Tschucke, for Ποίκης F, Πύκνης x, Ποίκης other MSS.

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the time of the Ionian colonisation by Nauculus, bastard son of Codrus, and after him by Apoecus and Damasus, who were Athenians, and Geres, a Boeotian; Erythrae by Cnopus, he too a bastard son of Codrus; Phocaea by the Athenians under Philogene; Clazomenae by Paralus; Chios by Egertius, who brought with him a mixed crowd; Samos by Tembrion, and then later by Procles.

4. These are the twelve Ionian cities, but at a later time Smyrna was added, being induced by the Ephesians to join the Ionian League; for the Ephesians were fellow-inhabitants of the Smyrnaeans in ancient times, when Ephesus was also called Smyrna. And Callinus somewhere so names it, when he calls the Ephesians Smyrnaeans in the prayer to Zeus, “and pity the Smyrnaeans”; and again, “remember, if ever the Smyrnaeans burnt up beautiful thighs of oxen in sacrifice to thee.” Smyrna was an Amazon who took possession of Ephesus; and hence the name both of the inhabitants and of the city, just as certain of the Ephesians were called Sisyrbite after Sisyrbē. Also a certain place belonging to Ephesus was called Smyrna, as Hipponax plainly indicates: “He lived behind the city in Smyrna between Tracheia and Lepra Actê”; for the name Lepra Actê was given to Mt. Prion, which lies above the present city and has on it a part of the city’s wall. At any rate, the possessions behind Prion

1 8. 7. 1.  2 Frag. 2 (Bergk).  3 Frag. 44 (Bergk).

2 Γέρης, the editors, for γάρ ἦν.
3 Τεμβρίων, the editors, for Τεμβρίων.
4 Instead of προκλῆς, νομάζ read Πατροκλῆς (cp. Elym. Mag. s.v.).
5 Σμυρναῖοι κατέκηναν, Jones inserts, from conj. of Corais.
C 631 έτι νυνι λέγεται ἐν τῇ Ὀπισθολεπρίᾳ. Τραχεία δ’ ἐκαλεῖτο ἢ περὶ τῶν Κορησσῶν παρώρειος. ἢ δὲ πόλις ἦν τὸ παλαιὸν περὶ τὸ Ἀθήναιον τὸ νῦν ἔξω τῆς πόλεως ὅν κατὰ τὴν καλουμένην Ἰπέλαιον, ὥστε ἡ Σμύρνη ἦν κατὰ τὸ νῦν γυμνάσιον ὅπισθεν μὲν τῆς νῦν1 πόλεως, μεταξὺ δὲ Τρησείας τε καὶ Ἀπρής ἄκτης. ἀπελθόντες δὲ παρὰ τῶν Ἐφεσίων οἱ Σμυρναῖοι στρατεύουσιν ἐπὶ τὸν τόπον, ἐν ὅ νῦν ἐστὶν ἡ Σμύρνα, Λελέγων κατεχόντων· ἐκβαλόντες δὲ αὐτοῖς ἐκτίσαν τὴν παλαιὰν Σμύρναν, διέχουσαν τῆς νῦν περὶ εἴκοσι σταδίους. ὕστερον δὲ ὑπὸ Λισέων ἐκπεσόντες κατέφυγον εἰς Κολοφώνα, καὶ μετὰ τῶν ἐνθένδε ἐπιόντες τὴν σφετέραν ἀπέλαβον καθάπερ καὶ Μίμωνος ἐν τῇ Ναυνοὶ φράζει, μνησθεῖς τῆς Σμύρνης, ὧν περιμάχητος ἦει·

ἡμεῖς αἶτιν3 Πύλον4 Νηλήνου ἄστιν λυπώντες ἰμερτὴν Ἀσίνην νησίων ἀφικόμεθα. ἐς δ’ ἐρατήν5 Κολοφώνα βίην ὕπεροπλοῦν ἐχοντες ἐξομήθ’ ἄργαλείς ὑβριος ἤγεμόνες. κεῖθεν δ’ Ἀστήντου6 ἀπορνύμενοι ποταμοῖο θεῶν βουλῆ Σμύρναν εἴλομεν5 Λισέωτα. ταῦτα μὲν περὶ τούτων ἐφοδευτέον δὲ πάλιν τὰ καθ’ ἐκαστα, τὴν ἄρχην ἀπὸ τῶν ἤγεμονικωτέρων

1 Instead of νῦν, F reads ποτε; whence Kramer conj. ποτε and Meineke reads τότε.
2 Ἀπρής, the editors, for Ἀπρής.
3 Instead of αἰτιν, F reads εἰτι: τε, after αἰτιν, the editors since Hopper omit, except Meineke, who writes ἡμεῖς δηντε for αἰτιν τε.
4 Πύλον Bergk, for Πύλον, which latter Meineke retains.

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are still now referred to as in the “opisthopleprian” territory,\(^1\) and the country alongside the mountain round Coressus was called “Tracheia.”\(^2\) The city was in ancient times round the Athenaeum, which is now outside the city near the Hypelaeus,\(^3\) as it is called; so that Smyrna was near the present gymnasion, behind the present city, but between Tracheia and Lepra Actê. On departing from the Ephesians, the Smyrnaeans marched to the place where Smyrna now is, which was in the possession of the Leleges, and, having driven them out, they founded the ancient Smyrna, which is about twenty stadia distant from the present Smyrna. But later, being driven out by the Aeolians, they fled for refuge to Colophon, and then with the Colophonians returned to their own land and took it back, as Mimnermus tells us in his \textit{Nanno}, after recalling that Smyrna was always an object of contention: “After we left Pylus, the steep city of Neleus, we came by ship to lovely Asia, and with our overweening might settled in beloved Colophon, taking the initiative in grievous insolence. And from there, setting out from the Astéeis River, by the will of the gods we took Aeolian Smyrna.”\(^4\) So much, then, on this subject. But I must again go over the several parts in detail,

\(^{1}\) \textit{i.e.} in the territory “behind Lepra.”

\(^{2}\) \textit{i.e.} “Rugged” country.

\(^{3}\) A fountain.

\(^{4}\) \textit{Frag. 9} (Bergk).

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5 \textit{δρατὴν}, Wyttenbach, for \textit{ἀρα τὴν}; so the editors.

6 \textit{Ἀστήεντος} is doubtful (see C. Müller, \textit{Ind. Var. Lect.} p. 1028); \textit{CFOz} read \textit{διαστήεντος}; the editors before Kramer, \textit{Ἀστύεντος}.

7 \textit{ἐἴλομεν}, Clavier, for \textit{ἐἴδομεν}; so the editors.
τόπων ποιησαμένους, ἐφ' 1 ὄντες καὶ πρῶτον αἱ κτίσεις ἑγένοντο, λέγω δὲ τῶν περὶ Μίλητου καὶ Ἐφέσου αὐταὶ γὰρ ἀρισταὶ πόλεις καὶ ἐνδοξόταται.

5. Μετὰ δὲ τὸ Ποσείδιον τὸ Μιλησίων ἔξις ἐστὶ τὸ μαντεῖον τοῦ Διδυμῶν 'Ἀπόλλωνος τὸ ἐν Βραγχίδαις, ἀναβάντι ὥσπερ ὀκτωκαίδεκα σταδίους ἐνεπρήσθη δ' ὑπὸ Ἐρὲξου, καθάπερ καὶ τὰ ἄλλα ἱερὰ πλὴν τοῦ Ἐφέσων οἱ δὲ Βραγχίδαι τοὺς θησαυροὺς τοῦ θεοῦ παραδόντες τῷ Πέρσῃ φεύγοντι συναπήραν, τοῦ μη τίσαι δίκας τῆς ἱερουσιλίας καὶ τῆς προδοσίας. ὕστερον δ' οἱ Μιλησίωι μέγιστον νεὼν τῶν πάντων κατεσκεύασαν, διέμεινε δὲ χωρὶς ὀροφῆς διὰ τὸ μέγεθος· κάμης γοῦν κατοικίαν ὁ τοῦ σηκοῦ περίβολος δέδεκται καὶ ἄλσος ἐντός τε καὶ ἐκτός πολυτελές· ἀλλοι δὲ σηκοὶ τὸ μαντεῖον καὶ τὰ ἱερὰ συνέχουσιν ἐνταῦθα δὲ μυθεύεται τὰ περὶ τῶν Βράγχουν καὶ τῶν ἔρωτα τοῦ 'Ἀπόλλωνος· κεκοσμήται δ' ἀναθήματι τῶν ἀρχαίων τεχνῶν πολυτελέστατα· ἐντεύθεν δ' ἐπὶ τὴν πόλιν οὐ πολλῆ ὀδὸς ἔστιν, οὐδὲ πλοῦς.

6. Φησί δ' Ἐφορος τὸ πρῶτον κτίσμα εἶναι Κρητικόν, ὑπὲρ τῆς θαλάσσης τετειχισμένου, ὅπου νῦν ἡ πάλαι Μίλητος ἐστὶ, Σαρπηδώνος ἐκ Μιλησίου τῆς Κρητικῆς ἀγαγόντος οἰκίτωρας καὶ C 635 θεμένου τούνομα τῇ πόλει τῆς ἐκεί πόλεως ἐπώνυμου, κατεχόντων πρῶτον Λελέγων τὸν τόπον τοὺς δὲ περὶ Νηλέα ὕστερον τὴν νῦν τειχίσαι πόλιν. ἐχεῖ δὲ τέτταρας λιμένας ἡ νῦν, ὅν ἐνα καὶ στόλῳ ἰκανόν· πολλὰ δὲ τῆς πόλεως ἔργα

1 ἐφ', Corais, for ἀφ'.

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beginning with the principal places, those where the foundings first took place, I mean those round Miletus and Ephesus; for these are the best and most famous cities.

5. Next after the Poseidium of the Milesians, eighteen stadia inland, is the oracle of Apollo Didymeus among the Branchidae. It was set on fire by Xerxes, as were also the other temples, except that at Ephesus. The Branchidae gave over the treasures of the god to the Persian king, and accompanied him in his flight in order to escape punishment for the robbing and the betrayal of the temple. But later the Milesians erected the largest temple in the world, though on account of its size it remained without a roof. At any rate, the circuit of the sacred enclosure holds a village settlement; and there is a magnificent sacred grove both inside and outside the enclosure; and other sacred enclosures contain the oracle and the shrines. Here is laid the scene of the myth of Branchus and the love of Apollo. The temple is adorned with costliest offerings consisting of early works of art. Thence to the city is no long journey, by land or by sea.

6. Ephorus says: Miletus was first founded and fortified above the sea by the Cretans, where the Miletus of olden times is now situated, being settled by Sarpedon, who brought colonists from the Cretan Miletus and named the city after that Miletus, the place formerly being in the possession of the Leleges; but later Neleus and his followers fortified the present city. The present city has four harbours, one of which is large enough for a fleet. Many are

1 i.e. at Didyma. On this temple see Herod. 1. 46, 5. 36, 6. 19.
taútēs, μέγιστον δὲ τὸ πλῆθος τῶν ἀποικῶν. 1 ὁ τε γὰρ Εὐζεινῶς πόντος ὑπὸ τούτων συνόκισται πᾶς καὶ ἡ ἱπποποντίς καὶ ἀλλοί πλείους τόποι. Ἀναξιμένης γονὸν ὁ Δαμψακηνὸς οὕτω φησίν, ὅτι καὶ Ἰκαρον τὴν νῆσον καὶ Λέρον Μιλήσιοι συνόκισαν καὶ περὶ Ἐλλησποντον ἐν μὲν τῇ Χερ-ρονήσῳ Λίμνας, ἐν δὲ τῇ Ἀσίᾳ Ἀβυδον, Ἀρισβαν, Παισοῦν ἐν δὲ τῇ Κυζηκηνῶν νῆσῳ Ἀρτάκην, Κύζικον. ἐν δὲ τῇ μεσογαίᾳ τῆς Τρωάδος Σκῆψιων ἡμεῖς δ' ἐν τοῖς καθ' ἐκαστὰ λέγομεν καὶ τὰς ἀλλὰς τὰς ὑπὸ τούτων παραλειμμένας. Οὐλίον δ' Ἀπόλλωνα καλοῦσι τινα καὶ Μιλήσιοι καὶ Δήλιοι, οἶον ὑγιαστικὸν καὶ παιωνικὸν τὸ γὰρ οὐλεὶν ὑγιαίνειν, ἀφ' οὗ καὶ τὸ οὐλή καὶ τὸ οὐλέ τε καὶ μέγα 2 χαίρε·

ιατικὸς γὰρ ὁ Ἀπόλλων καὶ ἡ Ἀρτεμίς ἄπο τοῦ ἀρτεμέας ποιεῖν καὶ ὁ Ἡλίος δὲ καὶ ἡ Σελήνη συνοικεώνται τούτως, ὅτι τῆς περὶ τούς ἀέρας εὐκρασίας αἴτιον καὶ τὰ λοιμικά δὲ πάθη καὶ τοὺς αὐτομάτους θανάτους τούτους ἀνάπτουσι τοῖς θεοῖς.

7. Ἀνδρεὶς δ' ἄξιοι μνήμης ἐγένοντο ἐν τῇ Μιλήσιῳ Ἐλαίῃς τε, εἰς τῶν ἐπτὰ σοφῶν, οἱ πρῶτοι φυσιολογίς ἀρξας ἐν τοῖς Ἐλλησι καὶ μαθη-ματικῆς, καὶ ὁ τούτου μαθητὴς Ἀναξιμάνδρος καὶ ὁ τούτου μάθητής Ἀναξιμένῃς, ἔτι δ' Ἕκαταῖος ὁ τὴν ἱστορίαν συντάξας, καθ' ἡμᾶς δὲ Λισχίνης

1 ἀποικῶν, x and the editors, instead of ἀποικῶν.
2 The Homeric text has μάλα instead of μέγα.

1 i.e. a "healed wound"; also a "scar."
2 i.e. "safe and sound."
3 The Sun-god.
the achievements of this city, but the greatest is the number of its colonisations; for the Euxine Pontus has been colonised everywhere by these people, as also the Propontis and several other regions. At any rate, Anaximenes of Lampsacus says that the Milesians colonised the islands Icaros and Leros; and, near the Hellespont, Limnae in the Chersonesus, as also Abydus and Arisba and Paesus in Asia; and Artacê and Cyzicus in the island of the Cyziceni; and Scepsis in the interior of the Troad. I, however, in my detailed description speak of the other cities, which have been omitted by him. Both Milesians and Delians invoke an Apollo "Ulius," that is, as god of "health and healing," for the verb "ulein" means "to be healthy"; whence the noun "ulê" and the salutation, "Both health and great joy to thee"; for Apollo is the god of healing. And Artemis has her name from the fact that she makes people "Artemeas." And both Helius and Selenê are closely associated with these, since they are the causes of the temperature of the air. And both pestilential diseases and sudden deaths are imputed to these gods.

7. Notable men were born at Miletus: Thales, one of the Seven Wise Men, the first to begin the science of natural philosophy and mathematics among the Greeks, and his pupil Anaximander, and again the pupil of the latter, Anaximenes, and also Hecataeus, the author of the History, and, in my time, Aeschines the orator, who remained in exile.

4 The Moon-goddess.
5 Literally "physiology," which again shows the perversion of Greek scientific names in English (cf. Vol. I, p. 27, footnote 2).
ο ρήτωρ, δς ἐν φυγῇ διετέλεσε, παρρησιασάμενος πέρα τοῦ μετρίου πρὸς Πομπήιον Μάγνον. ἦτυ-
χήσε δ' ἡ πόλις, ἀποκλείσασα 'Αλέξανδρον καὶ
βία λυφθεῖσα, καθάπερ καὶ 'Αλικαρνασός· ἔτι δὲ
πρότερον ὑπὸ Περσῶν· καὶ φησὶ γε Καλλισθένης,
ὑπ' Ἀθηναίων χιλίαις δραχμαῖς ξημιωθήναι Φρύ-
νιχον τὸν τραγικὸν, διότι δράμα ἐποίησε Μιλήτου
ἀλωσιν ὑπὸ Δαρείου. προκειται δ' ἡ Λάδη νῆσος
πλησίον καὶ τὰ 1 περὶ τὰς Τραγαίας νησία,
ὑφόρμους ἔχουτα λῃσταῖς.

8. Ἐξῆς δ' ἐστὶν ὁ Λατμικὸς 2 κόλπος, ἐν φ',
'Ἡράκλεια ἡ ὑπὸ Λάτμων λεγομένη, πολίχνων
ὑφορμον ἔχον· ἐκαλεῖτο δὲ πρότερον Λάτμος
ὀμωνύμως τῷ ὑπερκείμενῳ ὅρει, ὅπερ Ἐκαταιὸς
μὲν ἐμφαίνει τὸ αὐτὸ εἶναι νομίζων τῷ ὑπὸ τοῦ
ποιητοῦ Φθειρῶν ὅρει λεγομένῳ (ὑπὲρ γὰρ τῆς
Λάτμου φησὶ τὸ Φθειρῶν ὅρος κείσθαι), τινὲς
δὲ τὸ Γρῖον φασίν, ὡς ἀν παράλληλου τῷ
Λάτμῳ αὐτῆς ἀπὸ τῆς Μιλησίας πρὸς ἐσὶ διὰ
τῆς Καρίας μέχρι Εὐρώμου καὶ Χαλκητόρων·
ὑπέρκειται δὲ ταύτης ἐν ὑψεὶ. 3 μικρὸν δ' ἀπωθεῖ
διαβαίνει ποταμίσκον πρὸς τῷ Λάτμῳ δεικνυται
tάφος 'Ἐνυδυμίων ἐν τινι σπηλαίω· εἶτα ἀφ'
'Ἡράκλειας ἐπὶ Πύρραν πολίχνην πλοῦς ἐκατον
που σταδίων.

9. Μικρὸν δὲ πλέον τὸ ἀπὸ Μιλήτου εἰς
'Ἡράκλειαν ἐγκολπίζοντι, εὐθυπλοία δ' εἰς Πῦρ-

1 τδ, omitted by MSS. except E.
2 Λατμικὸς, Xylander, for Λατομικὸς F, Λατομικὸς 8,
Λατομικὸς other MSS.
3 For ὑψει Groskurd conj. ὑψει, and Meineke so reads.
to the end, since he spoke freely, beyond moderation, before Pompey the Great. But the city was unfortunate, since it shut its gates against Alexander and was taken by force, as was also the case with Halicarnassus; and also, before that time, it was taken by the Persians. And Callisthenes says that Phrynichus the tragic poet was fined a thousand drachmas by the Athenians because he wrote a play entitled The Capture of Miletus by Dareius. The island Ladé lies close in front of Miletus, as do also the isles in the neighbourhood of the Tragaeae, which afford anchorage for pirates.

8. Next comes the Latmian Gulf, on which is situated "Heracleia below Latmus," as it is called, a small town that has an anchoring-place. It was at first called Latmus, the same name as the mountain that lies above it, which Hecataeus indicates, in his opinion, to be the same as that which by the poet is called "the mountain of the Phtheires" ¹ (for he says that the mountain of the Phtheires lies above Latmus), though some say that it is Mt. Grium, which is approximately parallel to Latmus and extends inland from Milesia towards the east through Caria to Euromus and Chalcetores.² This mountain lies above Heracleia, and at a high elevation.³ At a slight distance away from it, after one has crossed a little river near Latmus, there is to be seen the sepulchre of Endymion, in a cave. Then from Heracleia to Pyrrha, a small town, there is a voyage of about one hundred stadia.

9. But the voyage from Miletus to Heracleia, including the sinuosities of the gulfs, is a little more

¹ Iliad 2. 868. ² See 14. 2. 22. ³ Or rather, perhaps, "and in sight of it" (see critical note).
ραν ἐκ Μιλήτου τριάκοντα· τοσάυτην ἔχει μακροπορίαν ὁ παρά γῆν πλοῦς. ἀνάγκη δ' ἐπὶ τῶν εὐδόξων τόπων ὑπομένειν τὸ περισκελὲς τῆς τοιαύτης γεωγραφίας.

10. Ἕκ δὲ Πύρρας ἐπὶ τὴν ἐκβολὴν τοῦ Μαιάνδρου πεντάκοντα· τεναγώδης δ' ὁ τόπος καὶ ἐλώδης· ἀναπλέυσαντι δ' ὑπηρετικοῖς σκάφει τριάκοντα σταδίους πόλις Μυκός, μία τῶν Ἰάδων τῶν δώδεκα, ἢ νῦν δ' ὀλιγανδρίαν Μιλησίους συμπεπόλισται. ταύτην ὄψιν λέγεται Θεμιστοκλεῖ δοῦναι Ἑρέξις, ἀρτον δὲ Μαγνησίαν, οἶνον δὲ Λάμψακον.

11. Ἐνθεν ἐν σταδίοις τέτταροι κόμη Καρικὴ Θυμβρία, παρ' ἦν 'Ανων ἐστὶ σπήλαιοι ιεροί, Χαρώνιον λεγόμενον ὀλεθρίους ἔχον ἀποφοράς. υπέρκειται δὲ Μαγνησία η πρὸς Μαιάνδρῳ, Μαγνήτων ἀποικία τῶν ἐν Θετταλία καὶ Κρητῶν, περὶ ἦς αὐτίκα ἐρωύμεν.

12. Μετὰ δὲ τὰς ἐκβολὰς τοῦ Μαιάνδρου ὁ κατὰ Πριήνην ἔστιν αἰγιαλός, ὑπὲρ αὐτοῦ δ' ἡ Πριήνη καὶ Μυκάλη τὸ ὄρος, εὐθηρὸν καὶ εὐδενδρον. ἐπίκειται δὲ τῇ Σαμίᾳ καὶ ποιεῖ πρὸς αὐτὴν ἐπέκεινα τῆς Τρωγιλίου καλουμένης ἀκραὶ ὡς ἐπταστάδιον πορθμόν. λέγεται δ' ὑπὸ τινων ἡ Πριήνη Κάδμη, ἐπειδὴ Φιλώτας ὁ ἐπικτίσας αὐτὴν Βοϊώτιον ὑπῆρχεν· ἐκ Πριήνης δ' ἦν Βίας, εἰς τῶν ἐπτὰ σοφῶν, περὶ οὐ φησιν οὔτως Ἰππόναξ:

καὶ δικάσσασθαι Βίαντος τοῦ Πριηνέως κρέσσων.
than one hundred stadia, though that from Miletus to Pyrrha, in a straight course, is only thirty—so much longer is the journey along the coast. But in the case of famous places my reader must needs endure the dry part of such geography as this.

10. The voyage from Pyrrha to the outlet of the Maeander River is fifty stadia, a place which consists of shallows and marshes; and, going inland in rowboats thirty stadia, one comes to the city Myus, one of the twelve Ionian cities, which, on account of its sparse population, has now been incorporated into Miletus. Xerxes is said to have given this city to Themistocles to supply him with fish, Magnesia to supply him with bread, and Lampsacus with wine.

11. Thence, within four stadia, one comes to a village, the Carian Thymbria, near which is Aornum, a sacred cave, which is called Charonium, since it emits deadly vapours. Above it lies Magnesia on the Maeander, a colony of the Magnesians of Thessaly and the Cretans, of which I shall soon speak.¹

12. After the outlets of the Maeander comes the shore of Prienē, above which lies Prienē, and also the mountain Mycalē, which is well supplied with wild animals and with trees. This mountain lies above the Samian territory² and forms with it, on the far side of the promontory called Trogilian, a strait about seven stadia in width. Prienē is by some writers called Cadmē, since Philotas, who founded it, was a Boeotian. Bias, one of the Seven Wise Men, was a native of Prienē, of whom Hipponax says “stronger in the pleading of his cases than Bias of Prienē.”³

¹ §§ 39–40 following.
² The isle of Samos.
³ Frag. 73 (Bergk).
13. Τῆς δὲ Τρωγίλιου πρόκειται νησίοιν ὁμώ-

υμον· ἐντεύθεν δὲ τὸ ἐγγυτάτω διαρμά ἐστιν ἔπὶ Σούνιον σταδίων χιλίων ἐξακοσίων, κατ’ ἀρχὰς μὲν Σάμουν ἐν δεξιᾷ ἔχοντι καὶ Ἰκαρίαν καὶ Κορσίας, τοὺς δὲ Μελαντίους σκοπέλους ἐξ εὐωνύμων, τὸ λοιπὸν δὲ διὰ μέσων τῶν Κυκλάδων νήσων. καὶ αὐτὴ δ’ ἡ Τρωγίλιος ἀκρα πρόπος τὶς τῆς Μυκάλης ἐστὶ. τῇ Μυκάλῃ δ’ ὁρὸς ἀλλο πρὸσκειται τῆς 'Εφεσίας Πακτύης καὶ ἡ Μεσωγίς δὲ εἰς αὐτὴν κατα-

στρέφει.

14. Ἀπὸ δὲ τῆς Τρωγίλιου στάδιοι τεττα-

ράκοντα εἰς τὴν Σάμου. βλέπει δὲ πρὸς νότου καὶ αὐτῇ καὶ ὁ λιμήν, ἔχων ναῦσταθμον. ἐστὶν C 637 δ’ αὐτῆς ἐν ἐπιπέδῳ τὸ πλέον, ὕπο τῆς θαλάττης κλυξόμενον, μέρος δὲ τί καὶ εἰς τὸ ὄρος ἀνέχει τὸ ὑπερκείμενον. εν δεξιᾷ μὲν οὖν προσπλέονσι πρὸς τὴν πόλιν ἐστὶ τὸ Ποσείδιον, ἀκρα ἡ ποιοῦσα πρὸς τὴν Μυκάλην τὸν ἐπταστάδιον πορθμὸν, ἔχει δὲ νεὼν Ποσείδιδων. πρόκειται δ’ αὐτοῦ νησίδιον ἡ Ναρθηκίς ἐπ’ ἀριστερὰ δὲ τὸ προαίστειν τὸ πρὸς τὸ Ἡραίω καὶ ὁ Ἰμβρασος ποταμὸς καὶ τὸ Ἡραῖον, ἀρχαῖον ἱερὸν καὶ νεῶς μέγας, ὅσ νῦν πινακοθήκη ἔστιν χωρίς δὲ τοῦ πλῆθους τῶν ἐνταύθα κειμένων πινάκων ἀλλαί πινακοθήκαι καὶ ναίσκοι τινές εἰσι πλῆρεις τῶν ἀρχαίων τεχνῶν τὸ τε ὑπαίθρων ὁμοίως μεστῶν ἀνδριάντων ἐστὶ τῶν ἀρίστων ὑπν ἡ Ἔργα Μύρωνος ἔργα κολοσσικὰ ἱδρυμένα ἐπί μίας βάσεως, ἃ

1 Καρσίας F; Tzschucke emends to Κορασιάς.
2 Μελαντίους, Tzschucke, from conj. of Vosa, for Μελαν-

θίους; so the later editors.

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13. Off the Trogilian promontory lies an isle of the same name. Thence the nearest passage across to Sunium is one thousand six hundred stadia; on the voyage one has at first Samos and Icaria and Corsia on the right, and the Melantian rocks on the left; and the remainder of the voyage is through the midst of the Cyclades islands. The Trogilian promontory itself is a kind of spur of Mt. Mycale. Close to Mycale lies another mountain, in the Ephesian territory, I mean Mt. Pactyes, in which the Mesogis terminates.

14. The distance from the Trogilian promontory to Samos\(^1\) is forty stadia. Samos faces the south, both it and its harbour, which latter has a naval station. The greater part of it is on level ground, being washed by the sea, but a part of it reaches up into the mountain that lies above it. Now on the right, as one sails towards the city, is the Poseidium, a promontory which with Mt. Mycalē forms the seven-stadia strait; and it has a temple of Poseidon; and in front of it lies an isle called Narthecis; and on the left is the suburb near the Heraeum, and also the Imbrasus River, and the Heraeum, which consists of an ancient temple and a great shrine, which latter is now a repository of tablets.\(^2\) Apart from the number of the tablets placed there, there are other repositories of votive tablets and some small chapels full of ancient works of art. And the temple, which is open to the sky, is likewise full of most excellent statues. Of these, three of colossal size, the work of Myron, stood upon one base; Antony

\(^{1}\) i.e. the city Samos.

\(^{2}\) Whether maps or paintings, or both, the translator does not know.
Ηρε μέν Ἀντώνιος, ἀνέθηκε δὲ πάλιν ὁ Σεβαστὸς Καίσαρ εἰς τὴν αὐτὴν βάσιν τὰ δύο, τὴν Ἀθηνᾶν καὶ τὸν Ἡρακλέα, τὸν δὲ Δία εἰς τὸ Καπετῶλιον μετήνεγκε, κατασκευάσας αὐτῷ ναὸν.

15. Περὶ πλούς δὲ ἦστι τῆς Σαμίων νήσου σταδίων ἐξακοσίων. ἐκαλείτο δὲ Παρθενία πρότερον οἰκούντων Καρῶν, εἰτ Ἀνθεμών, εἰτ Μελάμφυλλος, εἰτ Σάμος, εἰτ ἀπὸ τινὸς ἐπιχωρίου ἦρως, εἰτ Ἐξ Ἰδάκης καὶ Κεφαλληνίας ἀποικίσαντος. καλείται μὲν οὖν καὶ ἀκρα τῆς Ἀμπελος βλέπουσα πρὸς πρὸς τὸ τῆς Ἰκαρίας Δρέπανον, ἀλλὰ καὶ τὸ ὄρος ὀπαν, ἃ ποιεῖ τὴν ὀλην νήσου ὀρεινήν, ὀμομυμως λέγεται· ἦστι δὲ οὖκ εὑοῖνος, καίπερ εὑοίουσῶν τῶν κύκλω νήσων, καὶ τῆς ἡπείρου σχεδὸν τι τῆς προσεχοῦς πάσης τοῦ ἀρίστου ἐκφεροῦσης οἶνους, οἶνον Χίου καὶ Λέσβου καὶ Κῶ. καὶ μὴ καὶ ὁ Ἐφέσιος καὶ Μητροπολίτης ἀγαθοί, η τε Μεσωγὸς καὶ ο Ἰμῶλος καὶ Ἡ Κατακεκαυμένη καὶ Κνίδος καὶ Σμύρνη καὶ ἀλλοι ἀσμότεροι τόποι διαφόρος χρηστοπνοῦσιν ἢ πρός ἀπόλαυσιν ἢ πρός διαίτας ιατρικὰς. περὶ μὲν οὖν ὁτι οἶνους οὐ πάνιν εὐνυχεῖ Σάμος, τὰ δὲ ἀλλα εὐδαίμων, ὡς δὴ οὐκ ἔκ τοῦ περιμάχητον γενέσθαι καὶ ἔκ τοῦ τούτου ἐπιποιόντας μὴ ὀκνεῖν ἑφαρμότευται αὐτῇ τὴν λέγουσαν παροιμίαν, ὅτι φέρει καὶ ὄρνιθων γαλα, κυθάπερ

1 For Ἀνθεμών, Corais, following Eustathius (note on Dionys. 533), reads Ἀνθεμύλις. By some writers the name is spelled Ἀνθεμώνας.
2 Μελάμφυλλος, Meineke, for Μελάμφυλος.
3 ἀποικίσαντος Ε', ἀποικίσαντος other MSS.
4 οἰον . . . Κῶ, Meineke ejects.

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took these statues away, but Augustus Caesar restored two of them, those of Athena and Heracles, to the same base, although he transferred the Zeus to the Capitolium, having erected there a small chapel for that statue.

15. The voyage round the island of the Samians is six hundred stadia. In earlier times, when it was inhabited by Carians, it was called Parthenia, then Anthemus, then Melamphyllus, and then Samos, whether after some native hero or after someone who colonised it from Ithaca and Cephalenia. Now in Samos there is a promontory approximately facing Drepanum in Icaria which is called Ampelus, but the entire mountain which makes the whole of the island mountainous is called by the same name. The island does not produce good wine, although good wine is produced by the islands all round, and although most of the whole of the adjacent mainland produces the best of wines, for example, Chios and Lesbos and Cos. And indeed the Ephesian and Metropolitan wines are good; and Mt. Mesogis and Mt. Tmolus and the Catacecaumene country and Cnidos and Smyrna and other less significant places produce exceptionally good wine, whether for enjoyment or medicinal purposes. Now Samos is not altogether fortunate in regard to wines, but in all other respects it is a blest country, as is clear from the fact that it became an object of contention in war, and also from the fact that those who praise it do not hesitate to apply to it the proverb, that “it

1 See 13. 1. 30.  2 See 10. 2. 17.

5 οὖν, before οἴνους, Meineke inserts.
ποὺ καὶ Μένανδρος ἐφη. ὁ τοῦτο δὲ καὶ τῶν τυραννίδων αὐτίκαν κατέστη, καὶ τῆς πρὸς Ἀθηναίους ἔχθρας.

16. Αἱ μὲν οὖν τυραννίδες ἠκμασαν κατὰ Πολυκράτη μαλίστα καὶ τὸν ἀδελφὸν αὐτοῦ Συλοσῶντα, ἣν δὲ ὁ μὲν καὶ τὴν καὶ δυνάμει λαμπρόσ, ὡστε καὶ θαλαττοκρατήσαι τῆς δ' C 638 εὐνυχίας αὐτοῦ σημείου τιθέασιν, ὅτι ἰέναιτο εἰς τὴν θάλασσαν ἐπίτηδες τῶν δακτύλων λίθων καὶ γλύμματος πολυτελοὺς, ἀνήμερε κυκρον ὑστερον τῶν ἀλιέων τις τῶν καταπιόντα ἡθύν αὐτοῦ, ἀνατιμηθέντος δ' εὑρέθη ὁ δακτύλιος τυθόμενον δὲ τούτο τῶν Λιγυπτίων βασιλέας φασὶ μαντικῶς πως ἀποφθέγξασθαι, ὡς ᾗ βραχεῖ καταστρέψει τὸν βίον εἰς οὐκ ἐυνυχίας τέλος ὁ τοσοῦτον ἐξηρμένος ταῖς εὐπραγίαις καὶ δὴ καὶ συμβῆναι τούτον ληφθέντα γὰρ ἐξ ἀπάτης ὑπὸ τοῦ σατράπου τῶν Περσῶν κρεμασθῆναι. τούτῳ συνεβίωσεν Ἀιακρέων ὁ μελοποιὸς καὶ δὴ καὶ πᾶσα ἡ ποιήσις πλήρης ἐστὶ τῆς περὶ αὐτοῦ μνήμης. ἐπὶ τούτου δὲ καὶ Πυθαγόραν ἱστοροῦσιν ἰδόντα φυσιμένης τὴν τυραννίδα ἐκλιπτεῖν τῆν πόλιν καὶ ἀπελθεῖν εἰς Λιγυπτὸν καὶ Βαβυλώνα φιλομαθείας χάριν ἐπανιόντα δ' ἐκείθεν, ὀρῶντα ἄτι συμμένουσαν τὴν τυραννίδα, πλεύσαντα εἰς Ἰταλίαν ἐκεῖ διατελέσαι τῶν βιῶν. περὶ Πολυκράτους μὲν ταῦτα.

17. Συλοσῶν δ' ἀπελεύθη μὲν ἰδιώτης ὑπὸ τοῦ ἀδελφοῦ, Δαρείῳ δὲ τῷ Ἱστάσπιῳ χαρισμένος

1 καθάπερ ... ἤφη, Meineke ejects.
produces even birds' milk," as Menander somewhere says. This was also the cause of the establishment of the tyrannies there, and of their enmity against the Athenians.

16. Now the tyrannies reached their greatest height in the time of Polycrates and his brother Syloson. Polycrates was such a brilliant man, both in his good fortune and in his natural ability, that he gained supremacy over the sea; and it is set down, as a sign of his good fortune, that he purposely flung into the sea his ring, a ring of very costly stone and engraving, and that a little later one of the fishermen brought him the very fish that swallowed it; and that when the fish was cut open the ring was found; and that on learning this the king of the Egyptians, it is said, declared in a kind of prophetic way that any man who had been exalted so highly in welfare would shortly come to no happy end of life; and indeed this is what happened, for he was captured by treachery by the satrap of the Persians and hanged. Anacreon the melic poet lived in companionship with Polycrates; and indeed the whole of his poetry is full of his praises. It was in his time, as we are told, that Pythagoras, seeing that the tyranny was growing in power, left the city and went off to Egypt and Babylon, to satisfy his fondness for learning; but when he came back and saw that the tyranny still endured, he set sail for Italy and lived there to the end of his life. So much for Polycrates.

17. Syloson was left a private citizen by his brother, but to gratify Dareius, the son of Hystas-

1 See Herodotus, 3. 40-43, and 120, 125.
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έσθητα, ἂς ἐπεθύμησεν ἐκεῖνος φοροῦντα ἵδων, οὐτῶν δ᾽ ἐβασίλευε τότε, βασιλεύσαντος ἀντέλαβε δῶρον τὴν τυραννίδα. πικρῶς δ᾽ ἦρξεν, ὡστε καὶ ἐλειπάνδρησεν ἡ πόλις: κάκειθεν ἐκπεσεῖν συνέβη τὴν παρομιάν·

ἐκήτι Συλοσῶντος εὐρυχωρία.

18. Ἀθηναίοι δὲ πρότερον μὲν πέμψαντες στρατηγὸν Περικλέα καὶ σὺν αὐτῷ Σοφοκλέα τὸν ποιητὴν πολυρρία κακῶς διέθηκαν ἀπειθοῦντας τοὺς Σαμίους, ὕστερον δὲ καὶ κληρούχους ἐπεμψαν δισχείλιοι ἐξ οἰκτῶν, ὦν ἦν καὶ Νεοκλῆς, ὁ Ἑπικούρου τοῦ φιλοσόφου πατήρ, γραμματοδιδάσκαλος, ὡς φασὶ καὶ δὴ καὶ τραφήναι φασιν ἐνθάδε καὶ ἐν Τέω, καὶ ἐφηβεύσαι Ἀθῆνης· γενέσθαι δ' αυτῷ συνέφηβου Μένανδρον τὸν κωμικὸν. Σάμιος δ' ἦν καὶ Κρεώφυλος, ὃν φασὶ δεξάμενον ξενία ποτὲ Ὁμηρον, λαβεῖν δῶρον τὴν ἐπιγραφὴν τοῦ ποιηματος, ὃ γαλοῦσιν Οἰχαλίας ἀλωσιν. Καλλιμαχος δὲ τούποντιν ἐμφαίνει δὲ ἐπιγράμματος τυνος, ὡς ἐκεῖνον μὲν ποιήσασιν, λεγομένου δ' Ὁμήρου διὰ τὴν λεγομένην ξενίαν·

τοῦ Σαμίου πόνος εἰμί, δόμω ποτὲ θείον Ὁμηρον

dεξαμένου κλεῖω1 δ' Ἐὔρυτον, ὡσ' ἐπαθεῖν, καὶ ξανθῆν 'Ἰόλειαν ὦ Ομήρειον δὲ καλεῦμαι γράμμα Κρεόφυλος, Ζεῦ φίλε, τούτῳ μέγα.

C 639 τινές δὲ διδάσκαλον Ὁμήρου τούτων φασὶν, οἱ δ' οὐ τούτων, ἀλλὰ Ἀριστέαν τῶν Προκοπηήσιον.

1 κλεῖω, Meineke, for καλω; κλαίω Tzschucke.
pes, he gave him a robe which Dareius desired when he saw him wearing it; and Dareius at that time was not yet king, but when Dareius became king, Sylosos received as a return-gift the tyranny of Samos. But he ruled so harshly that the city became depopulated; and thence arose the proverb, "by the will of Sylosos there is plenty of room."

18. The Athenians at first sent Pericles as general and with him Sophocles the poet, who by a siege put the disobedient Samians in bad plight; but later they sent two thousand allottees from their own people, among whom was Neocles, the father of Epicurus the philosopher, a schoolmaster as they call him. And indeed it is said that Epicurus grew up here and in Teos, and that he became an ephesus at Athens, and that Menander the comic poet became an ephesus at the same time. Creophylus, also, was a Samian, who, it is said, once entertained Homer and received as a gift from him the inscription of the poem called The Capture of Oechalia. But Callimachus clearly indicates the contrary in an epigram of his, meaning that Creophylus composed the poem, but that it was ascribed to Homer because of the story of the hospitality shown him: "I am the toil of the Samian, who once entertained in his house the divine Homer. I bemoan Eurytus, for all that he suffered, and golden-haired Ioleia. I am called Homer's writing. For Creophylus, dear Zeus, this is a great achievement." Some call Creophylus Homer's teacher, while others say that it was not Creophylus, but Aristeas the Proconnesian, who was his teacher.

1 i.e. at eighteen years of age underwent a "scrutiny" and was registered as an Athenian citizen.
19. Παράκειται δὲ τῇ Σάμῳ νήσος Ἰκαρία, ἀφ' ἦς τὸ Ἰκάριον πέλαγος. οὐτή δ' ἐπώνυμός ἐστιν Ἰκάριον, παιδὸς τοῦ Δαίδαλον, ὅν φασι τῷ πατρὶ κοινωνήσαντα τῆς φυγῆς, ἦνικα ἀμφότεροι πτερωθέντες ἀπῆραν ἐκ Κρῆτης, πεσεῖν ἐνθάδε, μὴ κρατήσαντα τοῦ ὅρμου· μετεωρισθέντι γὰρ πρὸς τὸν ἡλίου ἐπὶ πλέον περιρρύνατα πτερά, τακέντος τοῦ κηροῦ. τρικοσίων δ' ἐστὶ τὴν περίμετρον σταδίων ἡ νῆσος ἀπασα καὶ ἀλίμενος, πλῆν ὑφόρμων, ὡν ὁ κάλλιστος Ἰστόι λέγονται: ἀκρα δ' ἐστὶν ἀνατείνουσα πρὸς ζέφυρον. ἐστὶ δὲ καὶ Ἀρτέμιδος ἱερόν, καλουμένου Ταυροπόλιον, ἐν τῇ νῆσῳ καὶ πολισματίου Οἰνόη, καὶ ἄλλο Δράκανον, ὀμόνυμον τῇ ἀκρα, ἐφ' ἦ ἱδρυται, πρόσορομον ἔχου· ἦ δὲ ἀκρα διέχει τῆς Σαμίνων ἄκρας, τῆς Κανθαρίου καλουμένης, ὑγιούκοντα σταδίους, ὡπερ ἐστὶν ἐλαχιστον διάρμα τὸ μεταξὺ, νυνὶ μέντοι λειπανδροῦσαν Σάμιοι νέμονται τὰ πολλὰ βοσκημάτων χάριν.

20. Μετὰ δὲ τὸν Σάμιον πορθμὸν τὸν πρὸς Μυκάλη πλέονσιν εἰς Ἐφεσον ἐν δεξιῷ ἐστὶν ἡ Ἐφεσίων παραλία: μέρος δὲ τι ἔχουσιν αὐτῆς καὶ οἱ Σάμιοι. πρῶτον δ' ἐστὶν ἐν τῇ παραλίᾳ τὸ Πανιώνιον, τρισὶ σταδίους ὑπερκείμενον τῆς θαλάττης, ὅπου τὰ Πανιώνια, κοινὴ πανηγυρίς τῶν Ἴωνων, συντελεῖται τῷ Ἐλικούων Ποσειδῶν καὶ θυσία· ιερώνται δὲ Πριηνείς: εἰρήνη δὲ περὶ αὐτῶν ἐν τοῖς Πελοποννησιακοῖς· εἰτα Νεάπολις, ἢ πρότερον μὲν ἡν Ἐφεσίων, νῦν δὲ

1 i.e. the wax which joined the wings to his body.
19. Alongside Samos lies the island Icaria, whence was derived the name of the Icarian Sea. This island is named after Icarus the son of Daedalus, who, it is said, having joined his father in flight, both being furnished with wings, flew away from Crete and fell here, having lost control of their course; for, they add, on rising too close to the sun, his wings slipped off, since the wax\(^1\) melted. The whole island is three hundred stadia in perimeter; it has no harbours, but only places of anchorage, the best of which is called Histi.\(^2\) It has a promontory which extends towards the west. There is also on the island a temple of Artemis, called Tauropolium; and a small town Oenoê; and another small town Dracanum, bearing the same name as the promontory on which it is situated and having near by a place of anchorage. The promontory is eighty stadia distant from the promontory of the Samians called Cantharius, which is the shortest distance between the two. At the present time, however, it has but few inhabitants left, and is used by Samians mostly for the grazing of cattle.

20. After the Samian strait, near Mt. Mycale, as one sails to Ephesus, one comes, on the right, to the seaboard of the Ephesians; and a part of this seaboard is held by the Samians. First on the seaboard is the Panionium, lying three stadia above the sea where the Pan-Ionia, a common festival of the Ionians, are held, and where sacrifices are performed in honour of the Heliconian Poseidon; and Prienians serve as priests at this sacrifice, but I have spoken of them in my account of the Peloponnesus.\(^3\) Then comes Neapolis, which in earlier times belonged to

\(^{2}\) *i.e.* Masts.

\(^{3}\) 8. 7. 2.
Σαμών, διαλλαξαμένων πρὸς τὸ Μαραθησίαν, τὸ ἐγγυτέρω πρὸς τὸ ἀπωτέρω· εἰτα Πύγελα πολίχυνον, ἱερὸν ἔχον Ἀρτέμιδος Μουννυχίας, ὕδρυμα Ἀγαμέμνονος, οἷκούμενον ὑπὸ μέρους τῶν ἐκείνου λαῶν· πυγαλγέας ἡ τινὶς φασὶ καὶ γενέσθαι καὶ κληθῆναι, κάμνοντας δ’ ὑπὸ τοῦ πάθους καταμείναι, καὶ τυχεῖν οἰκείον τοῦδε τοῦ ὁνόματος τὸν τόπον. εἰτα λιμὴν Πάνορμος καλούμενος, ἔχον ἱερὸν τῆς Ἐφεσίας Ἀρτέμιδος· εἶθ’ ἡ πόλις. ὥστε τῇ αὐτῇ παραλία μικρὸν ὑπὲρ τῆς θαλάττης ἔστι καὶ ἡ Ὄρτυγία, διαπρεπὲς ἄλσος παντοδαπῆς ὕλης, κυπαρίττου δὲ τῆς πλείστης. διαρρέει δὲ ὁ Κέγχροις ποταμός, οὗ φασὶ νῖψασθαι τὴν Δητῶ μετὰ τὰς ὠδίνας. ἔνταῦθα γὰρ μυθεύοντο τὴν λοχείαν καὶ τὴν τροφὴν τῆς Ὄρτυγίαν καὶ τὸ ἄδυτον, ἐν δ’ ἡ λοχεία, καὶ τὴν πλησίον ἐλαίαν, καὶ πρῶτον ἐπαναπαύσασθαι φασὶ τὴν θεὸν ὑπολυθείσαν τῶν ὠδίνων. ὑπέρκειται δὲ τοῦ ἄλσους ὅρος ὁ Σολμίσσος, ὅπου στάντας φασὶ τοὺς Κουρῆτας τῷ ψόφῳ τῶν ὁπλῶν ἐκπλήξας τὴν Ἰππαν ζηλουτῶπος ἐφεδρέουσαν, καὶ λαθείν συμπράξαντας τὴν λοχείαν τῇ Δητοῖ. ὤντων δ’ ἐν τῷ τόπῳ πλείονων ναῶν, τῶν μὲν ἄρχαιον, τῶν δ’ ὑστερον γενομένων, ἐν μὲν τοῖς ἄρχαιοις ἄρχαια ἔστι ξάνα, ἐν δὲ τοῖς ὑστερον Σκόπα ἔργα. τ’ ἡ μὲν Δητῶ σκῆπτρον ἔχουσα, ἡ δ’ Ὄρτυγία παρέστηκεν ἐκατέρα τῇ χειρὶ παιδίου

1 πυγαλγέας, Corais, for πυγαλλίας Coxz, πυγαλλίας other MSS.; πυγαλγίας Meineke.
2 φασὶ, Jones inserts.
3 Instead of Σκόπα ἔργα, F has σκολιὰ σκόπ’ ἔργα; other MSS. σκολιὰ ἔργα, except v which has Σκόπα in the margin.
the Ephesians, but now belongs to the Samians, who gave in exchange for it Marathesium, the more distant for the nearer place. Then comes Pygela, a small town, with a temple of Artemis Munychia, founded by Agamemnon and inhabited by a part of his troops; for it is said that some of his soldiers became afflicted with a disease of the buttocks and were called "diseased-buttocks," and that, being afflicted with this disease, they stayed there, and that the place thus received this appropriate name. Then comes the harbour called Panormus, with a temple of the Ephesian Artemis; and then the city Ephesus. On the same coast, slightly above the sea, is also Ortygia, which is a magnificent grove of all kinds of trees, of the cypress most of all. It is traversed by the Cenchrius River, where Leto is said to have bathed herself after her travail. For here is the mythical scene of the birth, and of the nurse Ortygia, and of the holy place where the birth took place, and of the olive tree near by, where the goddess is said first to have taken a rest after she was relieved from her travail. Above the grove lies Mt. Solmissus, where, it is said, the Curetes stationed themselves, and with the din of their arms frightened Hera out of her wits when she was jealously spying on Leto, and when they helped Leto to conceal from Hera the birth of her children. There are several temples in the place, some ancient and others built in later times; and in the ancient temples are many ancient wooden images, but in those of later times there are works of Scopas; for example, Leto holding a sceptre and Ortygia standing beside her with a

1 In Greek, with "pygalgia."

2 Referring, of course, to the birth of Apollo and Artemis.
ἐξουσα. πανήγυρις δ’ ἐνταῦθα συντελεῖται κατ’ ἐτος, ἐθεὶ δὲ τινὶ οἱ νέοι φιλοκαλοῦσι, μάλιστα περὶ τὰς ἐνταῦθα εὐνχίας λαμπρωνόμενοι· τότε δὲ καὶ τῶν Κουρήτων ἀρχεῖον συνάγει συμπόσια, καὶ τινὰς μυστικὰς θυσίας ἐπιτελεῖ.

21. Τὴν δὲ πόλιν φύκουν μὲν Κάρεσ τε καὶ Λέλεγες, ἐκβαλὼν δ’ ὁ Ἀνδροκλος τοὺς πλείστους φύκεσθαι ἐκ τῶν συνελθόντων αὐτῶν περὶ τὸ Ἀθήναιον καὶ τὴν Ὄπελαιον, προσπεριλαβῶν καὶ τῆς περὶ τὸν Κορησόν παρωρείας. μέχρι μὲν δὴ τῶν κατὰ Κροίσου οὕτως φύκετο, ὡστερον δ’ ἀπὸ τῆς παρωρείου καταβάντες, περὶ τὸν ἱερὸν φύκεσαν μέχρι Ἀλεξάνδρου. Δυσίμαχος δὲ τὴν νῦν πόλιν τείχισας, ἀνὴδώς τῶν ἀνθρώπων μεθισταμένων, τηρήσας καταρράκτην ὁμβρον συνήργησε καὶ αὐτὸς καὶ τοὺς ρινώχους ἐνεφράξεν, ὡστε κατακλύσας τὴν πόλιν· ὦι δὲ μετέστησαν ἄσμενοι. ἐκάλεσε δ’ Ἀρσινόην ἀπὸ τῆς γυναίκος τὴν πόλιν, ἐπεκράτησε μὲντοι τὸ ἀρχαῖον ὄνομα. ἢν δὲ γερουσία καταγραφομένη, τούτως δὲ συνήσας οἱ ἐπίκλητοι καλούμενοι καὶ διώκουν πάντα.

22. Τὸν δὲ νεῶν τῆς Ἀρτέμιδος πρῶτος¹ μὲν Χερσίφρων ἧρχιτεκτόνησεν, εἰτ’ ἄλλος² ἐποίησε μεῖζων· ὡς δὲ τούτων Ἡρόστρατος τις ἐνέπρησεν, ἄλλον ἀμείων κατεσκεύασαν συνενέγκαντες τὸν τῶν γυναικῶν κόσμον καὶ τὰς ἵδιας οὐσίας, διαθέμενοι δὲ καὶ τοὺς προτέρους κίονας· τούτων δὲ μαρτυρία ἐστὶ τὰ γενηθέντα τὸτε ψηφισμάτα,

¹ πρῶτον Γ. ² ἄλλος, Xylander, for ἄλλον.

¹ Men specially summoned, privy-councillors.
child in each arm. A general festival is held there annually; and by a certain custom the youths vie for honour, particularly in the splendour of their banquets there. At that time, also, a special college of the Curetes holds symposiums and performs certain mystic sacrifices.

21. The city of Ephesus was inhabited both by Carians and by Leleges, but Androclus drove them out and settled the most of those who had come with him round the Athenaeum and the Hypeleaeus, though he also included a part of the country situated on the slopes of Mt. Coressus. Now Ephesus was thus inhabited until the time of Croesus, but later the people came down from the mountainside and abode round the present temple until the time of Alexander. Lysimachus built a wall round the present city, but the people were not agreeably disposed to change their abodes to it; and therefore he waited for a downpour of rain and himself took advantage of it and blocked the sewers so as to inundate the city; and the inhabitants were then glad to make the change. He named the city after his wife Arsinoê; the old name, however, prevailed. There was a senate, which was conscripted; and with these were associated the Epicleti, as they were called, who administered all the affairs of the city.

22. As for the temple of Artemis, its first architect was Chersiphron; and then another man made it larger. But when it was set on fire by a certain Herostratus, the citizens erected another and better one, having collected the ornaments of the women and their own individual belongings, and having sold also the pillars of the former temple. Testimony is borne to these facts by the decrees that were made
ἀπερ ἀγνοοῦντά φησιν ὁ Ἀρτεμίδωρος τὸν Ταυρομενίτην Τίμαιον, καὶ ἄλλως βάσκανον ὄντα καὶ συκοφάντην (διὸ καὶ 'Επιτίμαιον ἔκληθήναι), λέγειν, ὡς ἐκ τῶν Περσικῶν παρακαταθηκῶν ἐποίησαντο τοῦ ίεροῦ τὴν ἐπισκευήν· οὔτε δὲ ὑπάρξαι παρακαταθήκας τότε, εἰ τε ὑπῆρξαν, συνεμπεπρήσθαι ἄν τῷ ναῷ· μετὰ δὲ τὴν ἐμπρησιν τῆς ὀροφῆς ἡφαισμένης, εὐν ὑπαίθρῳ τῷ σηκῷ τίνα ἄν εἶθελῆσαι παρακαταθήκην κειμένην ἔχειν; 'Αλέξανδρον δὴ τοὺς C 641 'Εφεσίοις ὑποσχέσθαι τὰ γεγονότα καὶ τὰ μέλλοντα ἀναλώματα, ἐφ' ὅ τε τὴν ἐπιγραφὴν αὐτῶν ἔχειν, τοὺς δὲ μὴ εἶθελῆσαι, πολὺ μᾶλλον οὐκ ἄν εἶθελῆσαντας εξ ἱεροσυλίας καὶ ἀποστερήσεως φιλοδοξεῖν· ἐπαινεῖ τε τὸν εἰπόντα τῶν 'Εφεσίων πρὸς τὸν Βασιλέα, ὡς οὐ πρέποι θεῷ θεοὶ ἀναθήματα κατασκευάζειν.

23. Μετὰ δὲ τὴν τοῦ νεὼ συντέλειαν, ὅν φησιν εἶναι Χειροκράτους ἐργὸν (τοῦ δ' αὐτοῦ καὶ τὴν Ἀλέξανδρείας κτίσιν) τῶν δ' αὐτῶν ὑποσχέσθαι Ἀλέξανδρῳ τὸν Ἀθω διασκευάζειν εἰς αὐτῶν, ὡσανεὶ ἐκ πρόχο ροῦ τίνος εἰς φιάλην καταχέοντα σπουδῆν, ποιήσαντα πόλεις δύο, τὴν μὲν ἐκ δεξίῳ τοῦ ὄρους, τὴν δ' ἐν ἄριστερᾷ, ἀπὸ δὲ τῆς έτέρας εἰς τὴν έτέραν ρέοντα ποταμον).

1 'Επιτίμαιον, F; ἔπιτίμιον other MSS.
2 ἄν. Jones inserts.
3 Instead of Χειροκράτους, w has Δεινοκράτους, which is apparently correct; and so read Corais and Meineke.

1 Calumniator.
at that time. Artemidorus says: Timaeus of Tauro-
menium, being ignorant of these decrees and being
anyway an envious and slanderous fellow (for which
reason he was also called Epitimaeus),\(^1\) says that
they exacted means for the restoration of the temple
from the treasures deposited in their care by the
Persians; but there were no treasures on deposit in
their care at that time, and, even if there had been,
they would have been burned along with the temple;
and after the fire, when the roof was destroyed, who
could have wished to keep deposits of treasure lying
in a sacred enclosure that was open to the sky? Now
Alexander, Artemidorus adds, promised the
Ephesians to pay all expenses, both past and future,
on condition that he should have the credit therefor
on the inscription, but they were unwilling, just as
they would have been far more unwilling to acquire
glory by sacrilege and a spoliation of the temple.\(^2\)
And Artemidorus praises the Ephesian who said to
the king\(^3\) that it was inappropriate for a god to
dedicate offerings to gods.

23. After the completion of the temple, which,
he says, was the work of Cheirocrates\(^4\) (the same
man who built Alexandreia and the same man who
proposed to Alexander to fashion Mt. Athos into
his likeness, representing him as pouring a libation
from a kind of ewer into a broad bowl, and to make
two cities, one on the right of the mountain and the
other on the left, and a river flowing from one to

\(^1\) Referring, of course, to the charge that they took the
Persian treasures.

\(^2\) Alexander.

\(^3\) Apparently an error for “Deinocrates,” a Macedonian
architect (cf. Vitruvius 1. 1. 4).
STRABO

μετὰ δ’ οὖν τῶν νεών τὸ τῶν ἄλλων ἀναθημάτων πλήθος εὐρέσθαι τῇ ἐκτιμήσει τῶν δημουργῶν, τὸν δὲ δὴ βωμὸν εἶναι τῶν Πριξιτέλους ἔργων ἀπαντα σχέδου τι πληρήν. ἤμῖν δ’ ἐδείκνυτο καὶ τῶν Θράσωνός τινα, οὔπερ καὶ τὸ Ἐκατησιοῦν ἐστὶ καὶ ἡ κηρίνη¹ Πηνελόπη καὶ ἡ πρεσβύτης ἡ Εὐρύκλεια. ἰερέας δ’ εὐνούχως εἶχον, οὗς ἐκάλουν Μεγαβύζους, καὶ ἀλλαχόθεν μετίοντες ἀεὶ τινας ἄξιοις τῆς τοιαύτης πρωστασίας, καὶ ἢγον ἐν τιμῇ μεγάλῃ συνιεράσθαι δὲ τούτοις ἔχον παρθένους. νυνὶ δὲ τὰ μὲν φυλάττεται τῶν νομίμων, τὰ δ’ ἤττον, ἄσυλον δὲ μένει τὸ ἱερὸν καὶ νῦν καὶ πρότερον τῆς δ’ ἄσυλίας τοὺς ὀρους ἀλλαγῆις συνεβη πολλάκις, Ἀλεξάνδρου μὲν ἐπὶ στάδιον ἐκτείναντος, Μιθριδάτου δὲ τόξευμα ἀφέντος ἀπὸ τῆς γνώμας τοῦ κερύμου καὶ δόξαντος ὑπερβαλέσθαι μικρὰ τὸ στάδιον, Ἀντωνίου δὲ διπλασιάσαντος τοῦτοι καὶ συμπεριλαβόντος τῆς ἁσυλίας μέρος τῆς πόλεως ἐφύνη δὲ τούτο βλαβερὸν καὶ ἐπὶ τοῖς κακούργοις ποιοῦν τὴν πόλιν, ὡστ’ ἥκυρωσεν ὁ Σεζαστὸς Καίσαρ.

24. Ἐχει δ’ ἡ πόλις καὶ νεώρια καὶ λιμένα βραχύστομον δ’ ἐποίησαν οἱ ἀρχιτέκτονες, συνεξαπατηθέντες τὸ κελεύσαντι βασιλεῖ. οὕτως δ’ ἡν Ὡστ’ ἀπαλος ὁ Φιλάδελφος, οὐγθεὶς γὰρ οὕτως

¹ κηρίνη F (and Mineke); κρήνη other MSS.
² διπλ σιάσαντος τοῦτο CF, πλαισιάσατος τούτῳ other MSS.

¹ Artemidorus means, of course, that the local artists were actuated by piety and patriotism.

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the other)—after the completion of the temple, he says, the great number of dedications in general were secured by means of the high honour they paid their artists, but the whole of the altar was filled, one might say, with the works of Praxiteles. They showed me also some of the works of Thrason, who made the chapel of Hecatê, the waxen image of Penelope, and the old woman Eurycleia. They had eunuchs as priests, whom they called Megabyzi. And they were always in quest of persons from other places who were worthy of this preferment, and they held them in great honour. And it was obligatory for maidens to serve as colleagues with them in their priestly office. But though at the present some of their usages are being preserved, yet others are not; but the temple remains a place of refuge, the same as in earlier times, although the limits of the refuge have often been changed; for example, when Alexander extended them for a stadium, and when Mithridates shot an arrow from the corner of the roof and thought it went a little farther than a stadium, and when Antony doubled this distance and included within the refuge a part of the city. But this extension of the refuge proved harmful, and put the city in the power of criminals; and it was therefore nullified by Augustus Caesar.

24. The city has both an arsenal and a harbour. The mouth of the harbour was made narrower by the engineers, but they, along with the king who ordered it, were deceived as to the result, I mean Attalus Philadelphus; for he thought that the

* Literally, “architects.”
βαθῶν τὸν εἰσπλοῦν ὁλκάσι μεγάλαις ἔσεσθαι καὶ αὐτὸν τὸν λιμένα, τεναγώδη ὄντα πρότερον διὰ τὰς ἐκ τοῦ Καῦστρου προσχώσεις, εὰν παραβληθῇ χώμα τῷ στόματι, πλατεῖ τελέως οὕτω, ἐκέλευσε γειέσθαι τὸ χώμα. συνέβη δὲ τούναντίον ἐντὸς γὰρ ἡ χῶρα εἰργομένη τεναγίζειν μᾶλλον ἐποίησε τὸν λιμένα σύμπαντα μέχρι τοῦ στόματος· πρότερον δ' ἵκανὸς αἰ πλημμυρίδες καὶ ἡ παλύρροια τοῦ πελάγους ἀφήρει τὴν χῶραν καὶ ἀνέσπα πρὸς τὸ ἑκτὸς. ὁ μὲν οὖν λιμὴν τοιούτος· ὃ δὲ πόλις τῇ πρὸς τὰ ἅλλα εὐκαρία τῶν τόπων αὔξεται καθ' ἐκάστην ἥμεραν, ἐμ-πόριον οὖσα μέγιστον τῶν κατὰ τὴν Ἀσίαν τὴν C 642 ἐντὸς τοῦ Ταύρου.

25. Ἀνδρεὶς δ' ἀξιόλογοι γεγόνασιν ἐν αὐτῇ τῶν μὲν παλαιῶν Ἡράκλειτος τοῖς οὐκομενοῖς καὶ Ἐρμόδωρος, περὶ οὗ ὁ αὐτὸς οὕτος φησιν· Ἀξιον Ἐφεσίοις ἡβηδῶν ἀπάγξασθαι, οἷτινες Ἐρμόδωρον ἄνδρα ἐωτῶν ὅνηστον ἐξέβαλον, φάντασι, Ἡμέων μιθεῖς ὅνηστος ἐστω, εἰ δὲ μή, ἄλλῃ τε καὶ μετ' ἄλλων δοκεῖ δ' οὕτος ὁ ἅνηρ νόμους τινὰς Ῥωμαίοις συγγράψαι. καὶ Ἰπ-πώναξ δ' ἐστὶν ὁ ποιητὴς ἐξ Ἐφέσου καὶ Παρρασίας ὁ ἄγγραφος καὶ Ἀπελλῆς, τῶν δὲ νεωτέρων Ἀλέξιανδρος ρήτωρ ὁ Λύχνος προσα-γορευθεὶς, ὃς καὶ ἐπολυτεύσατο καὶ συνέγραψεν ἰστορίαν καὶ ἔπη κατέληπεν, ἐν οἷς τα τε οὐράνια διατίθεται καὶ τὰς ἢπείρους γεωγραφεῖ, καθ' ἐκάστην ἐκδοὺς ποιήμα.  

26. Μετὰ δὲ τὴν ἐκβολὴν τοῦ Καῦστρου

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1 προσχώσεις Εμο, προσχώσεις other MSS. and Meineke.
entrance would be deep enough for large merchant vessels—as also the harbour itself, which formerly had shallow places because of the silt deposited by the Cayster River—if a mole were thrown up at the mouth, which was very wide, and therefore ordered that the mole should be built. But the result was the opposite, for the silt, thus hemmed in, made the whole of the harbour, as far as the mouth, more shallow. Before this time the ebb and flow of the tides would carry away the silt and draw it to the sea outside. Such, then, is the harbour; and the city, because of its advantageous situation in other respects, grows daily, and is the largest emporium in Asia this side the Taurus.

25. Notable men have been born in this city: in ancient times, Heracleitus the Obscure, as he is called; and Hermodorus, concerning whom Heracleitus himself says: “It were right for the Ephesians from youth upwards to be hanged, who banished their most useful man, saying: ‘Let no man of us be most useful; otherwise, let him be elsewhere and with other people.’” Hermodorus is reputed to have written certain laws for the Romans. And Hipponax the poet was from Ephesus; and so were Parrhasius the painter and Apelles, and more recently Alexander the orator, surnamed Lychnus,1 who was a statesman, and wrote history, and left behind him poems in which he describes the position of the heavenly bodies and gives a geographic description of the continents, each forming the subject of a poem.

26. After the outlet of the Cayster River comes

1 i.e. Lamp.

2 πολήμα F, πολήματα other MSS.
λίμνη ἐστὶν ἐκ τοῦ πελάγους ἀναχεομένη, καλεῖται δὲ Σελινοῦσια, καὶ ἐφεξῆς ἀλλη σύρροις αὐτῇ, μεγάλας ἔχουσι προσόδους· ὡς οἱ βασιλεῖς μὲν, ἱερὰς οὐσίας, ἀφείλοντο τὴν θεόν, Ρωμαίοι δὲ ἀπέδοσαν· πάλιν δὲ οἱ δημοσιῶνες βιασάμενοι περιέστησαν εἰς ἑαυτοὺς τὰ τέλη, πρεσβεύσας δὲ ὁ Ἀρτεμίδωρος, ὡς φησί, τὰς τε λίμνας ἀπέλαβε τῇ θεῷ, καὶ τὴν Ἡρακλεώτιν ἀφισταμένην ἤξενίκησε, κριθεὶς ἐν Ῥώμῃ ἀντὶ δὲ τούτων εἰκόνα χρυσῆν ἀνέστησεν ἡ πόλις ἐν τῷ ἱερῷ. τῆς δὲ λίμνης ἐν τῷ κοιλοτάτῳ βασιλέως ἐστὶν ἱερὸν· φασὶ δὲ Ἡ Ἀγαμέμνονος ἱδρυμα.

27. Εἰσα τὸ Γαλλήσιον ὄρος καὶ ἡ Κολοφῶν, πόλις Ἰωνικῆ, καὶ τὸ πρὸ αὐτῆς ἄλσος τοῦ Κλαρίου Ἀπόλλωνος, ἐν ὧν καὶ μαντεῖον ἦν ποτὲ παλαιόν. λέγεται δὲ Κάλχας ὁ μάντης μετ᾽ Ἀμφιλόχου τοῦ Ἀμφιαράρου κατὰ τὴν ἑκ Τροίας ἐπάνοδον πεζῇ δεύρο ἀφικέσθαι, περιτυχὼν δὲ ἑαυτοῦ κρείττον μάντει κατὰ τὴν Κλάρου, Μόψῳ τῷ Μαντοῦς τῆς Τερεσίου θυγατρός, διὰ λύπην ἀποδανεῖν. Ἡσίόδος μὲν οὖν οὕτω πως διασκενάζει τὸν μῦθον· προτεῖναι γάρ τι τοιοῦτο τῷ Μόψῳ τοῦ Κάλχαντα·

θαῦμά μ᾽ ἔχει κατὰ θυμόν, ὅσους ἑρίνειος ὀλύνθους 1
οὐτὸς ἔχει, μικρὸς περ ἐών· εἴποις ἀν ἀριθμὸν; τὸν δ᾽ ἀποκρίνασθαι·

μῦριοί εἰσιν ἀριθμὸν, ἀτὰρ μέτρον γε μέδιμνος·

1 ὅσους ἑρίνειος ὀλύνθους, Tzschucke and later editors, for ἑρίνειος ὅσους ὀλύνθους.
a lake that runs inland from the sea, called Selinusia; and next comes another lake that is confluent with it, both affording great revenues. Of these revenues, though sacred, the kings deprived the goddess, but the Romans gave them back; and again the tax-gatherers forcibly converted the tolls to their own use; but when Artemidorus was sent on an embassy, as he says, he got the lakes back for the goddess, and he also won the decision over Heracleotis, which was in revolt,¹ his case being decided at Rome; and in return for this the city erected in the temple a golden image of him. In the innermost recess of the lake there is a temple of a king, which is said to have been built by Agamemnon.

27. Then one comes to the mountain Gallesius, and to Colophon, an Ionian city, and to the sacred precinct of Apollo Clarius, where there was once an ancient oracle. The story is told that Calchas the prophet, with Amphilochnus the son of Amphiaräus, went there on foot on his return from Troy, and that having met near Clarus a prophet superior to himself, Mopsus, the son of Manto, the daughter of Teiresias, he died of grief. Now Hesiod² revises the myth as follows, making Calchas propound to Mopsus this question: "I am amazed in my heart at all these figs on this wild fig tree, small though it is; can you tell me the number?" And he makes Mopsus reply: "They are ten thousand in number, and their measure is a medimnus;³ but there is one

¹ i.e. from Ephesus.
² Frag. 160 (Rzach).
³ About a bushel and a half.
eις δὲ περισσεύει, τὸν ἐπενδέων ὁ κε δύναιο. ὃς φάτο καὶ σφιν ἀριθμός ἐπήτυμος εἰδετο μέτρου.
καὶ τότε δὴ Κάλχανθ’ ὕπνος θανάτου κάλυψε.

C 613 Φερεκύδης δὲ φησιν ὑπ προβαλεῖν ἐγκυνον τὸν Κάλχαντα, πόσους ἔχει χοίρους, τὸν δ’ εἰπεῖν, ὅτι τρεῖς, ὅπε ἐνα θῆλυν ἀληθεύσαντος δ’, ἀποθανεῖν ὑπὸ λύπης. οἱ δὲ τὸν μὲν Κάλχαντα προβαλεῖν τὴν ὑπ φασί, τὸν δὲ τὸν ἔρμενον, καὶ τὸν μὲν εἰπεῖν τάληθές, τὸν δὲ μή, ἀποθανεῖν δὲ ὑπὸ λύπης καὶ κατά τι λόγιον. λέγει δ’ αὐτὸ Σοφοκλῆς ἐν Ἡλένης ἀπαίτήσει, ὡς εἰμαρμένου εἰη ἀποθανεῖν, ὅταν κρείττοι ἑαυτοῦ μάντει περιτύχησί οὕτος δὲ καὶ εἰς Κιλικίαν μεταφέρει τὴν ἔριν καὶ τὸν θανατον τοῦ Κάλχαντος. τὰ μὲν παλαιὰ τοιαῦτα.

28. Ἑκτήσαντο δὲ ποτε καὶ ναυτικῆν ἄξιολογον δύναμιν Κολοφώνιοι καὶ ἱππικῆν, ἐν ἡ ποσοῦτον διέφερον τῶν ἄλλων, ὡςθ’, ὅπου ποτὲ ἐν τοῖς δυσκαταλύτοις πολέμοις τὸ ἱππικὸν τῶν Κολοφώνίων ἐπικουρήσειε, λύεσθαι τὸν πόλεμον ἀφ’ οὗ καὶ τὴν παροιμίαν ἐκδικήσαι τὴν λέγουσαν, τῶν Κολοφῶνα ἐπέδηκεν, ὅταν τέλος ἐπιτεθῇ βέβαιον τῷ πρώγματι. ἀνδρας ἔγενεν Κολοφώνιοι τῶν μυημονευμένων Μίμνερ- μος, αὐλητῆς ἀμα καὶ ποιητῆς ἐλεγείας, καὶ Ἐνοφάνης ὁ φυσικός, ὁ τοὺς σίλλους ποιήσας διὰ ποιημάτων λέγει δὲ Πίνδαρος καὶ Πολυμαστῶν τινὰ τῶν περὶ τὴν μουσικῆν ἐλλογόμων.

1 ἐπενθέων, Spohn, for ἐπεθέων; so the later editors.
over, which you cannot put in the measure.”

"Thus he spake,” Hesiod adds, “and the number
the measure could hold proved true. And then the
eyes of Calchas were closed by the sleep of death.”

But Pherecydes says that the question propounded
by Calchas was in regard to a pregnant sow, how
many pigs she carried, and that Mopsus said, “three,
one of which is a female,” and that when Mopsus
proved to have spoken the truth, Calchas died of
grief. Some say that Calchas propounded the question
in regard to the sow, but that Mopsus propounded
the question in regard to the wild fig tree, and that
the latter spoke the truth but that the former did not,
and died of grief, and in accordance with a certain
oracle. Sophocles tells the oracle in his *Reclaiming
of Helen*, that Calchas was destined to die when he
met a prophet superior to himself, but he transfers
the scene of the rivalry and of the death of Calchas
to Cilicia. Such are the ancient stories.

28. The Colophonians once possessed notable naval
and cavalry forces, in which latter they were so far
superior to the others that wherever in wars that
were hard to bring to an end, the cavalry of the
Colophonians served as ally, the war came to an
end; whence arose the proverb, “he put Colophon
to it,” which is quoted when a sure end is put to
any affair. Native Colophonians, among those of
whom we have record, were: Mimnermus, who was
both a flute-player and elegiac poet; Xenophanes,
the natural philosopher, who composed the “Silli”
in verse; and Pindar speaks also of a certain

1 *i.e.* the measure would hold only 999 of these figs.
2 Satires, or lampoons, attacking Homer and Hesiod.
3 *Frag.* 188 (Bergk).
καὶ ὁμηρὸν δὲ τινὲς ἐντεύθεν εἰναι φασιν. εὐθυπλοῖα μὲν ὑπὸν ἐβδομήκοντα στάδιοι εἰσιν ἡ Ἐφέσου, ἐγκολπίζοντι δὲ ἐκατόν καὶ εἴκοσι.

29 Μετὰ δὲ Κολοφῶνα ὅρος Κοράκιον καὶ νησίον ἱερὸν Ἀρτέμιδος, εἰς δὲ διανηχομένας τίκτειν τὰς ἐλάφους πεπιστεύκασιν. εἶτα Λέβεδος, διέχουσα Κολοφῶνος ἐκατόν καὶ εἴκοσι· ἐνταῦθα τῶν περὶ τῶν Διόνυσον τεχνιῶν η ἑνώδιος καὶ κατοικία τῶν ἐν Ἰωνία μέχρι Ἐλλησσόντος, ἐν ἡ πανηγυρίς τε καὶ ἀγώνες κατ᾽ ἐτος συντελοῦνται τῷ Διονύσῳ. ἐν Τέω δὲ ὄχον πρότερον τῇ ἐφεξῆς πόλει τῶν Ἰωνῶν ἐμπεσούσης δὲ στάσεως, εἰς Ἐφέσου κατέφυγον. Ἀπτάλου δὲ εἰς Μυόνυσον αὐτοὺς καταστήσαντος μεταξὺ Τέω καὶ Λεβέδου, προσβεβοῦσαν Τήιοι δεόμενοι Ὠρμαίων, μὴ περιδεῖν ἐπιτειχισμένην σφίς τὴν Μυόνυσον, οἵ δὲ μετέστησαν εἰς Λεβέδου, δεξαμένων τῶν Λεβεδίων ἁσμένως διὰ τὴν κατέχουσαν αὐτοὺς ὁλυγαιδρίαν. καὶ Τέως δὲ Λεβέδου διέχει ἐκατόν εἴκοσι, μεταξὺ δὲ νῆσος Ἀσπίς, οἵ δ' Ἀρκόνυσον καλοῦσι· καὶ ἡ Μυόνυσος δὲ ἐφ' ὑψως χερσονησίζοντος κατοικεῖται.

C 644 30. Καὶ ἡ Τέως δὲ ἐπὶ χερσονησίων ἱδρυται, λιμένα ἔχουσα· ἐνθέντ' ἐστὶν Ἀνακρέων ὁ μελοποιός, ἐφ' οὗ Τήιοι, τὴν πόλιν ἐκλιπόντες, εἰς Ἀβδηρα ἀποκίησαν, Ὁρακίαν πόλιν, οὗ φέροντες τὴν τῶν Περσῶν ὑβριν, ἀφ' οὗ καὶ τούτ' εἰρηται.
Polymnastus as one of the famous musicians: "Thou knowest the voice, common to all, of Polymnastus the Colophonian." And some say that Homer was from there. On a straight voyage it is seventy stadia from Ephesus, but if one includes the sinuosities of the gulfs it is one hundred and twenty.

29. After Colophon one comes to the mountain Coracius and to an isle sacred to Artemis, whither deer, it has been believed, swim across and give birth to their young. Then comes Lebedus, which is one hundred and twenty stadia distant from Colophon. This is the meeting-place and settlement of all the Dionysiac artists in Ionia as far as the Hellespont: and this is the place where both games and a general festal assembly are held every year in honour of Dionysus. They formerly lived in Teos, the city of the Ionians that comes next after Colophon, but when the sedition broke out they fled for refuge to Ephesus. And when Attalus settled them in Myonnesus between Teos and Lebedus the Teians sent an embassy to beg of the Romans not to permit Myonnesus to be fortified against them; and they migrated to Lebedus, whose inhabitants gladly received them because of the dearth of population by which they were then afflicted. Teos, also, is one hundred and twenty stadia distant from Lebedus; and in the intervening distance there is an island Aspis, by some called Arconnesus. And Myonnesus is settled on a height that forms a peninsula.

30. Teos also is situated on a peninsula; and it has a harbour. Anacreon the melic poet was from Teos; in whose time the Teians abandoned their city and migrated to Abdera, a Thracian city, being unable to bear the insolence of the Persians; and
Αβδηρά, καλὴ Τηών ἀποικία.
πάλιν δ' ἐπανήλθόν τινες αὐτῶν χρόνῳ ὑστερον' 
εἰρήται δὲ καὶ περὶ Ἀπελλικῶντος, ὅτι Τήιος 
ην κάκεινος· γέγονε δὲ καὶ συγγραφεὺς Ἐκαταῖος 
ἐκ τῆς αὐτῆς πόλεως. ἔστι καὶ ἄλλος λιμὴν ὁ 
πρόσβορος ἀπὸ τριάκοντα σταδίων τῆς πόλεως, 
Ἑρραίδαι.

31. Εἶτα Χαλκιδεῖς καὶ ὁ τῆς Χερρονήσου 
ἰσθμός τῆς Τηών καὶ Ἐρυθραίων ἐντὸς μὲν
οὐν τοῦ ἱσθμοῦ οἰκοῦσιν οὗτοι, ἐπὶ αὐτῷ δὲ τῷ 
ἰσθμῷ Τήιοι καὶ Κλαξομένιοι· τὸ μὲν γὰρ νότιον 
τοῦ ἱσθμοῦ πλευρὸν ἔχουσι Τήιοι, τοὺς Χαλκι-
δέας, τὸ δὲ πρόσβορον Κλαξομένιοι, καθ' ὁ 
συνάπτουσι τῇ Ἐρυθραίᾳ. κείται δ' Ἰπόκρημ-
νος ὁ τόπος ἐπὶ τῇ ἀρχῇ τοῦ ἱσθμοῦ, ἐντὸς 
μὲν ἀπολαμβάνων τήν Ἐρυθραίαν, ἐκτὸς 2 δὲ 
τῆς τῶν Κλαξομένιων. ὑπέρκειται δὲ τῶν 
Χαλκιδέων ἄλσος καθερωμένου Ἀλεξάυδρῳ τῷ 
Φιλίππον, καὶ ἄγων ὑπὸ 3 τοῦ κοινοῦ τῶν 
Ἰώνων Ἀλεξάυδρεια καταγγέλλεται, συντελου-
μένος ὕπτανθα. ἡ δ' ὑπέρβασις τοῦ ἱσθμοῦ τοῦ 
ἀπὸ τοῦ Ἀλεξάυδρείου καὶ τῶν Χαλκιδέων μέχρι 
τοῦ Ἰπόκρημνου πεντήκοντά εἰσὶ στάδιοι, ὁ δὲ 
περὶπλοὺς πλείους ἡ χίλιοι. κατὰ μέσον δὲ ποὺ 
τὸν περὶπλοὺν αἰ Ἐρυθραῖ, πόλις Ἰωνικὴ, λιμέ-
να ἔχουσα, καὶ νησίδας προκειμένας τέτταρας 
Ἰπποὺς καλομένας.

32. Πρὶν δ' ἐλθεῖν ἐπὶ τὰς Ἐρυθρᾶς, πρῶτον 
μὲν Ἐραι πολιχνιών ἐστὶ Τηών' εἶτα Κώρυκος,

1 καὶ, the editors insert. 2 ἐκτὸς Ε., ἐντὸς other MSS. 3 ὑπό, Corais, for ἀπό.
hence the verse in reference to Abdera. "Abdera, beautiful colony of the Tēians." But some of them returned again in later times. As I have already said, Apellicon also was a Tēian; and Hecataeus the historian was from the same city. And there is also another harbour to the north, thirty stadia distant from the city, called Gerrhaeīdae.

31. Then one comes to Chalcideis, and to the isthmus of the Chersonesus, belonging to the Tēians and Erythraeans. Now the latter people live this side the isthmus, but the Tēians and Clazomenians live on the isthmus itself; for the southern side of the isthmus, I mean the Chalcideis, is occupied by Tēians, but the northern by Clazomenians, where their territory joins the Erythraean. At the beginning of the isthmus lies the place called Hypocremnus, which lies between the Erythraean territory this side the isthmus and that of the Clazomenians on the other side. Above the Chalcideis is situated a sacred precinct consecrated to Alexander the son of Philip; and games, called the Alexandreia, are proclaimed by the general assembly of the Ionians and are celebrated there. The passage across the isthmus from the sacred precinct of Alexander and from the Chalcideis to Hypocremnus is fifty stadia, but the voyage round by sea is more than one thousand. Somewhere about the middle of the circuit is Erythrae, an Ionian city, which has a harbour, and also four isles lying off it, called Hippi.

32. Before coming to Erythrae, one comes first to a small town Erae belonging to the Tēians; and then

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1 13. 1. 54.  
2 i.e. Horses.
δρος υψηλόν, καὶ λιμὴν ὑπ' αὐτῷ Κασσύστης καὶ ἄλλος Ἑρυθράς λιμὴν καλούμενος καὶ ἐφεξῆς πλείους ἔτεροι. φασὶ δὲ τὸν παράπλου τοῦ Κωρύκου πάντα ληστήριον υπάρξει τῶν Κωρυκαίων καλούμενων, εὐρομένων τρόπων καὶ νῦν τῆς ἔπιστουλῆς τῶν πλοιώδης κατεσπαρμένους γὰρ ἐν τοῖς λιμέσι τοῖς καθορμιζομένοις ἐμπόροις προσφοιτῶν καὶ ὠτακουστῶν, τί φέροι εἰ καὶ ποὺ πλέοιεν, εἴτ' συνελθόντας ἀναχθεῖσι τοῖς ἀνθρώποις ἐπιτίθεσθαι καὶ καθαρπάξειν ἢ τοῦ δὴ πάντα τὸν πολυπράγμονα καὶ κατακούειν ἐπιχειροῦντα τῶν λάθρα καὶ ἐν ἀπορρήτω διαλεγομένων Κωρυκαίων καλοῦμεν, καὶ ἐν παροιμίᾳ φαμέν· τοῦ δ' ἀρ' ὁ Κωρυκαίος ἱκροάζετο,

ὅταν δοκῇ τις πράττειν δι' ἀπορρήτων ἡ λαλεῖν, μὴ λανθάνῃ δὲ διὰ τοὺς κατασκοποῦντας καὶ φιλοπειστοῦντας τὰ μὴ προσήκοντα.

33. Μετὰ δὲ Κώρυκον Ἀλόννησος νησίων. C 645 εἶτα τὸ 'Ἀργεννον, ἀκρὰ τῆς Ἑρυθραίας πλησίως ζουσα μᾶλλον τῷ Χίου Ποσειδίῳ, ποιοῦντι πορθμὸν ὅσον ἐξήκοντα σταδίων. μεταξὺ δὲ τῶν Ἑρυθρῶν καὶ τοῦ Ἱποκρήμμων Μίμας ἐστὶν ὅρος υψηλόν, εὐθηρόν, πολύδενδρον εἶτα κώμη Κυβέλια καὶ ἀκρὰ Μέλαινα καλούμενη, μύλων ἐχουσα οἰκόμοιων.

34. Ἐκ δ' Ἑρυθρῶν Σίβυλλα ἐστὶν, ἐνθοὺς καὶ μαντική γυνὴ τῶν ἀρχαίων τις· κατ' Ἀλέξανδρον δὲ ἀλλή ἢν τῶν αὐτῶν τρόπων μαντική,

1 ἀρ', Jones, from conj. of Professor Capps, for ἀρ'.
to Corycus, a high mountain, and to a harbour at the foot of it, Casystes, and to another harbour called Erythras, and to several others in order thereafter. The waters along the coast of Mt. Corycus, they say, were everywhere the haunt of pirates, the Corycaeans, as they are called, who had found a new way of attacking vessels; for, they say, the Corycaeans would scatter themselves among the harbours, follow up the merchants whose vessels lay at anchor in them, and overhear what cargoes they had aboard and whither they were bound, and then come together and attack the merchants after they had put to sea and plunder their vessels; and hence it is that we call every person who is a busybody and tries to overhear private and secret conversations a Corycaean; and that we say in a proverb: “Well then, the Corycaean was listening to this,” when one thinks that he is doing or saying something in secret, but fails to keep it hidden because of persons who spy on him and are eager to learn what does not concern them.

33. After Mt. Corycus one comes to Halonnesos, a small island. Then to Argennum, a promontory of the Erythraean territory; it is very close to the Poseidium of the Chians, which latter forms a strait about sixty stadia in width. Between Erythrae and Hypocremnus lies Mimas, a lofty mountain, which is well supplied with game and well wooded. Then one comes to a village Cybelia, and to a promontory Melaena, as it is called, which has a millstone quarry.

34. Erythrae was the native city of Sibylla, a woman who was divinely inspired and had the gift of prophecy, one of the ancients. And in the time of Alexander there was another woman who likewise
τής αὐτῆς πόλεως· καὶ καθ’ ἡμᾶς Ἡρακλείδης Ἡροφίλειος ἰατρός, συσχολαστὴς Ἀπολλωνίου τοῦ Μυῶν.

35. Ἔν τῷ Ἡρακλείδης Ἡροφίλειος ἰατρός, συσχολαστὴς Ἀπολλωνίου τοῦ Μυῶν.

καλομένη Ἀθηνᾶς, ἐκ τῆς αὐτῆς πόλεως· καὶ καθ’ ἡμᾶς Ἡρακλείδης Ἡροφίλειος ἰατρός, συσχολαστὴς Ἀπολλωνίου τοῦ Μυῶν.

35. Ἐν τῷ Ἡρακλείδης Ἡροφίλειος ἰατρός, συσχολαστὴς Ἀπολλωνίου τοῦ Μυῶν.
had the gift of prophecy; she was called Athenais, and was a native of the same city. And, in my time, Heracleides the Herophileian physician, fellow-pupil of Apollonius Mys, was born there.

35. As for Chios, the voyage round it along the coast is nine hundred stadia; and it has a city with a good port and with a naval station for eighty ships. On making the voyage round it from the city, with the island on the right, one comes first to the Poseidium. Then to Phanae, a deep harbour, and to a temple of Apollo and a grove of palm trees. Then to Notium, a shore suited to the anchoring of vessels. Then to Laïus, this too a shore suited to the anchoring of vessels; whence to the city there is an isthmus of sixty stadia, but the voyage round, which I have just now described, is three hundred and sixty stadia. Then to Melaena, a promontory, opposite to which lies Psyra, an island fifty stadia distant from the promontory, lofty, and having a city of the same name. The circuit of the island is forty stadia. Then one comes to Ariusia, a rugged and harbourless country, about thirty stadia in extent, which produces the best of the Grecian wines. Then to Pelinaeus, the highest mountain in the island. And the island also has a marble quarry. Famous natives of Chios are: Ion the tragic poet, and Theopompus the historian, and Theocritus the sophist. The two latter were political opponents of one another. The Chians also claim Homer, setting forth as strong testimony that the men called Homeridae were descendants of Homer's family; these are mentioned by Pindar:

1 Mus, i.e. Mouse.  
2 Nemean Odes 2. 1.
οθεν περ καὶ Ὄμηριδαι
ραπτῶν ἐπέων τὰ πόλλα \'ἀοιδοὶ.

ἐκεκτητο δὲ καὶ ναυτικών ποτε Χίοι, καὶ
ἀνθίπτοντο τῆς κατὰ θάλατταν ἀρχῆς καὶ
ἐλευθερίας. ἐκ Χίου δὲ ἐς Λέσβου νότῳ τετρα-
κόσιοι ποιο στάδιοι.

36. Ἐκ δὲ τοῦ Ὄποκρήμου ἔστι
tόπος, ὅπου πρότερον ἰδρυστο Κλαζομέναι· εἰδ' ἡ νῦν πόλις, νησία ἔχουσα προκείμενα ὁκτὼ
gεωργούμενα. Κλαζομένης δὲ ἡ ἀνήρ ἐπιφανῆς
'Αναξαγόρας ο φυσικός, Ἀναξιμένους ὀμιλητῆς
τοῦ Μιλησίου· διήκοναν δὲ τούτου Ἀρχέλαος
ὁ φυσικός καὶ Ἡριπίθης ὁ ποιητής. εἰδ' ἱερὸν
Ἀπόλλωνος καὶ θερμὰ ὕδατα καὶ ὁ Σμυρναῖων
cόλπος καὶ ἡ πόλις.

37. Ἐξῆς δὲ ἄλλος κόλπος, ἐν ὃ ἡ παλαιὰ
Σμύρνα ἀπὸ εἴκοσι σταδίων τῆς νῦν. Ἀνδῶν δὲ
κατασπασάντων τὴν Σμύρναν, περί τετρακόσια
ἐτῆ διετέλεσεν οἰκουμένη κωμῆδον· εἶτα ἀνήγειρεν
αὐτὴν Ἀντίγονος, καὶ μετὰ ταῦτα Δυσίμαχος,
καὶ νῦν ἔστι καλλίστη τῶν πασῶν, μέρος μὲν
τι ἔχουσα ἐπ' ὅρει τετειχισμένον, τὸ δὲ πλέον
ἐν πεδίῳ πρὸς τῷ λιμένι καὶ πρὸς τῷ Μητρῶ
καὶ πρὸς γυμνασίῳ. ἔστι δ' ἡ ῥυμοτομία
diáφορος ἐπ' εὐθειῶν εἰς δύναμιν καὶ αἱ ὁδοὶ
λιθόστρωτοι στοὰι τε μεγάλαι τετράγωνοι, ἐπι-
pedoi te καὶ ὑπερῶν· ἔστι δὲ καὶ βιβλιοθήκη
καὶ τὸ Ὁμήρειον, στοὰ τετράγωνος, ἔχουσα νεῶν
'Ομήρου καὶ ξύονων· μεταποιοῦνται γὰρ καὶ οὗτοι

1 Ὄποκρήμου F, Ἀποκρήμου other MSS.; but cp. Ὄποκρήμου in 14. 1. 33.

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"Whence also the Homeridae, singers of deftly woven lays, most often . . . ." The Chians at one time possessed also a fleet, and attained to liberty and to maritime empire. The distance from Chios to Lesbos, sailing southwards, is about four hundred stadia.

36. After Hypocremnus one comes to Chytrium, the site on which Clazomenae was situated in earlier times. Then to the present Clazomenae, with eight small islands lying off it that are under cultivation. Anaxagoras, the natural philosopher, an illustrious man and associate of Anaximenes the Milesian, was a Clazomenian. And Archeläus the natural philosopher and Euripides the poet took his entire course. Then to a temple of Apollo and to hot springs, and to the gulf and the city of the Smyrnaeans.

37. Next one comes to another gulf, on which is the old Smyrna, twenty stadia distant from the present Smyrna. After Smyrna had been rased by the Lydians, its inhabitants continued for about four hundred years to live in villages. Then they were reassembled into a city by Antigonus, and afterwards by Lysimachus, and their city is now the most beautiful of all; a part of it is on a mountain and walled, but the greater part of it is in the plain near the harbour and near the Metróum and near the gymnasium. The division into streets is exceptionally good, in straight lines as far as possible; and the streets are paved with stone; and there are large quadrangular porticoes, with both lower and upper stories. There is also a library; and the Homereium, a quadrangular portico containing a shrine and wooden statue of Homer; for the

1 The primary meaning of the Greek word here used for "statue," xoanon, is "a prehistoric statue carved of wood."
διαφερόντως τοῦ ποιητοῦ, καὶ δὴ καὶ νόμισμα
τι χαλκοῦν παρ' αυτοῖς 'Ομήρειον λέγεται. ἰνὲ
δὲ πλησίον τοῦ τείχους ὁ Μέλης ποταμὸς. ἔστι
δὲ πρὸς τῇ ἀλλῃ κατασκευῇ τῆς πόλεως καὶ
λιμήν κλειστός. ἐν δ' ἐλάττωμα τῶν ἀρχιτεκτό-
νων οὐ μικρὸν, ὅτι τὰς ὁδοὺς στορνύντες,1
ὑπορρύσεις οὐκ ἐδωκαν αὐταῖς, ἀλλ' ἐπιπολάζει
τὰ σκύβαλα, καὶ μάλιστα ἐν τοῖς ὀμβροῖς
ἐπαφιμένων τῶν ἀποσκευῶν.2 ἐνταῦθα Δολο-
βέλλας Τρεβώνιον ἐκπολιορκῆσας ἀνείλεν, ἐνα
τῶν δολοφονησάντων Καύσαρα τὸν Θεόν, καὶ
τῆς πόλεως παρέλυσε πολλὰ μέρη.

38. Μετὰ δὲ Σμύρναν αἱ Λέυκαι πολύχνιον, ὃ
ὑπέστησεν Ἀριστόνικος μετὰ τὴν Ἀττάλου τοῦ
Φιλομήτορος τελευτῆν, δοκῶν τοῦ γένους εἶναι
τοῦ τῶν βασιλέων καὶ διανοούμενος εἰς ἐαυτὸν
ποιεῖσθαι τὴν ἀρχήν έντειθεν μὲν οὖν ἐξέπεσεν,
ἡττηθεὶς πνευμαχία περὶ τὴν Κυμαίαν ὑπὸ
Ἐφεσίων, εἰς δὲ τὴν μεσόγαιαν ἄνιὼν ἠθροισε
diὰ ταχέων πλῆθος ἀπόρων τε ἀνθρώπων καὶ
δουλών ἐπ' ἐλευθερία κατακεκλημένων, οὗς
Ἡλιοπολίτας ἐκάλεσε. πρῶτον μὲν οὖν παρεισέ-
πεσεν εἰς Θυάτειρα, εἰτ' Ἀπολλωνίδα ἔσχεν,
eἰτ' ἀλλων ἐφίετο φρουρίων οὐ πολὺν δὲ διε-
γένετο χρόνοι, ἀλλ' εὑρὼς αἰ τε πόλεις ἐπεμψαν
πλῆθος, καὶ Νικομίδης ὁ Βιθυνὸς ἐπεκούρησε
καὶ οἱ τῶν Καππαδόκων βασιλεῖς. ἐπείτα
πρέσβεις Ῥωμαίων πέντε ἥκον, καὶ μετὰ ταῦτα

1 στορνύντες Meineke, for στρωνύντες E, στορνύντες F, στολώνυντες other MSS.
2 ἀποσκευῶν, Corbais, for παρισκευῶν.
GEOGRAPHY, 14. 1. 37-38

Smyrnaeans also lay especial claim to the poet; and indeed a bronze coin of theirs is called Homereium. The River Meles flows near the walls; and, in addition to the rest of the city's equipment, there is also a harbour that can be closed. But there is one error, not a small one, in the work of the engineers, that when they paved the streets they did not give them underground drainage; instead, filth covers the surface, and particularly during rains, when the cast-off filth is discharged upon the streets. It was here that Dolabella captured by siege, and slew, Trebonius, one of the men who treacherously murdered the deified Caesar; and he set free many parts of the city.

38. After Smyrna one comes to Leucae, a small town, which after the death of Attalus Philometor was caused to revolt by Aristonicus, who was reputed to belong to the royal family and intended to usurp the kingdom. Now he was banished from Smyrna, after being defeated in a naval battle near the Cymaean territory by the Ephesians, but he went up into the interior and quickly assembled a large number of resourceless people, and also of slaves, invited with a promise of freedom, whom he called Heliopolitae. Now he first fell upon Thyateira unexpectedly, and then got possession of Apollonis, and then set his efforts against other fortresses. But he did not last long; the cities immediately sent a large number of troops against him, and they were assisted by Nicomedes the Bithynian and by the kings of the Cappadocians. Then came five Roman

\(^1\) Others translate the verb "destroyed," or the like, but cf. its use in 8. 6. 14 and Herodotus 1. 149.
\(^2\) See 13. 4. 2.  \(^3\) Citizens of the city of Helius (Sun-god).
στρατιάν ἱππατος Πόπλιος Κράσσος, καὶ μετὰ ταῦτα Μάρκος Περπέρνας, ὃς καὶ κατέλυσε τὸν πόλεμον, ἐν τῷ δὲ νόσσοι διέφθειρε, Κράσσος δὲ περὶ Δεύκας, ἐπιθεμένων τινῶν, ἐπεσεν ἐν μάχῃ. Μάνιος δ' Ἀκύλλιος, ἐπελθὼν ὑπατος μετὰ δέκα πρεσβευτῶν, διέταξε τὴν ἐπαρχίαν εἰς τὸ νῦν ἐτὶ συμμένου τῆς πολιτείας σχῆμα. μετὰ δὲ Δεύκας Φώκαια ἐν κόλπῳ περὶ δὲ ταύτης εἱρήκαμεν εἰς τῷ περὶ Μασσαλίας λόγον. εἴθ' οἱ ὅροι τῶν Ἰώνων καὶ τῶν Αἰολέων εἰρηταὶ δὲ καὶ περὶ τούτων. ἐν δὲ τῇ μεσογαίᾳ τῆς Ἰωνικῆς παραλίας λοιπὰ ἐστὶ τὰ περὶ τὴν ὁδὸν τὴν καὶ 'Εφέσου μέχρι 'Αντιοχείας καὶ τοῦ Μαίανδρου. ἔστι δὲ καὶ τὰ χωρία ταῦτα Λυδοῖς καὶ Καρσίν ἐπίμικτα καὶ τοῖς Ἑλλησπόντεσιν.

39. Πρώτῃ δ' ἐστὶν ἐξ 'Εφέσου Μαγνησία, πόλις Αἰολίας, λεγομένη δὲ ἐπὶ Μαίανδρως πλησίον γὰρ αὐτοῦ ᾗρυται πολὺ δὲ πλησιαίτερον οὔ Δησθαίος, ἐμβαλλὼν εἰς τὸν Μαίανδρον, τὴν δ' ἀρχὴν ἔχων ἀπὸ Πακτύου τοῦ τῶν 'Εφεσίων όρους ἔτερος δ' ἐστὶ Λεσθαίος ὁ ἐν Γορτύνῃ καὶ οὗ περὶ Τρίκκην, ἕφ' ὁ ο' Ἀσκληπίδος γενυθηῖναι λέγεται, καὶ ἐτὶ ἐν τοῖς Ἑσπερίταις Λίβυσι. κεῖται δ' ἐν πεδίῳ πρὸς ὅρει καλομένως Θώρακῃ ή πόλις, ἔφ' ὁ σταυρωθῆναι φασι Δαφίταιν τὸν γραμματικὸν, λυδοριήσαντα τοὺς βασιλεὰς διὰ διστίχουν.  

1 στρατιάν, Corais, for στρατεία.
2 Πακτύου, Xylander, for Πακτύου.
ambassadors, and after that an army under Publius Crassus the consul,¹ and after that Marcus Perpernas, who brought the war to an end, having captured Aristonicus alive and sent him to Rome. Now Aristonicus ended his life in prison; Perpernas died of disease; and Crassus, attacked by certain people in the neighbourhood of Leucae, fell in battle. And Manius Aquillius came over as consul² with ten lieutenants and organised the province into the form of government that still now endures. After Leucae one comes to Phocaea, on a gulf, concerning which I have already spoken in my account of Massalia. Then to the boundaries of the Ionians and the Aeolians; but I have already spoken of these. In the interior above the Ionian seaboard there remain to be described the places in the neighbourhood of the road that leads from Ephesus to Antiocheia and the Maeander River. These places are occupied by Lydians and Carians mixed with Greeks.

39. The first city one comes to after Ephesus is Magnesia, which is an Aeolian city and is called "Magnesia on the Maeander," for it is situated near that river. But it is much nearer the Lethaeus River, which empties into the Maeander and has its beginning in Mt. Pactyes, the mountain in the territory of the Ephesians. There is another Lethaeus in Gortyna, and another near Tricce, where Asclepius is said to have been born, and still another in the country of the Western Libyans. And the city lies in the plain near the mountain called Thorax, on which Daphitas the grammarian is said to have been crucified, because he reviled the kings in a distich:

¹ 131 B.C. ² 129 B.C.

8 διστίχον F, στίχον other MSS.
πορφύρεοι μῶλωπες, ἀπορρινήματα γάζης
Λυσιμάχου, Ἀυδὼν ἀρχετε καὶ Φρυγίς.
καὶ λόγιον δ’ ἐκπεσεῖν αὐτῷ λέγεται, φυλάττεσθαι
τὸν Θώρακα.
40. Δοκούσι δ’ εἶναι Μάγνητες Δελφῶν ἀπό-
γονοι, τῶν ἐποικισάντων τὰ Δίδυμα ὅρη ἐν
Θετταλίᾳ, περὶ ὧν φησὶν Ἡσίοδος:
ἡ οὖν Διδύμους ἱεροὺς ναίονσα κολωνοῦς,
Δωτίῳ ἐν πεδίῳ πολυβότρυνος ἀντ’ Ἀμύροιο,
νῦφατο Βοιβιάδος λίμνης πόδα παρθένος ἰδμῆς.
ἐνταῦθα δ’ θαν καὶ τὸ τῆς Διδύμην ἱερὸν,
Μητρός θεῶν” ἱερᾶσαθαι ἐν αὐτοῖ τὴν Θημι-
στοκλέους γυναῖκα, οἱ δὲ θυγατέρα παραδίδοσι:
νῦν δ’ οὐκ ἔστι τὸ ἱερὸν διὰ τὸ τῆς πόλιν εἰς
ἀλλον μετακισθαι τόπον· ἐν δὲ τῇ νῦν πόλει τὸ
τῆς Δευκοφρυνῆς ἱερὸν ἔστιν Ἀρτέμιδος, ὁ τῶ
μὲν μεγέθει τοῦ ναοῦ καὶ τῶ πλήθει τῶν ἀναθη-
μάτων λείπεται τῷ ἐν Ἐφέσῳ, τῇ δ’ εὐριθμίῳ
καὶ τῇ τέχνῃ τῇ περὶ τὴν κατασκευὴν τοῦ σηκοῦ
πολὺ διαφέρει· καὶ τῶ μεγέθει ὑπεραίρει πάντας
τοὺς ἐν Ἀσίᾳ πλην δύνειν, τοῦ ἐν Ἐφέσῳ καὶ
τοῦ ἐν Διδύμοις. καὶ τὸ παλαιὸν δὲ συνεβη
toῖς Μάγνησις ὕπο Γηρήων ἀρδήν ἀναπέθηναι,
Κιμμερικοῦ ἔθνους, εὐτυχήσαντας ² πολὺν χρόνον
tῷ δ’ ἐξῆς ἔτει Μιλησίως κατασχεῖν τῶν τόπων.
Καλλίνος μὲν οὖν ὡς εὐτυχουστὸν ἐτὶ τῶν
Μαγνήτων μέμνηται καὶ κατορθοῦντος ἐν τῷ
πρὸς τοὺς Ἐφεσίους πολέμω, Ἀρχίλοχος δὲ ἡδη
φαίνεται γνωρίζων τὴν γενομένην αὐτοῖς συμφο-
ραίν.
"Purpled with stripes, mere filings of the treasure of Lysimachus, ye rule the Lydians and Phrygia." It is said that an oracle was given out that Daphitas should be on his guard against Thorax.

40. The Magnetans are thought to be descendants of Delphians who settled in the Didyman hills, in Thessaly, concerning whom Hesiod says: "Or as the unwedded virgin who, dwelling on the holy Didyman hills, in the Dotian Plain, in front of Amyrus, bathed her foot in Lake Boebeis." Here was also the temple of Dindymenē, Mother of the gods. According to tradition, the wife of Themistocles, some say his daughter, served as a priestess there. But the temple is not now in existence, because the city has been transferred to another site. In the present city is the temple of Artemis Leucophryenē, which in the size of its shrine and in the number of its votive offerings is inferior to the temple at Ephesus, but in the harmony and skill shown in the structure of the sacred enclosure is far superior to it. And in size it surpasses all the sacred enclosures in Asia except two, that at Ephesus and that at Didymi. In ancient times, also, it came to pass that the Magnetans were utterly destroyed by the Treres, a Cimmerian tribe, although they had for a long time been a prosperous people, but the Milesians took possession of the place in the following year. Now Callinus mentions the Magnetans as still being a prosperous people and as being successful in their war against the Ephesians, but Archilochus is obviously already aware of the

1 Also quoted in 9. 5. 22.

1 ἱερᾶσσαθαι Dk, ἱερᾶσθαι other MSS.
2 εὐτυχήσαντας F, εὐτυχήσαντος other MSS.
κλαίειν τὰ Θασίων, νομοστάτων κακά·

C 648 ἐξ οὗ καὶ αὐτῶν νεώτερον εἶναι τοῦ Καλλίνου
tekmāîrēshai pârēstw. ἀλλὰς δὲ τινος ἐφόδου
τῶν Κιμμερίων μέμνηται πρεσβυτέρας ὁ Καλλίνος,
ἐπὰν φῆ:

νῦν δ’ ἐπὶ Κιμμερίων στρατὸς ἔρχεται ὀβρι-
μοεργῶν·

ἐν ἦ τὴν Σάρδεων ἀλώσιν δηλοῖ.

41. Ἀνδρες δ’ ἐγένοντο γνώριμοι Μάγνητες
'Hηγσίας τε ὁ Ῥήτωρ, ὃς ἤρξε μάλιστα τοῦ
'Ασιανοῦ λεγομένου ξήλου, παραβαθίρας τὸ
kathespkos ἔθος τὸ Ἀττικόν, καὶ Σίμως3 ὁ μελο-
poios, παραβαθιέρας καὶ αὐτῶς τὴν τῶν προτέρων
μελώσιμαν ἀγωγήν καὶ τὴν Σιμωδιαν εἰσαγαγών,
καθάπερ ἐτί μᾶλλον Λυσιφρὸν καὶ Μαγσαίοι,
καὶ Κλεόμαχος ὁ πύκτης, ὃς εἰς έρωτα ἐμπέσων
κιναίδου τινος καὶ παιδίσκης ὑπὸ τῶν Κι-
ναίδων προφομένης ἀπεμιμήσατο τὴν ἀγωγήν τῶν παρὰ
toῖς κιναίδως διαλέκτων καὶ τῆς ἱθοποίας; ἦρξε
δὲ Σωτάδης μὲν πρῶτος τοῦ κιναίδολογείν, ἐπειτα
'Αλέξανδρος ὁ Λειτωλὸς· ἀλλ’ οὗτοι μὲν ἐν ψυλ-
λόγῳ, μετὰ μέλους δὲ Λύσις, καὶ ἐτί πρότερος
tοῦτοῦ ὁ Σίμως. Ἀναξίνωρα δὲ τῶν κιθαρώδων
ἐξήρη μὲν καὶ τὰ θέατρα, ἀλλ’ ὅτι5 μάλιστα
'Αντώνιος, ὃς6 γε καὶ τεττάρων πόλεων ἀπέδειξε
φορολόγον, στρατιώτας αὐτῷ συστήσας. καὶ ἦ

1 τὰ Θασίων, Tyrwhitt, for θάσ(σ)ων; so Tzschucke and
Corais.
2 οὗ, Tzschucke and Corais, for οῦ.
3 Σίμως, Tzschucke, for Σίμων; so Meineke.
4 τῷ, Corais inserts; so Meineke.

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misfortune that befell them: "to bewail the woes of the Thasians, not those of the Magnetans";\(^1\) whence one may judge that he was more recent than Callinus. And Callinus recalls another, and earlier, invasion of the Cimmerians when he says: "And now the army of the Cimmerians, mighty in deeds, advanceth,"\(^2\) in which he plainly indicates the capture of Sardeis.

41. Well-known natives of Magnesia are: Hegesias the orator, who, more than any other, initiated the Asiatic style, as it is called, whereby he corrupted the established Attic custom; and Simus the melic poet, he too a man who corrupted the style handed down by the earlier melic poets and introduced the Simoedia,\(^3\) just as that style was corrupted still more by the Lysioedi and the Magoedi, and by Cleomachus the pugilist, who, having fallen in love with a certain cinaedus\(^4\) and with a young female slave who was kept as a prostitute by the cinaedus, imitated the style of dialects and mannerisms that was in vogue among the cinaedi. Sotades was the first man to write the talk of the cinaedi; and then Alexander the Aetolian. But though these two men imitated that talk in mere speech, Lysis accompanied it with song; and so did Simus, who was still earlier than he. As for Anaxenor, the citharoede,\(^5\) the theatres exalted him, but Antony exalted him all he possibly could, since he even appointed him exactor of tribute from four cities, giving him a body-guard of soldiers.

\(^1\) Frag. 20 (Bergk).
\(^2\) Frag. 3 (Bergk).
\(^3\) A loose song.
\(^4\) An obscene talker.
\(^5\) One who played the cithara and sang to its accompaniment (cf. 9. 3. 10 and note on "the citharoedes").

\(^5\) ὁτῆς, Meineke, for ὁτῆς.
\(^6\) ὅς, Kramer, for ὅς.
πατρὶς δ’ ἴκανῶς αὐτῶν ηὔξησε, πορφύραν εὐδύσασα, ἱερωμένον τοῦ Σωσιπόλιδος Διός, καθάπερ καὶ ἡ γραπτὴ εἰκών ἐμφανίζει ἡ ἐν τῇ ἁγορᾷ. ἔστι δὲ καὶ χαλκῆ εἰκῶν ἐν τῷ θεάτρῳ, ἐπιγραφὴν ἔχουσα:


ητοῖ μὲν τὸδε καλὸν ἀκονέμεν ἔστιν ἀοιδοῦ τοιοῦτ’ ὁδὸς ὁδ’ ἔστι, θεοὶς ἐναλίγκιοι αὐθῇ.

οὐ στοχασάμενος δὲ ὁ ἐπιγράφας τὸ τελευταῖον γράμμα τοῦ δευτέρου ἐποὺς παρέλιπε, τοῦ πλατοὺς τῆς βάσεως μὴ συνεξαρκοῦντος· ὅστε τῆς πόλεως ἀμαθίαν καταγινώσκειν παρέσχε διὰ τὴν ἀμφιβολίαν τὴν περὶ τὴν γραφὴν, εἰτε τὴν ὀνομαστικὴν δέχοιτο πτῶσιν τῆς ἐσχάτης προσηγορίας, εἰτε τὴν δοτικὴν πολλοὶ γὰρ χωρίς τοῦ ἑγράφουσι τὰς δοτικὰς καὶ ἐκβάλλουσι δὲ τὸ ἔθος φυσικὴν αἰτίαν οὐκ ἔχου.

42. Μετὰ δὲ Μαγνησίαν ἢ ἐπὶ Τράλλεις ἔστιν ὁδὸς ἐν ἀριστερὰ μὲν τὴν Μεσωγίδα ἔχουσιν, ἐν αὐτῇ δὲ τῇ ὁδῷ καὶ ἐν δεξιᾷ τὸ Μαιάνδρου πεδίον, Λυδῶν ἅμα καὶ Καρῶν νεμομένων καὶ ᾽Ιώνων, Μιλησίων τε καὶ Μυσίων, ἐτί δὲ Λιολέων τῶν ἐν Μαγνησίᾳ· ὁ δ’ αὐτὸς τρόπος τῆς τοποθεσίας καὶ μέχρι Νύσης καὶ Ἀντιοχείας, ἱδρυται δ’ ὃ μὲν τῶν Τραλλιανῶν πόλεως ἐπὶ τραπεζίου τινὸς, ἀκραν ἔχουσιν ἐρμηνεύει καὶ τὰ

C 619 κύκλῳ δ’ ἴκανῶς εὐερκῆ συνοικεῖται ἐκ και λῶς, εἰ τὶς ἄλλη τῶν κατὰ τὴν Ἀσίαν, ὕπ’ εὐπόρων ἄνθρωπων, καὶ ἀεὶ τινὲς ἐξ αὐτῆς εἰσίν οἱ πρωτεύοντες κατὰ τὴν ἐπαρχίαν, οὕς Ἀσιάρχας

1 Instead of ἱερωμένον, CDmoz have ἱερωμένην.
2 περὶ, Kramer, for παρά.
Further, his native land greatly increased his honours, having clad him in purple as consecrated to Zeus Sosipolis, as is plainly indicated in his painted image in the market-place. And there is also a bronze statue of him in the theatre, with the inscription, "Surely this is a beautiful thing, to listen to a singer such as this man is, like unto the gods in voice." But the engraver, missing his guess, left out the last letter of the second verse, the base of the statue not being wide enough for its inclusion; so that he laid the city open to the charge of ignorance, because of the ambiguity of the writing, as to whether the last word should be taken as in the nominative case or in the dative; for many write the dative case without the iota, and even reject the ordinary usage as being without natural cause.

42. After Magnesia comes the road to Tralleis, with Mt. Mesogis on the left, and, at the road itself and on the right, the plain of the Maeander River, which is occupied by Lydians and Carians, and by Ionians, both Milesians and Myesians, and also by the Aeolians of Magnesia. And the same kind of topographical account applies as far as Nysa and Antiocheia. The city of the Tralleians is situated upon a trapezium-shaped site, with a height fortified by nature; and the places all round are well defended. And it is as well peopled as any other city in Asia by people of means; and always some of its men hold the chief places in the province, being called Asiarchs.

1 City-Saviour. 2 Odyssey 9. 3. 3 i.e. as ΑΤΔΗ or ΑΤΔΗΙ. 4 Kai, after τρόπος, omitted by moxx.
καλούσιν· ὃν Πυθόδωρός τε ἦν, ἀνήρ Νυσαεύς
τὸ ἐξ ἀρχῆς, ἐκεῖσε δὲ μεταβεβηκὼς διὰ τὴν
ἐπιφάνειαν, καὶ ἐν τῇ πρὸς Πομπήιον φίλια
diapropéon met' ólignon periebélhto dè kai
óústian basileikin plieiónon ἢ διυχιλίων ta-
lántov, ἦν ὑπὸ Καῖσαρος τοῦ Θεοῦ πραθείσαν
dià tìn pròs Pompheión filían exwivnasméneov oux
h'ttw tois paiisì katelepe toútou d' èstì thugánto
Puthodoorís, ἢ νῦν basileúousa én to Ïônto,
perì ἢς εἰρήκαμεν. οὔτος δὴ καθ' ἡμᾶς ἠκμασε
kai Mnúdôrros, ἀνήρ λόγιος καὶ ἀλλως σεμνὸς
kai bárus, ἔχων τὴν ἱερωσύνην τοῦ Δίος τοῦ
Larisaḯou· katestastíásith d' ὑπὸ τῶν Δομετίου
τοῦ Ἀννοβάρβου φίλων, καὶ ἁνείλειν αὐτῶν
ἑκείνος, ὡς ἀφιστάντα τὸ ναυτικόν, πιστεύσας
tois éndexaménous. ἐγένοντο δὲ καὶ ῥήτορες
épifaneis Diouvsoklíhes te kai meta taúta Dáma-
soś o Skóμbros. kúsimà dé fasin einai tás
Trálleis 'Argeívov kai tìn wv Θρακῶν Τραλλίwv,
 ADVISED ὧν τοῦνομα. τυραννηθήναι d' ólígouv svné-
pese χρόνον tìn pólin ὑπὸ tòn K ratified
paídon kata tà Mithridatikà.

43. Núsa δ' ἱδρυται πρὸς τῇ Μεσωγῇ ò̱ tò
πλέον τῷ ὅρει προσανακεκλιμένη, ἔστι δ' ὥσπερ
dítopos, diapreî gár autí̱n xarádra tis, poiou̱sa
faráγγα, ἢς τὸ μὲν γέφυραν ἐπικειμένην ἔχει,
syapostousan tás dúo póleis, τὸ δ' ἀμφιθεάτρῳ
keñosmētai, κρυπτὴν ἔχοντι τὴν ύπόρρυσιν τῶν
χαραδρωδῶν υδάτων· τῷ δὲ θεάτρῳ dúo ákra,
 ADVISED ὧν τῇ μὲν υπόκειται τὸ γυμνάσιον τῶν νέων,

1 12. 3. 29, 31, 37.
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Among these was Pythodorus, originally a native of Nysa, but he changed his abode to Tralleis because of its celebrity; and with only a few others he stood out conspicuously as a friend of Pompey. And he came into possession of the wealth of a king, worth more than two thousand talents, which, though sold by the deified Caesar, was redeemed by him through his friendship with Pompey and was left by him unimpaired to his children. He was the father of Pythodoris, the present queen in Pontus, of whom I have already spoken. Pythodorus, then, flourished in my time, as also Menodorus, a man of learning, and otherwise august and grave, who held the priesthood of Zeus Larisaeus. But he was overthrown by a counter-party friendly to Dometius Ahenobarbus; and Dometius, relying on his informs, slew him, as guilty of causing the fleet to revolt. Here were born famous orators: Dionysocles and afterwards Damasus Scombrus. Tralleis is said to have been founded by Argives and by certain Tralleian Thracians, and hence the name. And the city was ruled for a short time by tyrants, the sons of Cratippus, at the time of the Mithridatic war.

43. Nysa is situated near Mt. Mesogis, for the most part lying upon its slopes; and it is a double city, so to speak, for it is divided by a torrential stream that forms a gorge, which at one place has a bridge over it, joining the two cities, and at another is adorned with an amphitheatre, with a hidden underground passage for the torrential waters. Near the theatre are two heights, below one of which is the gymnasia of youths; and below the other is the market-place and the gymnasion for
τῇ δ' ἀγορᾷ καὶ τὸ γεροντικόν πρὸς δὲ νότου ὑποπέπτοκε τῇ πόλει τὸ πεδίον, καθάπερ καὶ ταῖς Τράλλεσιν.

44. Ἐν δὲ τῇ ὅδῷ τῇ μεταξὺ τῶν Τράλλεσιν καὶ τῆς Νύσης, κόμη τῶν Νυσαέων ἔστιν οὐκ ἀπωθεῖν τῆς πόλεως Ἀχάρακα, ἐν Ἰ Τὸ Πλούτωνιον, ἔχουν καὶ ἄλοςος πολυτέλες καὶ νεών Πλούτωνος τε καὶ Κόρης,¹ καὶ τὸ Χαρώνιον, ἀντρον ὑπερκείμενον τοῦ ἄλοσος θαυμαστον τῇ φύσει λέγουσι γὰρ δὴ καὶ τοὺς νοσώδεις καὶ προσέχοντας ταῖς τῶν θεῶν τούτων θεραπείαις φοιτῶν ἐκείσε καὶ διαιτάσθαι ἐν τῇ κόμη πλησίον τοῦ ἀντρον παρὰ τοῖς ἐμπείροις τῶν ἱερέων, οἵ εὐκοιμῶνται τὰ ὑπὲρ αὐτῶν καὶ διατάττουσιν ἐκ τῶν ὁνείρων τὰς θεραπείας. οὕτω δ' εἰσὶ καὶ οἱ ἐγκαλοῦντες τὴν τῶν θεῶν ἱατρείαν ἀγοῦσι δὲ πολλάκις εἰς τὸ ἀντρον καὶ ἱδρύουσι μένοντας καθ' ἱσυχίαν ἐκεί, καθάπερ ἐν φωλεῖ ἱστιών

C 650 χωρίς ἐπὶ πλείους ἡμέρας. ἐστὶ δ' ὅτε καὶ ἰδίοις ἐνυπνοῖσι οἱ νοσήλευμοι προσέχουσι, μυσταγγοῖς δ' ὁμοῖς καὶ συμβουλοῖς ἐκείνοις χρώνται, ὡς ἀν ἰερέως τοῖς δ' ἄλλοις ἄδυτος ἐστιν ὁ τόπος καὶ ὀλέθριος. πανήγυρις δ' ἐν τοῖς Ἀχαράκοις συντελεῖται κατ' ἔτος, καὶ τότε μάλιστα ὅραν ἐστὶ καὶ ἀκούειν περὶ τῶν τοσούτων τοὺς πανηγυρίζοντας τότε δὲ καὶ περὶ τὴν μεσημβρίαν ὑπολαβόντες ταῦτα οἱ ἐκ τοῦ γυμνασίου νέοι καὶ ἐφηβοί, γυμνοὶ λέιποι λῆλιμμένοι,³ μετὰ σπουδῆς ἀνακομιδουσίν εἰς τὸ ἀντρον ἀφεθεῖς δὲ, μικρὸν προελθὼν πτίπτει καὶ ἐκπνοὺς γίνεται.

¹ Κόρης, second hand in C, for Ἡρας elsewhere.
older persons. The plain lies to the south of the city, as it does to the south of Tralleis.

44. On the road between the Tralleis and Nysa is a village of the Nysaeans, not far from the city, Acharaca, where is the Plutonium, with a costly sacred precinct and a shrine of Pluto and Corê, and also the Charonium, a cave that lies above the sacred precinct, by nature wonderful; for they say that those who are diseased and give heed to the cures prescribed by these gods resort thither and live in the village near the cave among experienced priests, who on their behalf sleep in the cave and through dreams prescribe the cures. These are also the men who invoke the healing power of the gods. And they often bring the sick into the cave and leave them there, to remain in quiet, like animals in their lurking-holes, without food for many days. And sometimes the sick give heed also to their own dreams, but still they use those other men, as priests, to initiate them into the mysteries and to counsel them. To all others the place is forbidden and deadly. A festival is celebrated every year at Acharaca; and at that time in particular those who celebrate the festival can see and hear concerning all these things; and at the festival, too, about noon, the boys and young men of the gymnasium, nude and anointed with oil, take up a bull and with haste carry him up into the cave; and, when let loose, the bull goes forward a short distance, falls, and breathes out his life.

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2 τοσούτων is emended by Corais and Meineke to νοσούντων.
3 λίπ' ἄληλιμένοι, Meineke, for ἀπαληλιμένοι.
45. 'Απὸ δὲ τριάκοντα σταδίων τῆς Νύσης ὑπερβάσει Τμώλον καὶ τὸ ὄρος τὴν Μεσωγίδα ἐπὶ τὰ πρὸς τὸν νότον μέρη καλεῖται τόπος Λειμών, εἰς ὅν ἐξιδεύουσι πανηγυρισοῦντες Νυσαιεῖς τε καὶ οἱ κύκλω πάντες· οὐ πόρος δὲ τούτου στόμιον ἐστὶν ἱερὸν τῶν αὐτῶν θεῶν, ὁ φασὶ καθήκειν μέχρι τῶν Ἀχαράκων. τούτῳ δὲ τὸν λειμώνα ὄνομάζειν τὸν ποιητὴν φασίν, ὅταν φη,

'Ασίω ἐν λειμώνι,

deiκνύντες Καὐστρίου καὶ Ἁσίου τινὸς ἱρόν καὶ τὸν Καύστρον πλησίον ἀπορρέοντα.

46. Ἰστοροῦσι δὲ τρεῖς ἅδελφοὺς, 'Αθυμβρόν τε καὶ 'Αθύμβραδον καὶ 'Τδρηλον, ἐλθόντας ἐκ Λακεδαίμονος, τὰς ἑπώνυμους αὐτῶν κτίσαι πόλεις, λειπανδρήσαι δ' ὑστερον, ἔξ ἐκεῖνων δὲ συνοικισθήναι τὴν Νύσαν· καὶ νῦν Ἀθυμβρόν ἀρχηγετὴν νομίζουσιν οἱ Νυσαιεῖς.

47. Περίκεινται δὲ ἄξιολογοι κατοικίαν πέραν τοῦ Μαιάνδρου, Κοσκίνα καὶ Ὄρθωσία· ἐντὸς δὲ Βρίουλα, Μᾶσταυρα, Ἀχάρακα, καὶ ὑπὲρ τῆς πόλεως ἐν τῷ ὅρει τὰ 'Ἀροματα 2 (συστελλοῦντες τὸ ῥῶ γράμμα). 3 οἶδεν ἄριστος Μεσωγίτης οὗν ο Ἄρομευς.

1 καὶ, before τὸ ὄρος, Jones inserts. E reads τὸ ὄρος καὶ τὴν Μεσωγίδα.

2 'Ἀροματα, Corais. for Ἀρώματα CDF (the o being above ω in D), Ἀρόματα Ehimuz.

3 The words in parenthesis are probably a gloss, and are ejected by Meineke.

1 The text, which seems to be corrupt, is recast and emended by Groskurd to read, "having crossed the Mesogis
45. Thirty stadia from Nysa, after one crosses over Mt. Tmolus and the mountain called Mesogis, towards the region to the south of the Mesogis, there is a place called Leimon, whither the Nysaeans and all the people about go to celebrate their festivals. And not far from Leimon is an entrance into the earth sacred to the same gods, which is said to extend down as far as Acharaca. The poet is said to name this meadow when he says, "On the Asian meadow"; and they point out a hero-temple of Cayster and a certain Asius, and the Cayster River that streams forth near by.

46. The story is told that three brothers, Athym-brus and Athymbradus and Hydrelus, who came from Lacedaemon, founded the three cities which were named after them, but that the cities later became scantily populated, and that the city Nysa was founded by their inhabitants; but that Athym-brus is now regarded by Nysaeans as their original founder.

47. Near Nysa, on the far side of the Maeander River, are situated noteworthy settlements; I mean Coscinia and Orthosia; and this side the river, Briula, Mastaura and Acharaca, and above the city, on the mountain, Aroma (in which the letter rho is short), whence comes the best Mesogitan wine, I mean the Aromian.

towards the region to the south of Tmolus." But the simple rectification of the text made by the present translator solves the difficulty quite as well (see critical note).

1 i.e. meadow.
2 Apparently an error for "in which name the letter omega is shortened to omicron (cp. the well-known Greek word Arōma, which may mean either "spice" or "arable land."
48. Ἀνδρέας δὲ γεγονόσιν ἐνδοξοὶ Νυσαιεῖς Ἀπολλώνιος τε ὁ Στωικὸς φιλόσοφος, τῶν Παναιτίου γνωρίμων ἀριστος, καὶ Μενεκράτης, Ἀριστάρχου μαθητής, καὶ Ἀριστόδημος, ἐκείνου υἱός, οὗ διηκούσαμεν ἤμεις ἐσχατόγηρω νέοι παντελῶς ἐν τῇ Νύσῃ: καὶ Σωστράτου δὲ, ὁ ἀδελφὸς τοῦ Ἀριστοδήμου, καὶ ἄλλος Ἀριστόδημος, ἀνεψιὸς αὐτοῦ, ὁ παιδεύσας Μάγνου Πομπήιον, ἀξιόλογοι γεγονασὶ γραμματικοὶ· ὁ δ’ ἕμετερος καὶ ἐρρητόρευε, καὶ ἐν τῇ Ῥώδῃ καὶ ἐν τῇ πατρίδι δύο σχολὰς συνεῖχε, πρωὶ μὲν τῆς ῥητορικῆς, δεῖλης δὲ τῆς γραμματικῆς σχολῆς· ἐν δὲ τῇ Ῥώμῃ τῶν Μάγνου παίδων ἐπιστατῶν ἠρκεῖτο τῇ γραμματικῇ σχολῇ.

1. Ἡδ’ δὲ πέραν ἦδη τοῦ Μαιάνδρου, τὰ λειτομένα τῆς περιοδείας, πάντ’ ἐστὶ Καρικά, οὐκέτι τῶν Λυδίων ἐπιμεμριμένων ἐνταῦθα τῶν Καρῆν, ἀλλ’ ἦδη καθ’ αὐτοὺς ὄντων, πλὴν εἰ τὶ Μιλήσιοι καὶ Μυσίοι τῆς παραλίας ἀποτέμησαν. ἄρχῇ μὲν οὖν τῆς παραλίας ἐστὶν ἡ τῶν Ῥωδίων περαία πρὸς θαλάττης, τέλος δὲ τὸ Ποσείδιον τῶν Μιλησίων· ἐν δὲ τῇ μεσογαίᾳ τὰ ἀκρα τοῦ Ταύρου μέχρι Μαιάνδρου. λέγουσι γὰρ ἄρχὴν εἶναι τοῦ Ταύρου τὰ ὑπερκείμενα ὁρὴ τῶν Χελεδονίων καλουμένων νῆσων, αἵτις ἐν μεθορίῳ τῆς Παμφυλίας καὶ τῆς Λυκίας προκείμενα· ἐντεῦθεν γὰρ ἐξαίρεται πρὸς υψὸς οὗ Ταύρος· τὸ δ’ ἀληθῆς καὶ

1 For map of Asia Minor, see Vol. V. (at end).
48. Famous men born at Nysa are: Apollonius the Stoic philosopher, best of the disciples of Panae- 
tius; and Menecrates, pupil of Aristarchus; and 
Aristodemus, his son, whose entire course, in his 
extreme old age, I in my youth took at Nysa; and 
Sostratus, the brother of Aristodemus, and another 
Aristodemus, his cousin, who trained Pompey the 
Great, proved themselves notable grammarians. 
But my teacher also taught rhetoric and had two 
schools, both in Rhodes and in his native land, teach-
ing rhetoric in the morning and grammar in the 
evening; at Rome, however, when he was in charge 
of the children of Pompey the Great, he was content 
with the teaching of grammar.

II

1. Coming now to the far side of the Maeander,\(^1\) 
the parts that remain to be described are all Carian, 
since here the Lydians are no longer intermingled 
with the Carians, and the latter occupy all the country 
by themselves, except that a segment of the sea-
board is occupied by Milesians and Myesians. Now 
the beginning of the seaboard is the Peræa\(^2\) of the 
Rhodians on the sea, and the end of it is the 
Poseidium of the Milesians; but in the interior are 
the extremities of the Taurus, extending as far as 
the Maeander River. For it is said that the moun-
tains situated above the Chelidonian islands, as they 
are called, which islands lie off the confines of 
Pamphylia and Lycia, form the beginning of the 
Taurus, for thence the Taurus rises to a height;

\(^1\) Mainland territory.

\(^2\) Mainland territory.
τὴν Λυκίαν ἀπασαν ὀρεινὴ ράχις τοῦ Ταύρου διείργει πρὸς τὰ ἐκτὸς καὶ τὸ νότιον μέρος ἀπὸ τῶν Κιβυρατικῶν μέχρι τῆς περαίας τῶν Ῥοδίων. κάνταυθα δ’ ἐστι συνεχὴς ὀρεινή, πολὺ μέντοι ταπεινοτέρα, καὶ οὐκέτι τοῦ Ταύρου νομίζεται, οὐδὲ τὰ μὲν ἐκτὸς αὐτοῦ, τὰ δ’ ἐντὸς, διὰ τὸ σποράδας εἶναι τὰς ἐξοχὰς καὶ τὰς εἰσοχὰς ἐπίσης εἰς τὰ πλάτος καὶ μῆκος τῆς χώρας ἀπάσης καὶ μηδὲν ἔχειν ὀμοίων διατελίσματι. ἐστὶ δ’ ἄπασ μὲν ὁ περίπλους κατακολπίζοντι σταδίων τετρακισχιλίων ἐννακοσίων, αὐτὸς δὲ ὁ τῆς περαίας τῶν Ῥοδίων ἐγγύς χιλίων καὶ πεντακοσίων.

2. Ἀρχῇ δὲ τὰ Δαίδαλα, τῆς Ῥοδίας χωρίων, πέρας δὲ τὸ καλούμενον ὄρος Φοῖνιξ, καὶ τοῦτο τῆς Ῥοδίας. πρόκειται δ’ Ἑλαιούσα 2 νῆσος διέχουσα τῆς Ῥόδου σταδίους ἐκατὸν εἴκοσι. μεταξὺ δὲ πρῶτον μὲν ἀπὸ Δαίδαλων πλέονσιν ἐπὶ τῆν δύσιν ἔπειθείς τῇ ἐκ Κελλίκιας καὶ Παμφυλίας καὶ Λυκίας παραλία κόλπος ἐστὶν εἰλίμενος, Ἑλαύνιος καλούμενος, έτα τῷ Ἀρτεμίσιον ἀκρα καὶ ἱερῶν, έτα τῷ Δητίῳ ἀλσος: ὑπέρ αὐτοῦ δὲ καὶ τῆς θαλάττης ἐν ἐξίκοντα σταδίων Κάλυνδα 3 πόλις: έτα Καῦνος καὶ ποταμὸς πλησίον Κάλβας βαθὺς, ἔχουν εἰσαγωγὴν, καὶ μεταξὺ Πίολις.

3. Ἐχει δ’ ἡ πόλις νεώρια καὶ λιμένα κλειστῶν ὑπέρκειται δὲ τῆς πόλεως ἐν ύψει φρούριον

1 εἰς, Kramer inserts; so the later editors.
2 Ἑλαιούσα, Tzschucke, for Ἑλεούσα; so Corais and Meineke.
3 Κάλυνδα, Casaubon, for Κάλυμνα; so the later editors.
but the truth is that the whole of Lycia, towards the parts outside and on its southern side, is separated by a mountainous ridge of the Taurus from the country of the Cibyrans as far as the Peraea of the Rhodians. From here the ridge continues, but is much lower and is no longer regarded as a part of the Taurus; neither are the parts outside the Taurus and this side of it so regarded, because of the fact that the eminences and depressions are scattered equally throughout the breadth and the length of the whole country, and present nothing like a wall of partition. The whole of the voyage round the coast, following the sinuosities of the gulfs, is four thousand nine hundred stadia, and merely that round the Peraea of the Rhodians is close to fifteen hundred.

2. The Peraea of the Rhodians begins with Daedala, a place in the Rhodian territory, but ends with Mt. Phoenix, as it is called, which is also in the Rhodian territory. Off the Peraea lies the island Elaeussa, distant one hundred and twenty stadia from Rhodes. Between the two, as one sails towards the west from Daedala in a straight line with the coast of Cilicia and Pamphylia and Lycia, one comes to a gulf called Glaucus, which has good harbours; then to the Artemisium, a promontory and temple; then to the sacred precinct of Leto, above which, and above the sea, at a distance of sixty stadia, lies Calynda, a city; then to Caunus and to the Calbis, a river near Caunus, which is deep and affords passage for merchant vessels; and between the two lies Pisilis.

3. The city\(^1\) has dockyards, and a harbour that can be closed. Above the city, on a height, lies

\(^1\) Caunus.
STRABO

'Thene de xoraes eudaimonos outhis, e pòlis toû thérion ómologeitai parà pántow einai duváreos kai toû metopwrou dia tâ kaúmata kai tîn áfthous tîn wraion' kai dê kai tà toiaúta diýggmátia threlieitai, oti Stratónikos ó kítharís- tîs idôv epitmelôs 1 χλωρον toûs Kanwión, tout' einai eph to tô pointrou:

oîn per fyllwv geneî, toîde kai vàdrwv.

mêmphiomenvn dê, òs skôpttoito autô 2 e pòlis òs
vosepa, 'Egô, eph, taútîn tharposam' an légew
C 652 vosepan, ôpou kai òi nekroi peripatôswv; ápë-
esthnon dê pote Kanwión tôn 'Podivan' kriðêntes
d' epi toû 'Rwmaiôn apelîfthsan pálin' kai
ësti logos Mólonos kata Kanwión. fasi d' autous ómoklôttous men einai toûs Karwín,
àfîxh straight d' ek Krîth 3 kai chrîsthai nómois
idious.

4. 'Egês dê Fwskos polîxh, xymena ëchousa
kai állos Aêtôon' einai Lôrima paralía
traxeia, kai òroû ùçhîlîtaton tîn taútî' ëp-
ûkro dê phrouroû omôvûmow toû òreî Fwôix;
prôkeitai d' h 'Elêouôsa 4 ëhsoûs en tepras
stadoûs kýklou ëchousa ossein òktwostádiow.

1 epitmelos seems to be corrupt. For various conjectures, see Müller, Ind. Var. Lect., p. 1030.
2 autê, the editors (except Corais), for autôn.
3 d' ek Krîths (from Herod. 1. 172), Corais, for dê Krîths.
4 'Elêouôsa, Tzschucke, for 'Elêouôsa; so Corais and Meineke.

1 An attempt to translate epitmeloi, which seems to be

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Imbrus, a stronghold. Although the country is fertile, the city is agreed by all to have foul air in summer, as also in autumn, because of the heat and the abundance of fruits. And indeed little tales of the following kind are repeated over and over, that Stratonicus the citharist, seeing that the Caunians were pitiably\(^1\) pale,\(^2\) said that this was the thought of the poet in the verse, "Even as is the generation of leaves, such is that also of men"; and when people complained that he was jeering at the city as though it were sickly, he replied, "Would I be so bold as to call this city sickly, where even the corpses walk about?" The Caunians once revolted from the Rhodians, but by a judicial decision of the Romans they were restored to them. And there is extant a speech of Molon\(^3\) entitled _Against the Caunians_. It is said that they speak the same language as the Carians, but that they came from Crete and follow usages of their own.\(^4\)

4. Next one comes to Physcus, a small town, which has a harbour and a sacred precinct of Leto; and then to Loryma, a rugged coast, and to the highest mountain in that part of the country; and on top of the mountain is Phoenix, a stronghold bearing the same name as the mountain; and off the mountain, at a distance of four stadia, lies Elaeussa, an island, which is about eight stadia in circuit.

\(^1\) Others translate the word either "somewhat" or "very."
\(^2\) Or, more strictly, "pale green."
\(^3\) Apollonius Molon of Alabanda, the rhetorician and orator; ambassador of the Rhodians at Rome (81 B.C.), and teacher of Cicero and Julius Caesar.
\(^4\) On their origin, language, and usages, cf. Herodotus 1. 172.
5. Η δὲ τῶν 'Ροδίων πόλεως κεῖται μὲν ἐπὶ τοῦ ἑωθινοῦ ἀκρωτηρίου, λιμέσι δὲ καὶ ὁδοῖς καὶ τείχεσι καὶ τῇ ἄλλῃ κατασκευῇ τοσοῦτον διαφέρει τῶν ἄλλων, ὡστ' οὐκ ἔχομεν εἰπεῖν ἑτέραν, ἀλλ' οὐδέ πάρισον, μὴ τί γε κρείττω τοῦτος τῆς πόλεως. θαυμαστὴ δὲ καὶ ἡ εὐνομία καὶ ἡ ἐπιμέλεια πρὸς τε τὴν ἄλλην πολιτείαν καὶ τὴν περὶ τὰ ναυτικά, ἄφ' ἦς ἐθαλαττοκράτησε πολὺν χρόνον καὶ τὴν ληστήρια καθεῖλε καὶ Ἡρωμαίοις ἐγένετο φίλη καὶ τῶν βασιλέων τοῖς φιλορωμαίοις τε καὶ φιλέλησεν· ἄφ' ὁν αὐτόνομος τε διετέλεσε καὶ πολλοῖς ἀναθήμασιν ἐκοσμήθη, ἃ κεῖται τὰ μὲν πλείστα ἐν τῷ Διονυσίῳ καὶ τῷ γυμνασίῳ, ἄλλα δ' ἐν ἄλλοις τόποις. ἀριστα δὲ ὁ τε τοῦ Ἡλίου κολοσσός, ὃν φησιν ὁ ποιησας τὸ ιαμβεῖον, ὧτι

ἐπτάκισ δέκα
Χάρης ἐποίει πηχέων ὁ Λύνδιος.
κεῖται δὲ νῦν ὑπὸ σεισμοῦ πεσὼν, περικλασθεὶς ἀπὸ τῶν γονάτων οὐκ ἀνέστησαν δ' αὐτὸν κατὰ τε λόγιον. τούτο τε δὴ τῶν ἀναθημάτων κράτιστον (τῶν γονῶν ἐπτάθεαμάτων ὀμολογεῖται), καὶ αὐτὸ τοῦ Πρωτογένους γραφαί, ὃ τε Ἡλίους καὶ ὁ Σάτυρος παρεστῶς στύλῳ, ἐπὶ δὲ τῷ στύλῳ πέρδες ἐφειστήκει πρὸς ὃν οὔτως ἐκεχίνησαν, ὡς ἔοικεν, οἱ ἄνθρωποι, νεωστὶ ἀνακειμένου τοῦ πίνακος, ὡστ' ἐκείνων ἐθαύμαζον. ὁ δὲ Σάτυρος παρεωράτῳ, καίτοι σφόδρα κατωρθωμένοι· ἐξέπληττον δ' ἔτι μᾶλλον οἱ περδικοτρόφοι, κομί-

1 The god of the Sun.
2 Unknown.
3 Tutelary hero of Rhodes and reputed grandson of Helius.
5. The city of the Rhodians lies on the eastern promontory of Rhodes; and it is so far superior to all others in harbours and roads and walls and improvements in general that I am unable to speak of any other city as equal to it, or even as almost equal to it, much less superior to it. It is remarkable also for its good order, and for its careful attention to the administration of affairs of state in general; and in particular to that of naval affairs, whereby it held the mastery of the sea for a long time and overthrew the business of piracy, and became a friend to the Romans and to all kings who favoured both the Romans and the Greeks. Consequently it not only has remained autonomous but also has been adorned with many votive offerings, which for the most part are to be found in the Dionysium and the gymnasium, but partly in other places. The best of these are, first, the Colossus of Helius, of which the author of the iambic verse says, "seven times ten cubits in height, the work of Chares the Lindian"; but it now lies on the ground, having been thrown down by an earthquake and broken at the knees. In accordance with a certain oracle, the people did not raise it again. This, then, is the most excellent of the votive offerings (at any rate, it is by common agreement one of the Seven Wonders); and there are also the paintings of Protogenes, his Ialysus and also his Satyr, the latter standing by a pillar, on top of which stood a male partridge. And at this partridge, as would be natural, the people were so agape when the picture had only recently been set up, that they would behold him with wonder but overlook the Satyr, although the latter was a very great
C 653 ὁμώς Βουλόμενοι τὸ τῶν πενήντων πλῆθος. σιταρχεῖται ὁ δῆμος καὶ οἱ εὐποροὶ τοὺς ἐνδεεῖς ὑπολαμ-βάνουσιν ἔθει τινὶ πατρίῳ, λειτουργίαι τέ τινὲς εἰσιν ὑψωτζόμεναι, ὡσθ᾽ ἀμα τὸν τε πένητα ἔχειν τὴν διατροφὴν καὶ τὴν πόλιν τῶν χρείων μὴ καθυστερεῖν, καὶ μάλιστα πρὸς τὰς ναυ-στολίας. τῶν δὲ ναυστάθμων τινὰ καὶ κρυπτὰ ἦν καὶ ἀπόρρητα τοῖς πολλοῖς, τῷ δὲ κατοπτευ-σαντι ἐπέθεσαν εἰσῳ δῖνατος ὁριστὸ ἡ ξημία. κανταῦθα δὲ, ὡσπέρ ἐν Μασσαλίᾳ καὶ Κυζίκῳ, τὰ περὶ τοὺς ἀρχιτέκτονας καὶ τὰς ὀργανοποιίας καὶ θησαυροὺς ὀπλῶν τε καὶ τῶν ἀλλῶν ἐσπούδασται διαφερόντως, καὶ ἔτι γε τῶν παρ’ ἄλλως μᾶλλον.

6. Δωριεῖς δ᾽ εἰσίν, ὡσπέρ καὶ Ἀλικαρνασσεῖς καὶ Κυδίου καὶ Καὶ τὰ Μέγαρα, κτίσαντες μετὰ τὴν Κόρδου τελευτήν, οἱ μὲν ἔμειναν αὐτόθι, οἱ δὲ σὺν Ἀλβαίμενει τῷ Ἀργείῳ τῆς εἰς Κρήτην ἀποικίας ἐκοινώνησαν, οἱ

1 ὑψωτζόμεναι F and Corais; ὑψωτζόμενοι other MSS.
2 Μέγαρα, Xylander, for μεγάλα; so the later editors.

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1 Public offices to which the richer citizens were appointed. These citizens were usually appointed by rotation, according
success. But the partridge-breeders were still more amazed, bringing their tame partridges and placing them opposite the painted partridge; for their partridges would make their call to the painting and attract a mob of people. But when Protogenes saw that the main part of the work had become subordinate, he begged those who were in charge of the sacred precinct to permit him to go there and efface the partridge, and so he did. The Rhodians are concerned for the people in general, although their rule is not democratic; still, they wish to take care of their multitude of poor people. Accordingly, the people are supplied with provisions and the needy are supported by the well-to-do, by a certain ancestral custom; and there are certain liturgies that supply provisions, so that at the same time the poor man receives his sustenance and the city does not run short of useful men, and in particular for the manning of the fleets. As for the roadsteads, some of them were kept hidden and forbidden to the people in general; and death was the penalty for any person who spied on them or passed inside them. And here too, as in Massalia and Cyzicus, everything relating to the architects, the manufacture of instruments of war, and the stores of arms and everything else are objects of exceptional care, and even more so than anywhere else.

6. The Rhodians, like the people of Halicarnassus and Cnidus and Cos, are Dorians; for of the Dorians who founded Megara after the death of Codrus, some remained there, others took part with Althae-menes the Argive in the colonisation of Crete, and to their wealth, and they personally paid all the expenses connected with their offices.
δ' εἰς τὴν 'Ρόδον καὶ τὰς λεχθείσας ἀρτίως πόλεις ἐμερίσθησαν. ταῦτα δὲ νεώτερα τῶν υφὶ' Ὄμηρου λεγομένων ἐστὶ. Κνίδος μὲν γὰρ καὶ Ἄλικαρνασσὸς οὐδ' ἦν πώ, 'Ρόδος δ' ἦν καὶ Κῶς, ἀλλ' ὠκεῖτο υφὶ' Ἡρακλείδων. Τηλπόλεμοσ μὲν οὖν ἄνδρωθεὶς

αὐτίκα πατρὸς ἐοῖο φίλου μήτρας κατέκτα ἦδη γηράσκουτα, Δικύμιου.

αἴσα δὲ νήσας ἐπηξὲ, πολὺν δ' ὑ γε λαδὸν ἀγείρας βῆ φεύγων.

εἰτά φησιν:

εἰς 'Ρόδον ἤξεν ἀλώμενος, τριχθὰ δὲ ὄκηθεν καταφυλαδόν.

καὶ τὰς πόλεις ὄνομάζει τὰς τότε,

Λίνδων, Ἰηλυσών τε καὶ ἀργινόεντα Κάμειρον,

τῆς 'Ροδίων πόλεως οὐπω συμφαίκεις. οὐδαμοῦ δὴ ἐνταῦθα Δωριέας ὄνομάζει, ἀλλ' εἰ' ἂρα Ἀιολίας ἐμφαίνει καὶ Βοιωτοὺς, εὐπερ ἐκεῖ ἡ κατοικία τοῦ Ἡρακλέους καὶ τοῦ Δικύμιου' εἰ δ', ὀσπερ καὶ ἄλλοι φασίν, ἐξ Ἀργοὺς καὶ Τιρυνθὸς ἀπῆρεν ὁ Τηλπόλεμος, οὐδ' οὔτω Δωρικὴ γίνεται ἡ ἐκείθεν ἀποικία· πρὸ γὰρ τῆς Ἡρακλείδῶν καθόδου γεγένηται. καὶ τῶν Κάων δὲ

Φείδιππος τε καὶ Ἀντιφός ἡγησάσθην,
Θεσσαλοῦ υἱὲ δύω Ἡρακλείδαο ἀνακτος·

καὶ οὔτοι τὸ Λιολικὸν μᾶλλον ἦ τὸ Δωρικὸν γένος ἐμφαίνοντες.

7. 'Εκαλείτο δ' ἡ 'Ρόδος πρῶτον Ὀφιοῦσσα καὶ Στάδια, εἰτὰ Τελχινίς, ἀπὸ τῶν οἰκησάντων

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others were distributed to Rhodes and to the cities just now mentioned. But these events are later than those mentioned by Homer, for Cnidus and Halicarnassus were not yet in existence, although Rhodes and Cos were; but they were inhabited by Heracleidae. Now when Tlepolemus had grown to manhood, “he forthwith slew his own father’s dear uncle, Licymnius, who was then growing old; and straightway he built him ships, and when he had gathered together a great host he went in flight.”¹ The poet then adds, “he came to Rhodes in his wanderings, where his people settled in three divisions by tribes”; and he names the cities of that time, “Lindus, Ialysus, and Cameirus white with chalk,”² the city of the Rhodians having not yet been founded. The poet, then, nowhere mentions Dorians by name here, but perhaps indicates Aeolians and Boeotians, if it be true that Heracles and Licymnius settled there. But if, as others say, Tlepolemus set forth from Argos and Tiryns, even so the colonisation thence could not have been Dorian, for it must have taken place before the return of the Heracleidae. And of the Coans, also, Homer says, “these were led by Pheidippus and Antiphus, the two sons of lord Thessalus, son of Heracles”;³ and these names indicate the Aeolian stock of people rather than the Dorian.

7. In earlier times Rhodes was called Ophiussa and Stadia, and then Telchinis, after the Telchines,

¹ Iliad 2. 662. ² Iliad 2. 656. ³ Iliad 2. 678.

¹ εἰ, Corais, for ἦ. ² ³
C 654 Τελχίνων τὴν νῆσον· οὐς οἱ μὲν βασκάνους φασὶ καὶ γόητας, θεῖος¹ καταρραίνοντας² τὸ τῆς Στυγὸς ὕδωρ ζῶν τε καὶ φυτῶν ὀλέθρου χάριν· οἱ δὲ τέχναις διαφέροντας τοιούτιον ὕπο τῶν ἀντιτέχνων βασκανθῆναι καὶ τῆς δυσφημίας τυχεῖν ταύτης· ἐλθεὶν δ' ἐκ Κρήτης εἰς Κύπρον πρῶτον, εἰτ' εἰς Ἐρόδου πρώτους δ' ἐργάσασθαι σίδηρον τε καὶ χαλκὸν, καὶ δὴ καὶ τὴν ἄρπην τῷ Κρόνῳ δημιουργῆσαι. Εἰρηται μὲν οὖν καὶ πρότερον περὶ αὐτῶν, ἀλλὰ ποιεῖ τὸ πολύμυθον ἀναλαμβάνειν πάλιν ἀναπληροῦντας, εἰ τι παρελιπομεν.

8. Μετὰ δὲ τοὺς Τελχίνας οἱ Ἡλιάδαι μυθεύονται κατασχεῖν τὴν νῆσον, δόν οἶνος Κερκάφου καὶ Κυδίππης γενέσθαι παῖδας τοὺς τὰς πόλεις κτίσαντας ἐπωνύμους αὐτῶν,

Λίνδου Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον·

ἐνιοὶ δὲ τῶν Τληπόλεμου κτίσαι φασὶ, θέσθαι δὲ τὰ ὅνοματα ὀμωνύμως τῶν Δαναοῦ θυγατέρων τισίν.

9. Ἡ δὲ νῦν πόλις ἐκτίσθη κατὰ τὰ Πελο-

πονήσιακά ὑπὸ τοῦ αὐτοῦ ἀρχιτέκτονος, ὡς ἕνω, ὡφ' οὗ καὶ ὁ Πειραιεὺς· οὗ συμμένει δ' ὁ Πειραιεὺς, κακωθεὶς ὑπὸ τε Ἀκαδεμαίμων πρότερον τῶν τὰ σκέλη καθελώτων καὶ ὑπὸ Σύλλα τοῦ Ῥωμαίων ἱγεμόνος.

10. Ἡστοροῦσι δὲ καὶ ταύτα περὶ τῶν Ῥωδίων, ὡτι οὐ μόνον ἄφ' οὗ χρόνου συνόκισαν τὴν νῦν

¹ θείφ (sulphur) is strongly suspected. Meineke conj. φθόνφ, and Forbiger so translates.
who took up their abode in the island. Some say that the Telchines are “maligners” and “sorcerers,” who pour the water of the Styx mixed with sulphur upon animals and plants in order to destroy them. But others, on the contrary, say that since they excelled in workmanship they were “maligned” by rival workmen and thus received their bad reputation; and that they first came from Crete to Cypros, and then to Rhodes; and that they were the first to work iron and brass, and in fact fabricated the scythe for Cronus. Now I have already described them before, but the number of the myths about them causes me to resume their description, filling up the gaps, if I have omitted anything.

8. After the Telchines, the Heliadæ, according to the mythical story, took possession of the island; and to one of these, Cercaphus, and to his wife Cydippè, were born children who founded the cities that are named after them, “Lindus, Ialysus, and Cameirus white with chalk.” But some say that Tlepolemus founded them and gave them the same names as those of certain daughters of Danæus.

9. The present city was founded at the time of the Peloponnesian War by the same architect, as they say, who founded the Peiræus. But the Peiræus no longer endures, since it was badly damaged, first by the Lacedaemonians, who tore down the two walls, and later by Sulla, the Roman commander.

10. It is also related of the Rhodians that they have been prosperous by sea, not merely since the

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1 See critical note.  
2 10. 3, 7, 19.  

2 κατορθαίνοντας μωξ  ; καταρρέοντας other MSS.
πόλιν εὐτύχουν κατὰ θάλατταν, ἀλλὰ καὶ πρὸ τῆς Ὄλυμπικῆς θέσεως συνχοῖς ἔτεσιν ἐπλευν πόρρω τῆς ὀικείας ἐπὶ σωτηρία τῶν ἀνθρώπων· ἀφ’ οὗ καὶ μέχρι Ἰβηρίας ἐπλευναν, κακεῖ μὲν τὴν Ῥόδον1 ἐκτισαν, ἢν ύστερον Μασσαλιῶται κατέσχον, ἐν δὲ τοῖς Ὑπικοῖς τὴν Παρθενόπῃν, ἐν δὲ Δαυνίοις μετὰ Κώνων Ἔλπιδας. τινὲς δὲ μετὰ τὴν ἐκ Τροίας ἀφοδὸν τὰς Γυμνησίας νήσους ὑπ’ αὐτῶν κτισθῆναι λέγουσιν, ὃν τὴν μεῖζω φησὶ Τίμαιος μεγίστην εἰναι μετὰ τὰς ἐπτά, Σαρδῶ, Σικελίαν, Κύπρον, Κρήτην, Εὔβοιαν, Κύρνου, Λέσβου, οὐ τάληθρ λέγουν· πολὺ γὰρ ἀλλαὶ μεῖζοις. φασὶ δὲ τοὺς γυμνήτας ὑπὸ Φοινίκων βαλεαρίδας λέγεσθαι, διότι τὰς Γυμνησίας Βαλεαρίδας λεχθῆναι.2 τινὲς δὲ τῶν Ῥοδίων καὶ περὶ Σύβαριν ἁκησαν κατὰ τὴν Χωνίαν. ἔοικε δὲ καὶ ὁ ποιητὴς μαρτυρεῖν τὴν ἐκ παλαιοῦ παροῦσαν τοῖς Ῥοδίοις εὐθαϊμονίᾳ εὐθὺς ἀπὸ τῆς πρώτης κτίσεως τῶν τριῶν πόλεων·

τριχθὰ δὲ ὄκηθεν καταφυλαδὸν, ἢ δ’ ἐφίληθεν ἐκ Διώς, ὡστε θεοίοι καὶ ἀνθρώποις ἀνάσσει,
καὶ σφιν θεσπέσιον πλοῦτον κατέχειν Κρονίων.

C 655 οἱ δ’ εἰς μύθον ἀνήγαγον τὸ ἔπος καὶ χρυσὸν ύπόθηναι φασιν ἐν τῇ νήσῳ κατὰ τὴν Ἀθηνᾶς γένεσιν ἐκ τῆς κεφαλῆς τοῦ Διώς, ὡς εἰρηκε Πάνδαρος. ἢ δὲ νῆσος κύκλων ἐχει σταδίων ἐνακοσίων εἴκοσιν.

1 On Ῥόδον (which Meineke emends to Ῥόδην), see Vol. II, p. 92, footnote 2.
2 φασὶ δὲ ἐκ . . . λεχθῆναι, Meineke ejects.

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1 Cf. 3. 4. 8. 2 "Light-armed foot-soldiers."
time when they founded the present city, but that even many years before the establishment of the Olympian Games they used to sail far away from their homeland to insure the safety of their people. Since that time, also, they have sailed as far as Iberia; and there they founded Rhodes,¹ of which the Massaliotes later took possession; among the Opici they founded Parthenopê; and among the Daunians they, along with the Coans, founded Elpiae. Some say that the islands called the Gymnesiae were founded by them after their departure from Troy; and the larger of these, according to Timaeus, is the largest of all islands after the seven—Sardinia, Sicily, Cypros, Crete, Euboea, Cyrnos, and Lesbos, but this is untrue, for there are others much larger. It is said that "gymnetes"² are called "balearides"³ by the Phoenicians, and that on this account the Gymnesiae were called Balearides. Some of the Rhodians took up their abode round Sybaris in Chonia. The poet, too, seems to bear witness to the prosperity enjoyed by the Rhodians from ancient times, forthwith from the first founding of the three cities: "and there his⁴ people settled in three divisions by tribes, and were loved of Zeus, who is lord over gods and men; and upon them wondrous wealth was shed by the son of Cronus."⁵ Other writers refer these verses to a myth, and say that gold rained on the island at the time when Athena was born from the head of Zeus, as Pindar⁶ states. The island has a circuit of nine hundred and twenty stadia.

³ Also spelled "baliarides" (see 3. 5. 1).
⁴ Referring to Heracles.
⁵ Iliad 2. 668.
⁶ Olympian Odes 7. 61.
11. Ἐστι δὲ πρῶτη μὲν Λίνδος ἀπὸ τῆς πόλεως πλέουσιν ἐν δεξιᾷ ἔχουσι τὴν νῆσον, πόλις ἐπὶ ὅρους ἵδρυμένη, πολὺ πρὸς μεσημβριαν ἀνατείνουσα καὶ πρὸς Ἀλεξάνδρειαν μάλιστα· ἱερὸν δὲ ἐστὶν Ἀθηνᾶς Λινδίας αὐτόθι ἐπιφανὲς, τῶν Δαναίδων ἵδρυμα. πρότερον μὲν οὖν καθ' αὐτοὺς ἐπολιτεύοντο οἱ Λινδιοί, καθάπερ καὶ Καμειρεῖς καὶ Ἰαλύσιοι, μετὰ ταύτα δὲ συνήλθοι ἄπαντες εἰς τὴν Ῥόδον. ἐντεῦθεν δὲ ἐστὶν εἰς τῶν ἐπτά σοφῶν, Κλεόβουλος.

12. Μετὰ δὲ Λίνδου Ἰξία χωρίον καὶ Μνασύριον. εἰθ' ὁ Ἀτάβυρις, ὅρος τῶν ἐνταῦθα ύψηλότατον, ἱερὸν Δίως Ἀταβυρίων ἐίτα Κάμηιρος· εἰτ' Ἰαλυσὸς κόμη, καὶ ὑπὲρ αὐτῆς ἀκρόπολίς ἐστὶν Ὀχύρωμα καλουμένη· εἰθ' ἡ τῶν Ῥοδίων πόλις ἐν ὑγιοίκοιτά ποιν σταδίοις. μεταξὺ δ' ἐστὶ τὸ Θοάντιον, ἀκτή τες, ἡς μάλιστα πρόκειται αἰ Σποράδες αἰ περὶ τὴν Χάλκιαν, ὅπως ἐμνήσθημεν πρότερον.

13. Ἀνδρεῖς δὲ ἐγένοντο μνήμης ἄξιοι πολλοὶ στρατηλάται τε καὶ ἄθληται, ὃν εἰσὶ καὶ οἱ Παναίτιοι τού φιλοσόφου πρόγονοι τῶν δὲ πολιτικῶν καὶ τῶν περὶ λόγους καὶ φιλοσοφίαν ὁ τε Παναίτιος αὐτὸς καὶ Στρατοκλῆς καὶ Ἀνδρόνικος ὁ ἐκ τῶν περιπάτων καὶ Λεωνίδης ὁ στοικός· ἐτί δὲ πρότερον Πραξιφάνης καὶ Ἰερώνυμος καὶ Εὐδήμος. Ποσειδώνιος δ' ἐπολιτεύσατο μὲν ἐν Ῥώδω καὶ ἐσοφίστευεν, ὡς δ' Ἀπαμεὺς ἐκ τῆς Συρίας, καθάπερ καὶ Ἀπολ...

1 φιλοσοφίαν, Corais, for φιλοσοφίας; so Meineke.
GEOGRAPHY, 14. 2. 11-13

11. As one sails from the city, with the island on the right, one comes first to Lindus, a city situated on a mountain and extending far towards the south and approximately towards Alexandria.¹ In Lindus there is a famous temple of Athena Lindia, founded by the daughters of Danáus. Now in earlier times the Lindians were under a separate government of their own, as were also the Cameirians and the Ialysians, but after this they all came together at Rhodes. Cleobulus, one of the Seven Wise Men, was a native of Lindus.

12. After Lindus one comes to Ixia, a stronghold, and to Mnasyrium; then to Atabyris, the highest of the mountains there, which is sacred to Zeus Atabyrius; then to Cameirus; then to Ialysus, a village, above which there is an acropolis called Ochyroma; then to the city of the Rhodians, at a distance of about eighty stadia. Between these lies Thoantium, a kind of promontory; and it is off Thoantium, generally speaking, that Chalcia and the Sporades in the neighbourhood of Chalcia lie, which I have mentioned before.²

13. Many men worthy of mention were native Rhodians, both commanders and athletes, among whom were the ancestors of Panaetius the philosopher; and, among statesmen and rhetoricians and philosophers, Panaetius himself and Stratocles and Andronicus, one of the Peripatetics, and Leonides the Stoic; and also, before their time, Praxiphanes and Hieronymus and Eudemus. Poseidonius engaged in affairs of state in Rhodes and taught there, although he was a native of Apameia in Syria, as

¹ According to Strabo (1. 4. 1 ff.), Rhodes and Alexandria lie on the same meridian. ² 10. 5. 14.
λόνιος ὁ Μαλακός καὶ Μόλων ἦσαν γὰρ Ἀλαβανδέης, Μενεκλέους μαθηταὶ τοῦ ρήτορος. ἔπεδήμησε δὲ πρὸτερον Ἀπολλώνιος, ὥστε δ' ἦκεν ὁ Μόλων, καὶ ἐφη πρὸς αὐτὸν ἐκείνος ὡσεὶ μολὼν, ἀντὶ τοῦ ἐλθὼν καὶ Πείσανδρος δ' ὁ τὴν Ἡράκλειαν γράψας ποιήσας Ὀρδίος, καὶ Σιμίας ὁ γραμματικὸς καὶ Ἀριστοκλῆς ὁ καθ' ἡμᾶς Διονύσιος δὲ ὁ Ὀραξ καὶ Ἀπολλώνιος ὁ τοὺς Ἀργοναύτας ποιήσας, Ἀλεξανδρεῖς μὲν, ἐκαλοῦντο δὲ Ὀρδίοι. περὶ μὲν Ὀρδον ἀποχρώντως εἰρήται.

14. Πάλιν δὲ τῆς Καρικῆς παραλίας τῆς μετὰ τὴν Ὀρδον, ἀπὸ Ἑλεοῦντος καὶ τῶν Δωρύμων, καμπτὴρ τις ἐπὶ τὰς ἄρκτους ἐστί, καὶ λοιπὸν ἐπὶ εὐθείας ὁ πλοῦς μέχρι τῆς Προποντίδος, ὡς ἄν μεσημβρινὴν τινα ποιῶν γραμμὴν ὅσον πεντακισχιλίων σταδίων ἦ μικρὸν ἀπολείπουσαν, ἐνταῦθα δ' ἐστὶν ἡ λοιπὴ τῆς Καρίας καὶ Ἰωνίας καὶ Λίολείας καὶ Τροίας καὶ τὰ περὶ Κύκλων καὶ Βυζάντιον. μετὰ δ' σούν τὰ Δώρυμα τὸ Κυνὸς σήμα ἐστὶ καὶ Σύμη νῆσος.

15. Εἶτα Κνίδος, δύο λιμένας ἔχουσα, ὃν τὸν ἐτέρον κλειστὸν τριήμερον καὶ ναῦσταθμον ναύσιν εἴκοσι. πρὸκειται δὲ 1 νῆσος ἐπταστάδιος πως τὴν περίμετρον, ὑψηλὴν, θεατροειδῆς, συναπτομένη χώμας ἐπὶ τὴν ἥπειρον καὶ ποιοῦσα διπολιν

1 δὲ, Corais, for δ' ἡ.

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1 He taught rhetoric at Rhodes about 120 B.C.
2 Apollonius Molon (see 14. 2 3).
3 Natives of Alabanda in Caria.
was also the case with Apollonius Malacus\(^1\) and Molon,\(^2\) for they were Alabandians,\(^3\) pupils of Menecles the orator. Apollonius Malacus began his sojourn there earlier than Molon, and when, much later, Molon came, the former said to him, "you are a late 'molon,'"\(^4\) instead of saying, "late 'elthon.'"\(^5\) And Peisander the poet, who wrote the *Heracleia*, was also a Rhodian; and so was Simmias the grammarian, as also Aristocles of my own time. And Dionysius the Thracian and the Apollonius who wrote the *Argonauts*, though Alexandrians, were called Rhodians. As for Rhodes, I have said enough about it.

14. As for the Carian coast that comes after Rhodes, beginning at Eleus and Loryma, it bends sharply back towards the north, and the voyage thereafter runs in a straight line as far as the Propontis, forming, as it were, a meridian line about five thousand stadia long, or slightly short of that distance. Along this line is situated the remainder of Caria, as are also the Ionians and the Aeolians and Troy and the parts round Cyzicus and Byzantium. After Loryma, then, one comes to Cynos-Sema\(^6\) and to Symê, an island.

15. Then to Cnidus, with two harbours, one of which can be closed, can receive triremes, and is a naval station for twenty ships. Off it lies an island which is approximately seven stadia in circuit, rises high, is theatre-like, is connected by moles with the

\(^1\) "Molon" means "comer" (note the word-play).

\(^2\) "Elthon" is the common word for "comer," whereas the other is poetic and comparatively rare.

STRABO

tρόπων τινά τὴν Κνίδον· πολὺ γὰρ αὐτῆς μέρος οἰκεῖ τὴν νῆσον, σκεπάζουσαν ἀμφότερος τοὺς λιμένας. κατ' αὐτὴν δ' ἐστίν ἡ Νίσυρος πελαγία. ἄνδρες δ' ἀξιόλογοι Κνίδοι πρῶτον μὲν Ἐὔδοξος ὁ μαθηματικός, τῶν Πλάτωνος ἔταρχον, εἰτ' Ἀγαθαρχίδης ὁ ἐκ τῶν περιπάτων, ἀνήρ συγγραφεύς, καθ' ἡμᾶς δὲ Θεόπομπος, ὁ Καίσαρος τοῦ Θεοῦ φίλος τῶν μεγάλα δυναμένων, καὶ νῖος Ἀρτεμίδωρος. ἐντεῦθεν δὲ καὶ Κτησίας ὁ ἰατρεύσας μὲν Ἀρταξέρξην, συγγράψας δὲ τὰ Ἀσσυρικὰ καὶ τὰ Περσικὰ. εἶτα μετὰ Κνίδον Κέραμος καὶ Βάργασα πολίχνια ὑπὲρ θαλάττης.

16. Εἰθ' Ἀλικαρνασσός, τὸ βασίλειον τῶν τῆς Καρίας δυναστῶν, Ζεφύρα 1 καλομένη πρότερον. ἐνταῦθα δ' ἐστίν ὁ τε τοῦ Μαυσώλου τάφος,2 τῶν ἐπτα θεαμάτων, ἔργον,3 ὑπὲρ Ἀρτέμισία τῷ ἄνδρι κατασκεύασε, καὶ ἡ Σαλμακίς κρήνη, διαβεβλημένη, οὐκ οἶδ' ὁπόθεν, ὡς μαλακίζονσα τοὺς πιότας ὡπ' αὐτῆς. ἔοικε δ' ἡ τρυφὴ τῶν ἀνθρώπων αἰτιᾶσθαι τοὺς ἁέρας ἣ τὰ ὕδατα· τρυφῆς δ' αἰτία οὐ τάυτα, ἀλλὰ πλοῦτος καὶ ἡ περὶ τὰς διαίτας ἀκολοχία. ἐξεί δ' ἀκρόπολιν ἡ Ἀλικαρνασσός· πρόκειται δ' αὐτῆς ἡ Ἀρκόννησος. οἰκισται δ' αὐτῆς ἐγένοντο ἄλλοι τε καὶ Ἀνθῆς μετὰ Τροιζηνίων. ἄνδρες δὲ γεγόνασιν ἐξ αὐτῆς Ἡρόδοτός τε ὁ συγγραφεύς, ὅν ὑστερον Θούριον ἐκάλεσαν διὰ τὸ κοινωνήσαι τῆς εἰς

1 Stephanus (s.v. Ἀλικαρνασσός) spells the name Ζεφύρα; so Meineke reads.
2 Before τῶν Corais and Meineke, following the Epitome, insert ἐκ.
3 Corais conjectures that Σχόπα has fallen out after ἔργον;
mainland, and in a way makes Cnidus a double city, for a large part of its people live on the island, which shelters both harbours. Opposite it, in the high sea, is Nisyrus. Notable Cnidians were: first, Eudoxus the mathematician, one of the comrades of Plato; then Agatharchides, one of the Peripatetics, a historian; and, in my own time, Theopompus, the friend of the deified Caesar, being a man of great influence with him, and his son Artemidorus. Thence, also, came Ctesias, who served Artaxerxes as physician and wrote the works entitled Assyrica and Persica. Then, after Cnidus, one comes to Ceramus and Bargasa, small towns situated above the sea.

16. Then to Halicarnassus, the royal residence of the dynasts of Caria, which was formerly called Zephyra. Here is the tomb of Mausolus,¹ one of the Seven Wonders, a monument erected by Artemisia in honour of her husband; and here is the fountain called Salmacis, which has the slanderous repute, for what reason I do not know, of making effeminate all who drink from it. It seems that the effeminacy of man is laid to the charge of the air or of the water; yet it is not these, but rather riches and wanton living, that are the cause of effeminacy. Halicarnassus has an acropolis; and off the city lies Arconnesus. Its colonisers were, among others, Anthes and a number of Troezenians. Natives of Halicarnassus have been: Herodotus the historian, whom they later called a Thurian, because

¹ Hence "mausoleum."

Groskurd, Σιότα καὶ τεχνιτῶν. Meineke indicates a lacuna before ἐργον, conjecturing θαυμαστῶν.
Θουρίους ἀποικίας, καὶ Ἦρακλεῖτος ὁ ποιητής, ὁ Καλλιμάχον ἑταῖρος, καὶ καθ’ ἡμᾶς Διονύσιος ὁ συγγραφέας.

17. Ἐπταίσε δὲ καὶ αὐτὴ ἡ πόλις βία ληψθείσα ὑπὸ Ἀλεξάνδρου. Ἐκατόμνῳ γὰρ τοῦ Καροῦ βασιλέως ἦσαν τρεῖς, Μαύσωλος καὶ Ἰδρείς καὶ Πιξώδαρος, καὶ θυγατέρες δύο, ὥν τῇ πρεσβυτέρᾳ Ἀρτεμισίᾳ Μαύσωλος συνώκησεν, ὁ πρεσβύτατος τῶν ἁδελφῶν, ὁ δὲ δεύτερος Ἰδρείς Ἄδα, τῇ ἑτέρᾳ ἁδελφῇ ἐβασίλευσεν ὁ Μαύσωλος τελευτῶν δ’ ἀτεκνὸς τὴν ἁρχήν κατέλιπε τῇ γυναικὶ, ὧπρ’ ἡ αὐτὴ κατεσκευάσθη ὁ λεχθεὶς τάφος. φθίσει δ’ ἀποθανόντος διὰ πένθος τοῦ ἁνδρός, Ἰδρείς ἥρξε καὶ τούτον ἡ γυνὴ Ἄδα διεδέχατο νόσῳ τελευτήσαντα: ἐξεβάλε δὲ ταύτην Πιξώδαρος, ὁ λοιπὸς τῶν Ἐκατόμνῳ παῖδων. περσίσιας δὲ μεταπέμπτεται σατράτην ἐπὶ κοινωνία τῆς ἁρχῆς. ἀπελθόντος δ’ ἐκ τοῦ ξῆν καὶ τοῦτον, κατεἶχεν ὁ σατράτης τὴν Ἀλικαρνασὸν. ἐπελθόντος δὲ Ἀλεξάνδρου, πολιορκίαν ὑπέμεινεν, ἔχων Ἄδαν γυναῖκα, ἤτις θυγατὴρ ἡν Πιξώδαρον ἐξ Ἀφνηδοῦ, Καππαδοκίσσης γυναικὸς. δ’ ἐκ τοῦ Ἐκατόμνῳ θυγατὴρ Ἄδα, ἢν ὁ Πιξώδαρος ἐξεβάλεν, ἴκετεύει τὸν Ἀλεξάνδρου καὶ πείθει κατάγειν αὐτὴν εἰς τὴν υφαιρεθεῖσαν βασιλείαν, ὑποσχομένη ἐπὶ τὰ ἀφεστῶτα συμπράξειν αὐτὴν τοὺς γὰρ ἔχοντας οἰκείους ὑπάρχειν αὐτῆς παρεδίδου δὲ καὶ τὰ Ἀλινδά, ἐν ὦ διέτριβεν αὐτῇ ἐπαινέσας δὲ καὶ βασιλισσαν ἀναδείξας, ἀλούσης τῆς πόλεως υλὴν τῆς ἀκρας (διττῇ δ’ ἦν), ἐκείνη πολιορκεῖν ἐδωκεν ἐάλω δὲ ὀλίγηρ
he took part in the colonisation of Thurii; and Heracleitus the poet, the comrade of Callimachus; and, in my time, Dionysius the historian.

17. This city, too, met a reverse when it was forcibly seized by Alexander. For Hecatomnus, the king of the Carians, had three sons, Mausolus and Hidrieus and Pixodarus, and two daughters. Mausolus, the eldest of the brothers, married Artemisia, the elder of the daughters, and Hidrieus, the second son, married Ada, the other sister. Mausolus became king and at last, childless, he left the empire to his wife, by whom the above-mentioned tomb was erected. But she pined away and died through grief for her husband, and Hidrieus then became ruler. He died from a disease and was succeeded by his wife Ada; but she was banished by Pixodarus, the remaining son of Hecatomnos. Having espoused the side of the Persians, he sent for a satrap to share the empire with him; and when he too departed from life, the satrap took possession of Halicarnassus. And when Alexander came over, the satrap sustained a siege. His wife was Ada, who was the daughter of Pixodarus by Aphenis, a Cappadocian woman. But Ada, the daughter of Hecatomnos, whom Pixodarus had banished, entreated Alexander and persuaded him to restore her to the kingdom of which she had been deprived, having promised to co-operate with him against the parts of the country which were in revolt, for those who held these parts, she said, were her own relations; and she also gave over to him Alinda, where she herself was residing. He assented and appointed her queen; and when the city, except the acropolis (it was a double city), had been captured, he assigned to her the siege of the acro-
18. ΄Εξῆς δ’ εστίν ἀκρα Τερμέριοι Μυνδίων, καθ’ ἕν ἀντίκειται τῆς Κώας ἀκρα Σκανδαρία, διέχουσα τῆς ἡπείρου σταδίους τετταράκοντα: ἔστι δὲ καὶ χωρίον Τέρμερον ὑπὲρ τῆς Κώας.

19. Ἡ δὲ τῶν Κώων πόλεως ἐκαλεῖτο τὸ παλαιὸν Ἀστυπάλαια, καὶ φύκειτο ἐν ἀλλῷ τόπῳ ὁμοίως ἐπὶ θαλάττῃ ἐπειτα διὰ στασίν μετάκησαν εἰς τὴν νῦν πόλιν περὶ τὸ Σκανδάριον, καὶ μετωπόμασαν Κών ὁμοιώμος τῇ νῆσῳ. ἢ μέν οὖν πόλεως οὐ μεγάλη, κάλλιστα δὲ πασῶν συνφυκισμένη καὶ ἱδέσθαι τοῖς καταπλέουσιν ἱδίστη. τῆς δὲ νῆσου τὸ μέγεθος ὅσον πεντακοσίων σταδίων καὶ πεντάκοντα: εὐκαρπὸς δὲ πάσα, οὕνεκα δὲ καὶ ἀριστη, καθάπερ Χίος καὶ Λέσβος: ἔχει δὲ πρὸς νῦτον μὲν ἀκραν τὸν Λακητήρα, ἂφ’ οὗ ἐξηκοντα ἐς Νήσυρον (πρὸς δὲ τῶ Λακητήρι χωρίον 3 ΄Αλίσαρνα), ἀπὸ δύσεως δὲ τὸ Δρέκανον καὶ κόμῃ καλομένῃ Στομαλίμνην τοῦτο μὲν οὖν ὅσον διακοσίους τῆς πόλεως διέχει σταδίους: ο δὲ Λακητήρ προσλαμβάνει πέντε καὶ τριάκοντα τὸ μήκες τοῦ πλού. ἐν δὲ τῷ προαστείῳ τὸ Άσκληπιεῖον ἐστὶ, σφοδρα ἐνδοξον καὶ πολλῶν ἀναθημάτων μεστὸν ἱερόν, 4 ἐν οἷς ἔστι καὶ ὁ ΄Απελλοῦ ΄Αντίγους. ἢν δὲ καὶ ἡ ἀναδυομένη ΄Αφροδίτη,

1 The MSS. read ἀλίσυφ δ’ ἐστερον.

2 Σκανδάριον, Tzschucke, for Σκάνδαλον E, Σκανδύλιον other MSS; so the later editors.

3 Λακητήρι χωρίον, Corais, for Λακητητήρι χωρίῳ; so the later editors.

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This too was captured a little later, the siege having now become a matter of anger and personal enmity.

18. Next one comes to a promontory, Termerium, belonging to the Myndians, opposite which lies Scandaria, a promontory of Cos, forty stadia distant from the mainland. And there is a place called Termerum above the promontory of Cos.

19. The city of the Coans was in ancient times called Astypalaeae; and its people lived on another site, which was likewise on the sea. And then, on account of a sedition, they changed their abode to the present city, near Scandarium, and changed the name to Cos, the same as that of the island. Now the city is not large, but it is the most beautifully settled of all, and is most pleasing to behold as one sails from the high sea to its shore. The size\(^1\) of the island is about five hundred and fifty stadia. It is everywhere well supplied with fruits, but like Chios and Lesbos it is best in respect to its wine. Towards the south it has a promontory, Laceter, whence the distance to Nisyros is sixty stadia (but near Laceter there is a place called Halisarna), and on the west it has Drecanum and a village called Stomalimnê. Now Drecanum is about two hundred stadia distant from the city, but Laceter adds thirty-five stadia to the length of the voyage. In the suburb is the Asclepîeium, a temple exceedingly famous and full of numerous votive offerings, among which is the Antigonus of Apelles. And Aphrodite

\(^1\) \textit{i.e.} the circuit.

\(^4\) \textit{i}pôv is perhaps rightly omitted by F and Meineke.
ἡ νῦν ἀνάκειται τῷ θεῷ Καίσαρὶ ἐν Ἑρώνη, τοῦ Σεβαστοῦ ἀναθέντος τῷ πατρὶ τὴν ἄρχηγέτων τοῦ γένους αὐτοῦ· φασὶ δὲ τοὺς Κώνος ἀντὶ τῆς γραφῆς ἐκατὸν ταλάντων ἀφέσιν γενέσθαι τοῦ προστάχθέντος φόρου. φασὶ δὲ Ἰπποκράτην μάλιστα ἐκ τῶν ἐνταῦθα ἀνακειμένων θεραπειῶν γυμνάσασθαι τὰ περὶ τὰς διαίτας· οὕτως τε δὴ ἔστι τῶν ἐνδόξων Κώνος ἀνήρ καὶ Σίμος ὁ ἰατρός, Φιλητᾶς τε ποιητὴς ἅµα καὶ κριτικός, καὶ καθ' ἕμας Νικίας ὁ καὶ τυραννήσας Κώνων, καὶ Ἀρίστων ὁ ἀκροασάμενος τοῦ περιπατητικοῦ καὶ κληρονομῆσας ἐκεῖνον· ἢν δὲ καὶ Θεόμνηστος ὁ ψάλτης ἐν ὑνόµατι, δς καὶ ἀντεπολιτεύσατο τῷ Νικίᾳ.

20. Ἔν δὲ τῇ παραλίᾳ τῆς ἱπείρου κατὰ τὴν Μυνδίαν Ἀστυπάλαια1 ἐστιν ἀκρα καὶ Ζεφύριον· εἰτ' εὐθὺς ἡ Μύνδος, λαμένα ἔχουσα, καὶ μετὰ ταύτην Βαργύλια, καὶ αὕτη πόλις· ἐν δὲ τῷ μεταξὺ Καρύανδα λιμὴν καὶ νῆσος ὄμώνυμος;2 ἢν ὀκονν Καρυανδεῖς. ἐντεῦθεν δ' ἦν καὶ Σκύλαξ ὁ παλαιὸς συγγραφεὺς. πλησίον δ' ἔστι τῶν Βαργυλίων τὸ τῆς Ἀρτέμιδος ἱερὸ τῆς Κινδύναδος, ὁ πεπιστεύκασι περίεσθαι· ἢν δὲ ποτε καὶ χωρίον Κινδύνη. ἐκ δὲ τῶν Βαργυλίων ἀνήρ ἐλλόγιμος ἦν ὁ Ἐπικούρειος Πρώταρχος ὁ Δημητρίου καθηγησάμενος τοῦ Λάκωνος προσαγωρευθέντος.

1 'Ἀστυπάλαια, the editors, for 'Ἀστυπαλέλαι Ε, Ἀστυπαλία other MSS.
2 ταύτη. after ὄμωνυμος, is omitted by F and by Stephanus (s.v. Καρύανδα).

1 Emerging from the sea.
Anadyomenê¹ used to be there,² but it is now dedicated to the deified Caesar in Rome, Augustus thus having dedicated to his father the female founder of his family. It is said that the Coans got a remission of one hundred talents of the appointed tribute in return for the painting. And it is said that the dietetics practised by Hippocrates were derived mostly from the cures recorded on the votive tablets there. He, then, is one of the famous men from Cos; and so is Simus the physician; as also Philetas, at the same time poet and critic; and, in my time, Nicias, who also reigned as tyrant over the Coans; and Ariston, the pupil and heir of the Peripatetic;³ and Theomnænestus, a renowned harper, who was a political opponent of Nicias, was a native of the island.

20. On the coast of the mainland near the Myndian territory lies Astypalæa, a promontory; and also Zephyrium. Then forthwith one comes to Myndus, which has a harbour; and after Myndus to Bargylia, which is also a city; between the two is Caryanda, a harbour, and also an island bearing the same name, where the Caryandians lived. Here was born Scylax, the ancient historian. Near Bargylia is the temple of Artemis Cindyas, round which the rain is believed to fall without striking it. And there was once a place called Cindyē. From Bargylia there was a man of note, the Epicurean Protarchus, who was the teacher of Demetrius called Lacon.⁴

¹ This, too, was a painting by Apelles.
² Ariston the Peripatetic (fl. third century B.C.), of Iulis in Ceos (see 10. 5. 6). See Pauly-Wissowa.
³ i.e. the Laconian.
21. Εἰτ' Ἰασὸς ἐπὶ νήσῳ κεῖται προσκευμένη τῇ ἑπείρῳ, ἔχει δὲ λιμένα, καὶ τὸ πλεῖστον τοῦ βίου τοὺς ἑνθάδε ἐκ θαλάττης: εὔοψεῖ γὰρ χῶραν τ' ἔχει παράλυπρον. καὶ δὴ καὶ διηγήματα τοιαῦτα πλάττουσιν εἰς αὐτήν· κιθαρῳδοῦ γὰρ ἐπιδεικνυμένου, τέως μὲν ἀκροασθαὶ πάντας, ὡς δ' ὁ κώδων ὁ κατὰ τὴν ὄψονιαν ἐψόφησε, καταλιπόντας ἅπελθεῖν ἐπὶ τὸ ὕψοι, πλὴν ἐνὸς δυσκώφου τῶν οὖν κιθαρῳδῶν προσίστατα εἰπεῖν, ὡς, Ω ἄνθρωπε, πολλὴν σοι χάριν οἶδα τῆς πρὸς με τιμῆς καὶ φιλομουσίας· οἱ μὲν γὰρ ἄλλοι ἁμά τῷ κώδωνος ἀκούσαι ἁπίστοτες οἴχουται. ὥς δ' Τί λέγεις; ἐφη, ἣδη γὰρ ὁ κώδων ἐψόφηκεν; εἰπόντος δὲ, Ἐν σοι εἰη, ἐφη καὶ ἀναστὰς ἀπῆλθε καὶ αὐτὸς. ἐντεῦθεν δ' ἦν ὁ διαλεκτικὸς Διόδωρος ὁ Κρόνος προσαγορευθεὶς, κατ' ἀρχὰς μὲν ψευδῶς· Ἀπολλώνιος γὰρ ἐκαλέιτο ὁ Κρόνος, ὁ ἐπιστατής ἐκεῖνος· μετήνυμγαν δ' ἔπ' αὐτῶν διὰ τὴν ἄδοξίαν τοῦ κατ' ἀλήθειαν Κρόνου.

22. Μετὰ δ' Ἰασὸν τὸ τῶν Μιλησίων Ποσειδίον ἐστίν. ἐν δὲ τῇ μεσογαίᾳ τρεῖς εἰσὶ πόλεις ἀξιόλογοι, Μύλασα, Στρατόνικεια, Ἀλάβανδα· αἱ δὲ ἄλλαι περιπόλοι τούτων ἴ τῶν παραλίων, ὥν εἰσὶν Ἀμφιῶν, Ἡπάκλεια, Εὐρωμος, Χαλκήτωρ· τούτων μὲν οὖν ἐλάττων λόγος.

Χαλκήτωρ is emended by Meineke to Χαλκήτορες (cp. 14. 1. 8).

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1 One who played the cithara and sang to its accompaniment.
2 "Cronus" was a nickname for "Old Timer," "Old
21. Then one comes to Iasus, which lies on an island close to the mainland. It has a harbour; and the people gain most of their livelihood from the sea, for the sea here is well supplied with fish, but the soil of the country is rather poor. Indeed, people fabricate stories of this kind in regard to Iasus: When a citharoede was giving a recital, the people all listened for a time, but when the bell that announced the sale of fish rang, they all left him and went away to the fish market, except one man who was hard of hearing. The citharoede, therefore, went up to him and said: "Sir, I am grateful to you for the honour you have done me and for your love of music, for all the others except you went away the moment they heard the sound of the bell." And the man said, "What's that you say? Has the bell already rung?" And when the citharoede said "Yes," the man said, "Fare thee well," and himself arose and went away. Here was born the dialectician Diodorus, nicknamed Cronus, falsely so at the outset, for it was Apollonius his master who was called Cronus, but the nickname was transferred to him because of the true Cronus' lack of repute.

22. After Iasus one comes to the Poseidium of the Milesians. In the interior are three noteworthy cities: Mylasa, Stratoniceia, and Alabanda. The others are dependencies of these or else of the cities on the coast, among which are Amyzon, Heracleia, Euromus, and Chalcetor. As for these, there is less to be said.

Dotard." Diodorus is said to have been given the nickname by Ptolemy Soter because he was unable immediately to solve some dialectic problem put forth by Stilpo. He became the head of the Megarian school of philosophy.
23. Τὰ δὲ Μῦλασα ἱδρυται ἐν πεδίῳ σφώδρα εὐδαίμονι: ὑπέρκειται δὲ κατὰ κορυφὴν ὅρος αὐτοῦ, λατόμου λευκοῦ λίθου κάλλιστον ἔχουν τούτῳ μὲν οὖν ὀφελός ἐστιν οὐ μικρόν, τὴν λιθίαν πρὸς τὰς οἰκοδομίας ἀφθονον καὶ ἐγγύθεν ἔχουν, καὶ μάλιστα πρὸς τὰς τῶν ιερῶν καὶ τῶν ἀλλῶν δημοσίων ἔργων κατασκευάσθεν τοιγάρτοι στοιαῖς τε καὶ ναοῖς, εἰ τίς ἀλλή, κεκόσμηται παγκάλως. θαυμάζειν δ᾽ ἐστι τῶν ὑποβαλόντων οὕτως ἀλόγως τὸ κτίσμα ὅρθων καὶ ὑπερδεξίως κρημνῶ τοι δὴ τῶν ἠγεμόνων τις εἰπεῖν λέγεται, θαυμάζας τὸ πράγμα: Ταύτην γὰρ, ἕφη, τὴν πόλιν ὁ κτίσας, εἰ μὴ ἐφοβεῖτο, ἀρ' οὐδ' ἤσχυνετο; ἔχουσι δ' οἱ Μυλασείς ιερὰ δύο τοῦ Δίος, τοῦ τε Ὀσσογῆ λαλομένου, καὶ Λαβρανδηνοῦ τὸ μὲν ἐν τῇ πόλει, τὰ δὲ Λαβράνδα κώμη ἔστιν ἐν τῷ ὁρεὶ κατὰ τὴν ὑπέρθεσιν τὴν ἔξ 'Αλαβάνδων εἰς τὰ Μῦλασα, ἀποθευ τῆς πόλεως ἐνταῦθα νεὼς ἐστιν ἀρχαῖος καὶ ξόανον Δίος Στρατίου τιμᾶται δὲ ὑπὸ τῶν κύκλω καὶ ὑπὸ τῶν Μυλασέων, ὅδος τε ἐστρωται σχεδὸν τι καὶ ἐξήκοντα σταδίων μέχρι τῆς πόλεως, ιερὰ καλομένη, δὴ ἵς πομποστολεῖται τὰ ιερὰ ιερῶν ται δ' οἱ ἐπιφανέστατοι τῶν πολιτῶν, ἄει διὰ βίου, ταῦτα μὲν οὖν ἰδία τῆς πόλεως, τρίτον δ' ἐστιν ιερὸν τοῦ Καρίου Δίος κοινὸν ἀπάντων Καρῶν, οὐ μέτεστε καὶ Λυδοῖς καὶ Μυσοῖς ὡς ἀδελφοῖς, ἵστορεῖται δὲ κώμη ὑπάρξαι τὸ

1 For αὐτοῦ C. Müller (Ind. Var. Lect. p. 1030) cleverly conj. alp.
2 ἱδία, Casaubon, for διό ; so the later editors.
23. But as for Mylasa: it is situated in an exceedingly fertile plain; and above the plain, towering into a peak, rises a mountain, which has a most excellent quarry of white marble. Now this quarry is of no small advantage, since it has stone in abundance and close at hand, for building purposes and in particular for the building of temples and other public works;¹ accordingly this city, as much as any other, is in every way beautifully adorned with porticoes and temples. But one may well be amazed at those who so absurdly founded the city at the foot of a steep and commanding crag. Accordingly, one of the commanders, amazed at the fact, is said to have said, “If the man who founded this city, was not afraid, was he not even ashamed?” The Mylasians have two temples of Zeus, Zeus Osogo, as he is called, and Zeus Labrandenus. The former is in the city, whereas Labranda is a village far from the city, being situated on the mountain near the pass that leads over from Alabanda to Mylasa. At Labranda there is an ancient shrine and statue of Zeus Stratius. It is honoured by the people all about and by the Mylasians; and there is a paved road of almost sixty stadia from the shrine to Mylasa, called the Sacred Way, on which their sacred processions are conducted. The priestly offices are held by the most distinguished of the citizens, always for life. Now these temples belong peculiarly to the city; but there is a third temple, that of the Carian Zeus, which is a common possession of all Carians, and in which, as brothers, both Lydians and Mysians have a share. It is

¹ i.e. “works” of art (see Vol. II, p. 349 and footnote 5, and p. 407 and footnote 4).
παλαιῶν, πατρὶς δὲ καὶ βασίλειον τῶν Καρῶν
tῶν περὶ τῶν Ἐκατόμων πλησιάζει δὲ μάλιστα
tῇ κατὰ Φύσκον θαλάττῃ ἡ πόλις, καὶ τούτ’
ἐστιν αὐτοῖς ἐπίνειον.

24. Ἀξιολόγους δ’ ἔσχεν ἀνδρας καθ’ ἡμᾶς τὰ
Μύλασα, ῥήτορας τε ἅμα καὶ δημαγωγοὺς τῆς
πόλεως, Ἐυθύδημον τε καὶ Ἅβρέαν. ὦ μὲν οὖν
Ἐυθύδημος ἐκ προγόνων παραλαβὼν οὕσιν τε
μεγάλην καὶ δόξαν, προσθεῖς καὶ τὴν δεινότητα,
οὐκ ἐν τῇ πατρίδι μόνον μέγας ἦν, ἀλλὰ καὶ ἐν
tῇ Ἀσίᾳ τῆς πρώτης ἥξιοντο τιμῆς. Ἅβρεα δ’
ὁ πατήρ, ὥς αὐτὸς διηγεῖτο ἐν τῇ σχολῇ καὶ
παρὰ τῶν πολιτῶν ὁμολόγητο, ἡμίονον κατέλυμε
ἐνυλοφοροῦντα καὶ ἡμιμοιχοῦν, διοικούμενος δ’ ὑπὸ
tοῦτον δλόγου χρόνον Διοτρέφους τοῦ Ἀντιοχέως
ἀκροασμένων ἐπανῆλθε καὶ τῷ ἀγορανομῷ
παρέδωκεν αὐτῶν ἐνταῦθα δὲ κυλινδηθεῖσι καὶ
χρηματισμένως μικρὰ ὄρμησεν ἐπὶ τὸ πολι-
tεύεσθαι καὶ τοῖς ἀγοραῖοις συνακολουθεῖν. ταχὺ
dὲ αὐξησιν ἐσχέ καὶ ἐθαυμάσθη ἐτι μὲν καὶ
Ἐυθύδημον ἤσωτος, ἀλλὰ τελευτήσαντος μάλιστα,
kύριοι γενόμενοι τῆς πόλεως. ἤσον δ’ ἐπεκράτει
πολὺ ἐκεῖνος, δυνάτος δὲν ἅμα καὶ χρῆσιμος τῇ
πόλει, ὡστ’ τι καὶ τι τυραννικὸν προσῆν, τοῦτ’
ὑπελύετο τῷ παρακολουθεῖν τῷ χρῆσιμον. ἐπαι-
νοῦσι γονῶν τοῦτο τοῦ Ἅβρέου, ὡπερ δημηγορῶν
ἐπὶ τελευτῆς εἶπεν: Ἐυθύδημε, κακῶν ἐι τῆς
πόλεως ἀναγκαῖον οὔτε γὰρ μετὰ σοῦ δυνάμεθα
C 660 ξῆν οὔτ’ ἀνευ σοῦ. αὐξηθεὶς οὖν ἐπὶ πολὺ καὶ δό-

1 μάλιστα, after ἐθαυμάσθη, is ejected by Meineke.
related that Mylasa was a mere village in ancient times, but that it was the native land and royal residence of the Carians of the house of Hecatomnos. The city is nearest to the sea at Physcus; and this is their seaport.

24. Mylasa has had two notable men in my time, who were at once orators and leaders of the city, Euthydemus and Hybreas. Now Euthydemus, having inherited from his ancestors great wealth and high repute, and having added to these his own cleverness, was not only a great man in his native land, but was also thought worthy of the foremost honour in Asia. As for Hybreas, as he himself used to tell the story in his school and as confirmed by his fellow-citizens, his father left him a mule-driver and a wood-carrying mule. And, being supported by these, he became a pupil of Diotrephes of Antiocheia for a short time, and then came back and "surrendered himself to the office of market-clerk." But when he had been "tossed about" in this office and had made but little money, he began to apply himself to the affairs of state and to follow closely the speakers of the forum. He quickly grew in power, and was already an object of amazement in the lifetime of Euthydemus, but in particular after his death, having become master of the city. So long as Euthydemus lived he strongly prevailed, being at once powerful and useful to the city, so that even if there was something tyrannical about him, it was atoned for by the fact that it was attended by what was good for the city. At any rate, people applaud the following statement of Hybreas, made by him towards the end of a public speech: "Euthydemus: you are an evil necessary to the city, for we
The Greek word might mean "legions" rather than "cohorts."

2 Of the golden sword.
can live neither with you nor without you." However, although he had grown very strong and had the repute of being both a good citizen and orator, he stumbled in his political opposition to Labienus; for while the others, since they were without arms and inclined to peace, yielded to Labienus when he was coming against them with an army and an allied Parthian force, the Parthians by that time being in possession of Asia, yet Zeno of Laodiceia and Hybreas, both orators, refused to yield and caused their own cities to revolt. Hybreas also provoked Labienus, a lad who was irritable and full of folly, by a certain pronouncement; for when Labienus proclaimed himself Parthian Emperor, Hybreas said, "Then I too call myself Carian Emperor." Consequently Labienus set out against the city with cohorts of Roman soldiers in Asia that were already organised. Labienus did not seize Hybreas, however, since he had withdrawn to Rhodes, but he shamefully maltreated his home, with its costly furnishings, and plundered it. And he likewise damaged the whole of the city. But though Hybreas abandoned Asia, he came back and rehabilitated both himself and the city. So much, then, for Mylasa.

25. Stratoniceia is a settlement of Macedonians. And this too was adorned with costly improvements by the kings. There are two temples in the country of the Stratoniceians, of which the most famous, that of Hecatê, is at Lagina; and it draws great festal assemblies every year. And near the city is the temple of Zeus Chrysaoreus, the common possession of all Carians, whither they gather both to offer sacrifice and to deliberate on their common interests.
κοινῶν· καλεῖται δὲ τὸ σύστημα αὐτῶν Χρυσαορέων, συνεστηκός ἐκ κωμῶν. οἱ δὲ πλείστας παρεχόμενοι κώμας προέχουσι τῇ ψήφῳ, καθάπερ Κεραμάτης· καὶ Στρατονικεῖς δὲ τοῦ συστήματος μετέχουσιν, ὅπερ δυντεῖ τοῦ Καρικοῦ γένους, ἀλλ' ὅτι κώμας ἔχουσι τοῦ Χρυσαορικοῦ συστήματος. κανταῦθα δ' ἀνὴρ ἀξιόλογος γεγένηται ρήτωρ Μένιππος κατὰ τοὺς πατέρας ἡμῶν, Κατόκας ἐπικαλούμενος, ὃν μάλιστα ἔπαινε τῶν κατὰ τὴν Ἀσίαν ῥήτόρων, ὅν ἡκροάσατο, Κικέρων, ὡς φησὶν ἐν τινὶ γραφῇ αὐτὸς, συγκρίνων Ξενοκλεῖ καὶ τοὺς κατ' ἐκείνου ἀκμάζουσιν. ἔστι δὲ καὶ ἀλλη Στρατονίκεια, ἡ πρὸς τῷ Ταυρῷ καλουμένη, πολίχνιον προσκείμενον τῷ ὄρει.

26. Ἀλάβαρδα δὲ καὶ αὕτη μὲν ὑπὸκειταί λόφοις δυσὶ συγκειμένοις οὕτως, ὡστ' ὅψιν παρέχεσθαι κανθηλίου κατεστραμμένου. καὶ δὴ καὶ ὁ Μαλακὸς Ἀπολλώνιος σκόπτων τὴν πόλιν εἰς τε τὰῦτα καὶ εἰς τὸ τῶν σκορπίων πλῆθος, ἐφ'] αὐτὴν εἶναι σκορπίων κανθήλιου κατεστραμμένον.1 μεστῇ δ' ἔστι καὶ αὕτη καὶ ἡ τῶν Μυλασέων πόλεως τῶν θηρίων τούτων καὶ ἡ μεταξὺ πᾶσα ὀρεινὴ. τρυφητῶν δ' ἔστιν αὐθρώπων καὶ καπνιστῶν, ἔχουσα ψαλτρίας πολλᾶς. ἀνδρεὶς δ' ἐγένοντο λόγου ἄξιοι δύο ρήτορες ἀδελφοὶ Ἀλαβανδέις, Μενεκλῆς τε, οὐ ἐμφάνθημεν μικρῶν ἐπάνω, καὶ Ἰεροκλῆς καὶ οἱ μετοικισμένοι εἰς τὴν Ρόδον ὃ τε Ἀπολλώνιος καὶ ὁ Μόλων.

1 κατεστραμμένον. Casaubon, for κατεστραμμένον; so the editors in general.

1 Cf. the votes of the Lycian cities, 14. 3. 3.
Their League, which consists of villages, is called "Chrysaorian." And those who present the most villages have a preference in the vote,\(^1\) like, for example, the people of Ceramus. The Stratoniceians also have a share in the League, although they are not of the Carian stock, but because they have villages belonging to the Chrysaorian League. Here, too, in the time of our fathers, was born a noteworthy man, Menippus, surnamed Catocas, whom Cicero, as he says in one of his writings,\(^2\) applauded above all the Asiatic orators he had heard, comparing him with Xenocles and with the other orators who flourished in the latter's time. But there is also another Stratoniceia, "Stratoniceia near the Taurus," as it is called; it is a small town situated near the mountain.

26. Alabanda is also situated at the foot of hills, two hills that are joined together in such a way that they present the appearance of an ass laden with panniers. And indeed Apollonius Malacus, in ridiculing the city both in regard to this and in regard to the large number of scorpions there, said that it was an "ass laden with panniers of scorpions." Both this city and Mylasa are full of these creatures, and so is the whole of the mountainous country between them. Alabanda is a city of people who live in luxury and debauchery, containing many girls who play the harp. Alabandians worthy of mention are two orators, brothers, I mean Menecles, whom I mentioned a little above,\(^3\) and Hierocles, and also Apollonius and Molon,\(^4\) who changed their abode to Rhodes.

\(^{2}\) Brutus 91 (315). \(^{3}\) § 13. \(^{4}\) See § 13.
27. Πολλῶν δὲ λόγων εἰρημένων περὶ Καρῶν, ὁ μάλιστ' ὤμολογοῦμενός ἔστιν οὗτος, ὅτι οἱ Κάρες ὑπὸ Μίνω ἐτάττοντο, τότε Δέλεγες καλοῦμενοι, καὶ τὰς νῆσους ὄκουν· εἰτ' ἰηπειρώτατε γενόμενοι, πολλὴν τής παραλίας καὶ τῆς μεσογαίας κατέσχουν, τοὺς προκατέχοντας ἀφελόμενοι· καὶ οὗτοι δ' ἦσαν οἱ πλείους Δέλεγες καὶ Πελασγοί· πάλιν δὲ τούτους ἀφείλοντο μέρος οἱ Ἑλληνες, ἰωνεῖς τε καὶ Δωριεῖς. τοῦ δὲ περὶ τὰ στρατιωτικὰ ξύλου τὰ τὸ ὄχανα ποιοῦνται τεκμηρία καὶ τὰ ἐπίσημα καὶ τοὺς λόφους· ἀπαντά γὰρ λέγεται Καρικά· Ἀνακρέων μὲν γε φησίν·

dia deúte Karikeurgéos
ōxánovoi keíra tithémenai.

ό δ' Ἀλκαίος,

λόφου τε σείων Καρικών.

28. Τοῦ ποιητοῦ δ' εἰρηκότος οὗτῳ·

Μᾶσθλης 1 αὐ Καρῶν ἤγισατο βαρβαροφώνων, οὕτω ἔχει λόγον, πῶς τοσάῦτα εἰδὼς ἔθνη βάρβαροι, μόνους εἰρήκε βαρβαροφώνους τοὺς Κάρας, βαρβάρους δ' οὐδένας. οὕτως οὖν ὎νυκυδίδης ὀρθῶς· οὐδὲ γὰρ λέγεσθαι φησι βαρβάρους διὰ τὸ μηδὲ Ἑλληνιάς πω ἀντίπαλον εἰς ἐν ὄνομα ἀποκεκρίσθαι· τὸ τε γὰρ μηδὲ Ἑλληνιάς πω ψεύδος αὐτὸς ὁ ποιητὴς ἀπελέγχει·

ἀνδρός, τοῦ κλέος εὐρύ καθ' Ἑλλάδα καὶ μέσον Ἀργος.

1 Μᾶσθλης, Corais emends to Νάστης.
27. Of the numerous accounts of the Carians, the one that is generally agreed upon is this, that the Carians were subject to the rule of Minos, being called Leleges at that time, and lived in the islands; then, having migrated to the mainland, they took possession of much of the coast and of the interior, taking it away from its previous possessors, who for the most part were Leleges and Pelasgians. In turn these were deprived of a part of their country by the Greeks, I mean Ionians and Dorians. As evidences of their zeal for military affairs, writers adduce shield-holders, shield-emblems, and crests, for all these are called "Carian." At least Anacreon says, "Come, put thine arm through the shield-holder, work of the Carians." And Alcaeus\(^1\) says, "shaking the Carian crest."

28. When the poet says, "Masthles\(^2\) in turn led the Carians, of barbarian speech,"\(^3\) we have no reason to inquire how it is that, although he knew so many barbarian tribes, he speaks of the Carians alone as "of barbarian speech," but nowhere speaks of "barbarians." Thucydides,\(^4\) therefore, is not correct, for he says that Homer "did not use the term 'barbarians' either, because the Hellenes on their part had not yet been distinguished under one name as opposed to them"; for the poet himself refutes the statement that the Hellenes had not yet been so distinguished when he says, "My husband, whose fame is wide through Hellas and

\(^1\) Frag. 22 (Bergk).
\(^2\) An error, apparently, for "Nastes."
\(^3\) Iliad 2. 867 (note "Mesthles" in line 864).
\(^4\) 1. 3.
καὶ πάλιν:
εἰτ‘ ἐθέλεις τραφθῆναι 1 ἃν Ἐλλάδα καὶ μέσον Ἀργος.

μὴ λεγομένων τε βαρβάρων, πῶς ἐμελλεν εὖ λεχθῆσεσθαί τὸ βαρβαροφόνων; οὔτε δὴ ὦτος εὖ, οὔτ᾽ Ἀπολλόδωρος ὁ γραμματικός, ὦτι τῷ κοινῷ ὄνοματι ἰδίως καὶ λοιδόρως ἔχρωντο οἱ Ἑλλήνες κατὰ τῶν Καρῶν, καὶ μάλιστα οἱ Ἰωνεὶς, μισοῦντες αὐτοὺς διὰ τὴν ἔχθραν καὶ τὰς συνεχεῖς στρατείας· ἔχρην γὰρ ὦτως βαρβάρους ὄνομάζειν. ἡμεῖς δὲ ξιτούμεν, διὰ τὶ βαρβαροφόνους καλεῖ, βαρβάρους δ᾽ οὐδ᾽ ἀπαξ. ὅτι, φησὶ, τὸ πληθυντικὸν εἰς τὸ μέτρον οὐκ ἐμπίπτει, διὰ τούτο οὐκ έιρήκε βαρβάρους. ἀλλ᾽ αὕτη μὲν ἡ πτῶσις οὐκ ἐμπίπτει, ἡ δ᾽ ὀρθὴ οὐ διαφέρει τῆς C 662 Δάρδανοι.

Τρώες καὶ Ἀύκιοι καὶ Δάρδανοι.
τοιοῦτον δὲ καὶ τὸ
οἷοι Τρώωι ἵπποι.

οὐδὲ γε ὅτι τραχυτάτη ἡ γλώττα τῶν Καρῶν· οὐ γάρ ἔστω, ἀλλὰ καὶ πλεῖστα Ἐλληνικά ὄνοματα ἔχει καταμεμειγμένα, ὡς φησὶ Φιλίππος ὁ τὰ Καρικὰ γράψας. οἴμαι δὲ, τὸ βάρβαρον κατ᾽ ἀρχὰς ἐκπεφωνήσθαι οὕτως κατ᾽ ὄνοματοποιίαν ἐπὶ τῶν δυσεκφόρως καὶ σκληρῶς καὶ τραχέως λαλοῦντων, ὡς τὸ ἄπαρίζειν καὶ τραυλίζειν καὶ ψελλίζειν· εὐφυεστατοί γὰρ ἐσμὲν τὰς φωνὰς

1 τραφθῆναι, Cornius, for ταρφθῆναι CDFhis, τερφθῆναι other MSS.

1 i.e. throughout the whole of Greece.
mid-Argos.” And again, “And if thou dost wish to journey through Hellas and mid-Argos.” Further, if they were not called “barbarians,” how could they properly be called a people “of barbarian speech”? So neither Thucydides is correct, nor Apollodorus the grammarian, who says that the general term was used by the Hellenes in a peculiar and abusive sense against the Carians, and in particular by the Ionians, who hated them because of their enmity and the continuous military campaigns; for it was right to name them barbarians in this sense. But I raise the question, Why does he call them people “of barbarian speech,” but not even once calls them barbarians? “Because,” Apollodorus replies, “the plural does not fall in with the metre; this is why he does not call them barbarians.” But though this case does not fall in with metre, the nominative case does not differ metrically from that of “Dardanians”: “Trojans and Lycians and Dardanians.” So, also, the word “Trojan,” in “of what kind the Trojan horses are.” Neither is he correct when he says that the language of the Carians is very harsh, for it is not, but even has very many Greek words mixed up with it, according to the Philip who wrote The Carica. I suppose that the word “barbarian” was at first uttered onomato-poetically in reference to people who enunciated words only with difficulty and talked harshly and raucously, like our words “battarizein,” “traulizein,” and “psellizein”; for we are by nature

2 The genitive (βαρβάρος).  3 Βάρβαρος.  4 Δάρδανος.  5 Iliad 11 236.  6 Iliad 5. 222.  7 The History of Caria.  8 Meaning respectively, “stutter,” “lisp,” and “speak faltering.”
ταῖς ὁμοίαις φωναῖς κατονομάζειν διὰ τὸ ὀμογενές· ὢ δὴ 1 καὶ πλεονάζουσι 2 ἐνταύθα αἱ ὁνοματοποίαι, οἷν τὸ κελαρύζειν καὶ κλαγγῆ δὲ καὶ ψόφος καὶ βοή καὶ κρότος, ὡν τὰ πλείστα ἥδη καὶ κυρίως ἐκφέρεται πάντων δὴ τῶν παχυστομούντων οὐτῶς βαρβάρων λεγομένων, ἐφαύγη τὰ τῶν ἀλλοεθνῶν στόματα τοιαῦτα, λέγω δὲ τὰ τῶν μῆ Ἐλλήνων. ἐκείνους οὐν ἱδίως ἐκάλεσαν 3 βαρβάρους, ἐν ἀρχαῖς μὲν κατὰ τὸ λοίδορον, ως ἂν παχυστόμους ἢ τραχυστόμους, εἰτα κατεχρησάμεθα ὡς ἑθικῷ κουφῷ οὖνόματι, ἀντιδιαρούτες πρὸς τοὺς "Ἐλλήνας. καὶ γὰρ δὴ τῇ πολλῇ συνθέεια καὶ ἐπιπλοκῇ 4 τῶν βαρβάρων οὐκέτι ἐφαίνετο κατὰ παχυστομίαν καὶ ἅψητι τινὰ τῶν φωνητρίων ὄργανων τούτῳ συμβαίνου, ἀλλὰ κατὰ τὰς τῶν διαλέκτων ἱδιότητας. ἄλλῃ δὲ τις ἐν τῇ ἡμετέρᾳ διαλέκτῳ ἀνεφάνη κακοστομία καὶ οἶνον βαρβαροστομία, εἰ τις ἔλληνίζων μὴ κατορθοί, ἀλλ' οὕτω λέγοι τὰ ὀνόματα, ὡς οἱ βαρβαροὶ οἱ εἰσαγόμενοι εἰς τὸν ἔλληνισμὸν, οὐκ ἑσύνωντες ἁρτιστομεῖν, ὡς οὐδ' ἕμεις ἐν ταῖς ἐκείνων διαλέκτοις. τούτῳ δὲ μᾶλλον συνέβη τοῖς Καρσιτῶν γὰρ ἀλλων οὕτ' ἐπιπλεκομένων πώ 5 σφόδρα τοῖς Ἐλλησιν, οὐδ' ἐπιχειροῦντων Ἐλληνικὸς ζήν ἢ μανθάνειν τὴν ἡμετέραν διαλέκτον, πλὴν εἰ τῖνες

1 ὡ δὴ, Corais, for ἥδη; so the later editors.
2 μὲν, after πλεονάζουσι, Corais and Meineke omit.
3 ἐκάλεσαν, Xylander, for ἐκάλεσε; so the later editors.
4 τῇ πολλῇ συνθέεια καὶ ἐπιπλοκῇ F, ἡ πολλῇ συνθέεια καὶ ἐπιπλοκῇ other MSS.; so the editors
5 πώ (omitted by F), Corais and Meineke, for πῶς.
very much inclined to denote sounds by words that sound like them, on account of their homogeneity. Wherefore onomatopoetic words abound in our language, as, for example, "celaryzein," and also "clangê," "psophos," "boê," and "crotos,"¹ most of which are by now used in their proper sense. Accordingly, when all who pronounced words thickly were being called barbarians onomatopoetically, it appeared that the pronunciations of all alien races were likewise thick, I mean of those that were not Greek. Those, therefore, they called barbarians in the special sense of the term, at first derisively, meaning that they pronounced words thickly or harshly; and then we misused the word as a general ethnic term, thus making a logical distinction between the Greeks and all other races. The fact is, however, that through our long acquaintance and intercourse with the barbarians this effect was at last seen to be the result, not of a thick pronunciation or any natural defect in the vocal organs, but of the peculiarities of their several languages. And there appeared another faulty and barbarian-like pronunciation in our language, whenever any person speaking Greek did not pronounce it correctly, but pronounced the words like barbarians who are only beginning to learn Greek and are unable to speak it accurately, as is also the case with us in speaking their languages. This was particularly the case with the Carians, for, although the other peoples were not yet having very much intercourse with the Greeks nor even trying to live in Greek fashion or to learn our language—with the exception, perhaps, of rare

¹ Meaning respectively, "gurgle," "clang," "empty sound," "outcry," and "rattling noise."
σπάνιοι καὶ κατὰ τύχην ἐπεμίχθησαν καὶ κατ’ ἀνδρα ὀλίγοις 1 τῶν Ἑλλήνων τισίν, οὗτοι δὲ καθ’ ὄλην ἐπλανύθησαν τὴν Ἑλλάδα, μισθοῦ στρατεύοντες. ἦδη οὖν τὸ βαρβαρόφωνον ἐπ’ ἑκείνων πυκνὸν ἦν, ἀπὸ τῆς εἰς τὴν Ἑλλάδα αὐτῶν στρατείας· καὶ μετὰ ταῦτα ἐπεπόλασε πολὺ μᾶλλον, ἀφ’ οὗ τὰς τε νῆσους μετὰ τῶν Ἑλλήνων φωνήσαν, κακεῖθεν εἰς τὴν Ἀσίαν ἐκπε- σόντες, οὐδ’ ἐνταῦθα χωρίς Ἑλλήνων οἰκεῖων ἡδύ-
C 663 ναντο, ἐπιδιαβάντων τῶν Ἰώνων καὶ τῶν Δωρεῶν.
ἀπὸ δὲ τῆς αὐτῆς αἰτίας καὶ τὸ βαρβαρίζειν λέγεται· καὶ γὰρ τούτῳ ἐπὶ τῶν κακῶς ἐλληνιζόν-
tων εἰώθαμεν λέγειν, οὐκ ἐπὶ τῶν καριστὶ λα-
λούντων. οὗτος οὖν καὶ τὸ βαρβαροφωνεῖν καὶ
tοὺς βαρβαροφώνους δεκτέον τοὺς κακῶς ἐλλη-
νιζόντας· ἀπὸ δὲ τού καρίζειν καὶ τὸ βαρβαρίζειν
μετήνεγκαν εἰς τὰς περὶ ἐλληνισμοῦ τέχνας καὶ
tο σολοικίζειν, εἰτ’ ἀπὸ Σόλων, εἰτ’ ἄλλως τοῦ
ὄνοματος τούτου πεπλασμένου.
29. Φησὶ δὲ 'Αρτεμίδωρος ἀπὸ Φύσκου τῆς
'Ροδίων περαιάς ἴνουσιν εἰς Ἔφεσον μέχρι μὲν
Λαγίων ὡκτακοσίον εἶναι καὶ πεντήκοντα στα-
dίους, ἐντεύθεν δ’ εἰς Ἄλαβαίδα πεντήκοντα
ἀλλούς καὶ διακοσίους, εἰς δὲ Τράλλεις ἐκατὸν
ἐξίκοντα· ἀλλ’ ἢ εἰς Τράλλεις ἐστὶ διαβάντι τῶν
Μαίανδρον κατὰ μέσην ποὺ τὴν ὀδόν, ὅπου τῆς
Καρίας οἱ ὀροὶ γίνονται δ’ οἱ πάντες ἀπὸ Φύσκου

1 ὄλγοις, Kramer, for ὄλγοι; so Meineke.

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1 The city in Cilicia, if not that in Cypros.
2 Strabo means that grammarians used the word in its original, or unrestricted sense, i.e. as applying to speech.
persons who by chance, and singly, mingled with a few of the Greeks—yet the Carians roamed throughout the whole of Greece, serving on expeditions for pay. Already, therefore, the barbarous element in their Greek was strong, as a result of their expeditions in Greece; and after this it spread much more, from the time they took up their abode with the Greeks in the islands; and when they were driven thence into Asia, even here they were unable to live apart from the Greeks, I mean when the Ionians and Dorians later crossed over to Asia. The term "barbarise," also, has the same origin; for we are wont to use this too in reference to those who speak Greek badly, not to those who talk Carian. So, therefore, we must interpret the terms "speak barbarously" and "barbarously-speaking" as applying to those who speak Greek badly. And it was from the term "Carise" that the term "barbarise" was used in a different sense in works on the art of speaking Greek; and so was the term "soloecise," whether derived from Soli, or made up in some other way.

29. Artemidorus says that, as one goes from Physcus, in the Peraea of the Rhodians, to Ephesus, the distance to Lagina is eight hundred and fifty stadia; and thence to Alabanda, two hundred and fifty more; and to Tralleis, one hundred and sixty. But one comes to the road that leads into Tralleis after crossing the Maeander River, at about the middle of the journey, where are the boundaries of Caria. The distance all told from Physcus to
ἐπὶ τὸν Μαϊανδρον κατὰ τὴν εἰς Ἑφεσον ὀδον χίλιοι έκατόν ὁγδοηκοντα. πάλιν ἀπὸ τοῦ Μαϊαν-
δρον τῆς Ἰωνίας ἐφεξῆς μῆκος ἐπιόντι κατὰ τὴν ἀυτὴν ὀδον ἀπὸ μὲν τοῦ ποταμοῦ εἰς Τράλλεις,
ὁγδοηκοντα, εἰτ ἐῖς Μαγνησίαν ἐκατόν τετταρά-
κοντα, εἰς Ὑφεσον δ’ ἐκατόν εἰκοσιν, εἰς δὲ Σμύρναιν τριακόσιοι εἰκοσιν, εἰς δὲ Φώκαιαν καὶ τοὺς ὄρους τῆς Ἰωνίας ἐλάττους τῶν διακοσίων ὡστε τὸ ἐπ’
eὐθεῖας μῆκος τῆς Ἰωνίας εἰη ἀν κατ’ αὐτὸν¹ μικρῶ πλέον τῶν ὁκτακοσίων. ἐπεὶ δὲ κοινή
tις ὀδὸς τέτριπται ἀπασι τοῖς ἐπὶ τὰς ἀνατολάς ὀδοιποροῦσιν εξ Ἑφέσου, καὶ ταύτην ἔπεισιν.²
ἐπὶ μὲν τὰ Κάρουρα τῆς Καρίας ὄριον πρὸς τὴν
Φσφργίαν διὰ Μαγνησίας καὶ Τραλλέων, Νύσης,
Ἀντιοχείας ὀδὸς ἐπτακοσίων καὶ τετταράκοντα
σταδίων: ἐντεύθεν δὲ ἡ Φρυγία διὰ Λασιακείας
καὶ Ἀπαμείας καὶ Μητροπόλεως καὶ Χειλεδονίων:
ἐπὶ μὲν οὖν τὴν ἀρχὴν τῆς Παρωρείου, τοὺς
"Ολμοὺς, σταδίου περὶ εὐνακοσίους καὶ εἰκοσιν
ἐκ τῶν Καρούρων" ἐπὶ δὲ τὸ πρὸς τῇ Λυκαονία
πέρας τῆς Παρωρείου τὸ Τυριαῖον διὰ Φιλομη-
λίου μικρῶ πλείους τῶν πεντακοσίων. εἰδ’ ἡ
Λυκαονία μέχρι Κοροπασσοῦ διὰ Λασιακείας τῆς
κατακεκαυμένης ὁκτακοσία τετταράκοντα: ἐκ δὲ
Κοροπασσοῦ τῆς Λυκαονίας εἰς Γαρσάουρα, πο-
λίχυν τῆς Καππαδοκίας, ἐπὶ τῶν ὄρων αὐτῆς ἰδρυμένον, ἐκατόν εἰκοσιν ἐντεύθεν δ’ εἰς Μάζακα
τὴν μητρόπολιν τῶν Καππαδόκων διὰ Σοάνδου

¹ κατ’ αὐτὸν, Corais, for κατὰ ταύτη η μὲ η other MSS.; so the later editors.
² ταύτην ἔπεισιν, Corais, for ταύτη μὲν ἔπεισιν; so the later editors.
the Maeander along the road to Ephesus amounts to one thousand one hundred and eighty stadia. Again, from the Maeander, traversing next in order the length of Ionia along the same road, the distance from the river to Tralleis is eighty stadia; then to Magnesia, one hundred and forty; to Ephesus, one hundred and twenty; to Smyrna, three hundred and twenty; and to Phocæa and the boundaries of Ionia, less than two hundred; so that the length of Ionia in a straight line would be, according to Artemidorus, slightly more than eight hundred stadia. Since there is a kind of common road constantly used by all who travel from Ephesus towards the east, Artemidorus traverses this too: from Ephesus to Carura, a boundary of Caria towards Phrygia, through Magnesia, Tralleis, Nysa, and Antiocheia, is a journey of seven hundred and forty stadia; and, from Carura, the journey in Phrygia, through Laodiceia, Apameia, Metropolis and Chelidonia.¹ Now near the beginning of Paroreius,² one comes to Holmi, about nine hundred and twenty stadia from Carura, and, near the end of Paroreius near Lycaonia, through Philomelium, to Tyriaeum, slightly more than five hundred. Then Lycaonia, through Laodiceia Catacecaumenê,³ as far as Coropassus, eight hundred and forty stadia; from Coropassus in Lycaonia to Garsaura, a small town in Cappadocia, situated on its borders, one hundred and twenty; thence to Mazaca, the metropolis of the Cappadocians, through Soandum

¹ “Chelidonia” is thought to be corrupt (see C. Müller, *Ind. Var. Lect.*, p. 1030).
² *i.e.* Phrygia “alongside the mountain.”
³ “Burnt.”
καὶ Σαβακόρων ἐξακόσιοι οὖν διόκομντα. ἐνετεύθεν δ' ἐπὶ τὸν Ἐὐφράτην μέχρι Τομίσων¹ χωρίων τῆς Σωφνῆς διὰ Ἡρφῶν πολίχνης χίλιοι τετρακόσιοι τετταράκοντα. τὰ δ' ἐπ' εὐθείας τούτους μέχρι τῆς Ἰνδικῆς τὰ αὐτὰ κεῖται καὶ παρὰ τῷ Ἀρτεμιδώρῳ, ἀπερ καὶ παρὰ τῷ Ἑρατοσθένει. λέγει δὲ καὶ Πολύβιος, περὶ τῶν ἐκεῖ μάλιστα δεῖν C 664 πιστεύειν ἐκείνω. ἀρχεται δὲ ἀπὸ Σαμοσάτων τῆς Κομμαγηνῆς, ἣ πρὸς τῇ διαβάσει καὶ τῷ Ζεύγματι κεῖται· εἰς δὲ Σαμόσατα ἀπὸ τῶν ὄρων τῆς Καππαδοκίας τῶν περὶ Τόμισα υπερθέντι τὸν Ταύρον στάδιοις εἴρηκε τετρακόσιοις καὶ πεντήκοντα.

III

1. Μετὰ δὲ τῆς 'Ροδίων περαίαν, ἂς ὅριον τὰ Δαύδαλα, ἐφεξῆς πλέουσι πρὸς ἀνίσχοντα ἥλιον ἡ Λυκία κεῖται μέχρι Παμφυλίας, εἰδ' ἡ Παμφυλία μέχρι Κιλίκων τῶν τραχέων, εἰδ' ἡ τοῦτων μέχρι τῶν ἄλλων Κιλίκων τῶν περὶ τῶν Ἰσσικόν κόλπον ταῦτα δ' ἐστὶ μέρη μὲν τῆς χειμονήσου, ἢς τὸν ἵσθιον ἐφαμεν τῆν ἀπὸ Ἰσσοῦ όδὸν μέχρι Ἀμισοῦ, ἢ Σινώπης, ὅς τινες, ἐκτὸς δὲ τοῦ Ταύρου ἐν στενῇ παραλίᾳ τῇ ἀπὸ Λυκίας μέχρι τῶν περὶ Σόλους τόπων, τὴν ἑνὶ Πομπηιόπολιν ² ἐπειτα ἤδη εἰς πεδία ἀναπέτταται ἢ κατὰ τὸν Ἰσσικόν κόλπον παραλίᾳ ἀπὸ Σόλουν καὶ Ταρσοῦ ἀρξα-μένη. ταυτὴν οὖν ἐπελθοῦσιν ὁ πᾶς περὶ τῆς

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¹ Τομίσων, the editors, for τὸ μισὸν CD, Τελμισοῦ 2, Τομίσου other MSS.
² τὴν νῦν Πομπηιόπολιν, Corais, for τῇ ἑνὶ Πομπηιοπόλει; so the later editors.
and Sadacora, six hundred and eighty; and thence to the Euphrates River, as far as Tomisa, a place in Sophene, through Herphae, a small town, one thousand four hundred and forty. The places on a straight line with these as far as India are the same in Artemidorus as they are in Eratosthenes. But Polybius says that we should rely most on Artemidorus in regard to the places here. He begins with Samosata in Commagenê, which lies at the river-crossing and at Zeugma, and states that the distance to Samosata, across the Taurus, from the boundaries of Cappadocia round Tomisa is four hundred and fifty stadia.

III

1. After the Peraea of the Rhodians, of which Daedala is a boundary, sailing next in order towards the rising sun, one comes to Lycia, which extends as far as Pamphylia; then to Pamphyilia, extending as far as the Tracheian Cilicians; and then to the country of these, extending as far as the other Cilicians living round the Gulf of Issus. These are parts of the peninsula, the isthmus of which, as I was saying, is the road from Issus to Amisus, or, according to some, Sinopê, but they lie outside the Taurus on the narrow coast which extends from Lycia as far as the region of Soli, the present Pompeiopolis. Then forthwith the coast that lies on the Issic Gulf, beginning at Soli and Tarsus, spreads out into plains. So then, when I have traversed this coast, my account of the whole

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1 See map of Asia Minor at end of Vol. V.
2 Referring to "Cilicia Tracheia" ("Rugged Cilicia").
χερρονήσου λόγος ἔσται περιωδευμένος· εἰτα μετα-
βησόμεθα ἐπὶ τὰ ἄλλα μέρη τῆς Ἀσίας τὰ ἐκτὸς
τοῦ Ῥαύρου. τελευταία δ’ ἐκθήσομεν τὰ περὶ
tῆς Λιβύης.

2. Μετὰ τούνν Δαίδαλα τὰ τῶν Ῥοδίων ὅρος
ἔστι τῆς Λυκίας ὀμόνυμων αὐτοῖς Δαίδαλα, ἀφ’
οὗ λαμβάνει τὴν ἄρχην ὁ παράπλους ἀπάς ὁ
Λυκιακός, σταδίων μὲν ὁν χιλίων ἑπτακοσίων
εἴκοσι, τραχὺς δὲ καὶ χαλεπός, ἀλλ’ εὐλίμενος
σφόδρα καὶ ὑπὸ ἀνθρώπων συνοικούμενος σω-
φρόνων· ἐπεὶ ἢ γε τῆς χώρας φύσις παραπλησία
καὶ τοῖς Παμφυλίοις ἐστὶ καὶ τοῖς Τραχειώταις
Κύλιξιν· ἀλλ’ ἐκεῖνοι μὲν ὁμοιτήριοι ἔχρησαντο
τοῖς τόποις πρὸς τὰ ληστήρια, αὐτοὶ πειρατεύον-
tες ἢ τοῖς πειραταῖς λαφυροπόλια καὶ ναύσταθμα
παρέχουσι· ἐν Σίδη γοῦν πόλει τῆς Παμφυλίας
tὰ ναυπήγαρα συνύστατο τοῖς Κύλιξιν, ὑπὸ κήρυκά
τε ἐπώλουν ἐκεῖ τοὺς ἁλόντας ἑλευθέρους ὀμολο-
γούντες· Λύκιοι δ’ οὐτω πολιτικῶς καὶ σωφρόνως
ζῶντες διετέλεσαν, ὅστ’ ἐκεῖνοι διὰ τᾶς εὐτυχίας
θαλαττοκρατησάντων μέχρι τῆς Ἰταλίας, ὡμως
ὑπ’ οὐδενὸς ἐξήρθησαν αἰσχροῦ κέρδους, ἀλλ’
ἐμείναν ἐν τῇ πατρίῳ διοικήσει τοῦ Λυκιακοῦ
συστήματος.

3. Ἐσι’ δὲ τρεῖς καὶ εἰκοσι πόλεις αἱ τῆς
ψῆφου μετέχουσαι· συνέρχονται δὲ ἐξ ἐκάστης
πόλεως εἰς κοινὸν συνέδριον, ἂν ἄν δοκιμάσωσι
πόλιν ἐλόμενοι· τῶν δὲ πόλεως αἱ μέγισται μὲν
τριῶν ψῆφων ἐστὶν ἐκάστη κυρία, αἱ δὲ μέσαι
C 665 δυνέιν, αἱ δ’ ἄλλαι μιᾶς· ἀνὰ λόγον δὲ καὶ τὰς
eἰσφορὰς εἰσφέρουσι καὶ τὰς ἄλλας λειτουργίας.

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peninsula will have been completed. Then I shall pass to the other parts of Asia that are outside the Taurus. And lastly I shall set forth my account of Libya.

2. After Daedala of the Rhodians, then, one comes to a mountain in Lycia which bears the same name as the city, Daedala, whence the whole voyage along the Lycian coast takes its beginning; this coast extends one thousand seven hundred and twenty stadia, and is rugged and hard to travel, but is exceedingly well supplied with harbours and inhabited by decent people. Indeed, the nature of the country, at least, is similar to both that of the Pamphylians and the Tracheian Cilicians, but the former used their places as bases of operation for the business of piracy, when they engaged in piracy themselves or offered them to pirates as markets for the sale of booty and as naval stations. In Sidê, at any rate, a city in Pamphylia, the dockyards stood open to the Cilicians, who would sell their captives at auction there, though admitting that these were freemen. But the Lycians continued living in such a civilised and decent way that, although the Pamphylians through their successes gained the mastery of the sea as far as Italy, still they themselves were stirred by no desire for shameful gain, but remained within the ancestral domain of the Lycian League.

3. There are twenty-three cities that share in the vote. They come together from each city to a general congress, after choosing whatever city they approve of. The largest of the cities control three votes each, the medium-sized two, and the rest one. In the same proportion, also, they make
STRABO

ἐξ δὲ τας μεγίστας ἐφ᾽ ὁ Ἀρτεμίδωρος, Ἐάνθων, Πάταρα, Πίναρα, Ὀλυμπον, Μύρα, Τλών, κατὰ τὴν ὑπέρθεσιν 1 τὴν εἰς Κίβυραν κειμένην. ἐν δὲ τῷ συνεδρίῳ πρῶτοι μὲν Λυκιάρχης ἀιρεῖται, εἰτ' ἀλλαὶ ἀρχαί αἱ τοῦ συστήματος· δικαστήρια τε ἀποδείκνυται κοινή· καὶ περὶ πολέμου δὲ καὶ εἰρήνης καὶ συμμαχίας ἐβουλεύοντο πρότερον, νῦν δ' οὐκ εἰκός, ἀλλ' ἐπὶ τοῖς Ῥωμαίοις ταῦτ' ἀνάγκη κείσθαι, πλὴν εἰ ἐκείνων ἐπιτρεφόμενων, ἢ ύπὲρ αὐτῶν εἰς χρήσιμον ὤμοιως δὲ καὶ δικασταὶ καὶ ἀρχούσες ἀνὰ λόγον ταῖς ψήφοις ἐξ ἐκάστης προχειρίζονται πόλεως. οὔτω δ' εὐνο- μοῦμενοι αὐτοῖς συνέβη παρὰ Ῥωμαίοις ἐλευ-
θέροις διατελέσαι, τὰ πάτρια νέμουσι, τοὺς δὲ ληστὰς ἐπὶδεῖν ἄρδην ἡφαισμένους, πρότερον μὲν ὑπὸ Σερομιλίου τοῦ Ἰσαυρικοῦ, καθ' ὑπὸ χρόνου καὶ τὰ Ἰσαυρα ἐκείνωσ καθεῖλεν, ὕστερον δὲ Πομπηίου τοῦ Μάγνου, πλείω τῶν χελίων καὶ τριακοσίων σκαφῶν ἐμπρησάντος, τὰς δὲ κατοι-
κίας ἐκκόψαντος, τῶν δὲ περιγενομένων ἀνθρώπων ἐν ταῖς μάχαις τοὺς μὲν καταγγέλλοντος εἰς Σόλους, ἢν ἐκείνως Πομπηίοπολίν 2 ὡνόμασε, τοὺς δ' εἰς Δύμην 3 λειπανδρήσασαν, ἢν νυνὶ Ῥωμαίων ἀποικία νέμεται, οἱ ποιηταὶ δὲ, μάλιστα οἱ τραγικοὶ, συγχέοντες τὰ ἔθνη, καθάπερ τοὺς Γρώδας καὶ τοὺς Μυσοὺς καὶ τοὺς Λυδοὺς Φύγας προσαγορεύουσιν, οὕτω καὶ τοὺς Λυκίους Κάρας.

4. Μετὰ δ' οὖν τὰ Δαίδαλα, τὸ τῶν Δυκίων

1 ὑπέρθεσιν, Corais, for θέσιν; so the later editors.
2 Πομπηίοπολίν mozz.
3 Δύμην, Casaubon, for Δυμην OD Fhw, Δυσμένη i, Διδυ-
μήνη mozz; so the later editors.

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contributions and discharge other liturgies.\footnote{\textit{i.e.} public services performed at private expense.} Artemidorus said that the six largest were Xanthus, Patara, Pinara, Olympus, Myra, and Tlos, the last-named being situated near the pass that leads over into Cibyra. At the congress they first choose a "Lyciarch," and then other officials of the League; and general courts of justice are designated. In earlier times they would deliberate about war and peace and alliances, but now they naturally do not do so, since these matters necessarily lie in the power of the Romans, except, perhaps, when the Romans should give them permission or it should be for their benefit. Likewise, judges and magistrates are elected from the several cities in the same proportion. And since they lived under such a good government, they remained ever free under the Romans, thus retaining their ancestral usages; and they saw the pirates utterly wiped out, first by Servilius Isauricus, at the time that he demolished Isaura, and later by Pompey the Great, when he set fire to more than thirteen hundred boats and laid waste their settlements. Of the pirates who survived the fights,\footnote{See 8. 7. 5.} he brought some down to Soli, which he named Pompeiopolis, and the others to Dyme, where there was a dearth of population; it is now occupied by a colony of Romans. The poets, however, and especially the tragic poets, confuse the tribes, as, for example, the Trojans and the Mysians and the Lydians, whom they call Phrygians; and likewise the Lycians, whom they call Carians.

4. After Daedala, then, I mean the mountain in
ορος, πλησιον εστι Τελμησσος, πολίχνη Λυκίων, και Τελμησσίς ἀκρα, λιμένα ἔχουσα. ἔλαβε δὲ τὸ χωρίον τούτο παρὰ Ῥωμαιῶν Εὐμένης ἐν τῷ Ἀντιοχικῷ πολέμῳ, καταλυθεῖσα δὲ τῆς βασιλείας ἀπέλαβον πάλιν οἱ Λύκιοι.

5. Εἰθ’ ἔξης ὁ Ἀντίκραγος, ὄρθιον ὄρος, ἐφ’ ὦ Καρμυλησσός, χωρίον ἐν φάραγγι φυκημένον, και μετὰ τούτον ὁ Κράγος, ἔχων ἀκρας ὁκτὼ και πόλιν ὀμώνυμον. περί ταῦτα μυθεύεται τὰ ὀρη τὰ περὶ τῆς Χιμαίρας· ἐστι δ’ οὐκ ἀπωθεύν καὶ ἡ Χιμαιρα, φάραγξ τις ἀπὸ τοῦ αἰγαλοῦ ἀνατείνουσα. ὑπόκειται δὲ τῷ Κράγῳ Πίναρα ἐν μεσογαίᾳ, τῶν μεγίστων οὕσα πόλεως ἐν τῇ Λυκίᾳ. ἑυταῦθα δὲ Πάνδαρος τιμᾶται, τυχὼν ἵσως ὀμώνυμος τῷ Τρωικῷ ὄς καὶ 

Πανδαρέους κούρη χλωρής ἀνδών.

6. Εἰθ’ ὁ Ξάνθος ποταμός, ὅπερ Σίρβων ἐκάλουν οἱ πρότερον ἀναπλεύσαντι δ’ ὑπηρετικοῖς δέκα σταδίους τὸ Ἀητόν ἐστιν. ὑπέρ δὲ τοῦ ἱεροῦ προελθόντι ἐξήκοντα ἡ πόλις ἡ τῶν Ξάνθων ἐστὶ, μεγίστη τῶν ἐν Λυκίᾳ. μετὰ δὲ τῶν Ξάνθου Πιάταρα, καὶ αὐτὴ μεγάλη πόλις, λιμένα ἔχουσα καὶ ἱερὸν Ἀπόλλωνος, κτίσμα Πατάρου. Πολεμαῖος δ’ ὁ Φιλάδελφος ἐπισκευάσας Ἀρσινόην ἐκάλεσε τὴν ἐν Λυκίᾳ, ἐπεκράτησε δὲ τὸ ἐξ ἀρχῆς ὄνομα.

1 ἐν φάραγγι φυκημένον G, ἐν φαραγγείον κελμενον F, ἐν φαραγγυφ κελμενον other MSS.
2 ἀκρας, the editors (following Eustathius on Iliad 6. 181), for κράγας.
3 For ὁκτὼ Eustathius (l.c.) reads δύο.
GEOGRAPHY, 14. 3. 4-6

Lycia, one comes to a Lycian town near it, Telmessus, and to Telmessis, a promontory with a harbour. Eumenes received this place from the Romans in the Antiochian War, but when his kingdom was dissolved the Lycians got it back again.

5. Then, next, one comes to Anticragus, a steep mountain, where is Carmylessus, an inhabited place situated in a ravine; and, after this, to Cragus, which has eight promontories and a city of the same name. The scene of the myth of Chimaera is laid in the neighbourhood of these mountains. Chimaera, a ravine extending up from the shore, is not far from them. At the foot of Cragus, in the interior, lies Pinara, one of the largest cities in Lycia. Here Pandarus is held in honour, who may, perhaps, be identical with the Trojan hero, as when the poet says, "the daughter of Pandareus, the nightingale of the greenwood," for Pandareus is said to have been from Lycia.

6. Then one comes to the Xanthus River, which the people of earlier times called the Sirbis. Sailing up this river by rowboat for ten stadia one comes to the Letoüm; and proceeding sixty stadia beyond the temple one comes to the city of the Xanthians, the largest city in Lycia. After Xanthus, to Patara, which is also a large city, has a harbour, has a temple of Apollo, and was founded by Patarus. When Ptolemy Philadelphus repaired it, he called it Lycian Arsinoë, but the original name prevailed.

1 King of Pergamum 197–159 B.C.

4 ἀς καὶ ..., ἀγδὼν, Meineke ejects.
5 Instead of οἱ πρῶτερον, F and Meineke read τὸ πρῶτερον.
6 τερὸν Ἀπόλλωνος, the editors, for τερὰ πολλά.
7. Είτα Μύρα ἐν εἴκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρου λόφου. εἶθ’ ἡ ἐκβολὴ τοῦ Λιμύρου¹ ποταμοῦ καὶ ἀνύοντι πεζῆ σταδίους εἰκοσι τὰ Λίμυρα πολίχνη. μεταξὺ δ’ ἐν τῷ λεχθέντι παράπλω νησία πολλὰ καὶ λιμένες, ὅπως καὶ Μεγίστη νῆσος καὶ πόλεις ὁμόνυμοι, καὶ Ἡ Κισθήνη. ἐν δὲ τῇ μεσογαίᾳ χωρία Φελλὸς καὶ Ἀντίφελλος καὶ Ἡ Χίμαιρα, ἡς ἐμνήσθημεν ἑπάνω.

8. Εἴθ’ Ἱερὰ ἀκρα καὶ αἱ Χελιδόνιαι, τρεῖς νῆσοι τραχεῖαι, πάρισι τὸ μέγεθος, ὅσον πέντε σταδίοις ἀλλήλων διέχουσαί τ’ ὑπὸ γῆς ἀφεστᾶσιν ἐξαστάδιον μία δ’ αἰτῶν καὶ πρόσορμον ἔχει. εὐτεύθεν νομίζουσιν οἱ πολλοὶ τὴν ἀρχὴν λαμβάνειν τὸν Ταύρον, διὰ τὸ τὴν ἄκραν ψηλὴν σύντομον καὶ καθήκουσαν ἀπὸ τῶν Πισιδικῶν ὄρων τῶν ὑπερκείμενων τῆς Παμφυλίας καὶ διὰ τὰς προκείμενας νῆσους, ἐχούσας ἐπιφανεῖς τὶ σημεῖον ἐν τῇ θαλάττῃ κρασπέδου δίκην. τὸ δ’ ἄλληθες ἀπὸ τῆς Ῥοδίων περαίας ἐπὶ τὰ πρὸς Πισιδίαν μέρη συνεχῆς ἐστὶν ὡς ὀρείνη, καλεῖται δὲ καὶ αὐτὴ Ταύρος. δοκοῦσι δὲ καὶ αἱ Χελιδόνιαι κατὰ Κανωβόν πως πίπτειν· τὸ δὲ διάρμα λέγεται τέτρακισχιλίων σταδίων. ἀπὸ δὲ τῆς Ἱερᾶς ἀκρας ἐπὶ τῆς Ὀλβίαν λείπονται στάδιοι τριακόσιοι ἐξήκοντα ἐπτά· ἐν τούτοις δ’ ἐστὶν ὡς τὰ Κράμβουσα καὶ Ὀλυμπός, πόλεις μεγάλη καὶ ὄρος ὁμόνυμος, δ’ καὶ Φουνίκους καλεῖται· εἰτα Κώρυκος αἰγιαλός.

¹ Λιμύρου EF, Λιρύμου other MSS.
² καί, before Ἡ, Groskurd inserts.

1 i.e. approximately on the same meridian as Canobus in Egypt.
7. Then one comes to Myra, at a distance of twenty stadia above the sea, on a lofty hill. Then to the outlet of the Limyrus River, and then, going twenty stadia inland on foot, to Limyra, a small town. In the intervening distance on the coasting voyage there are numerous isles and harbours, among which are the island Megistê, with a city of the same name, and Cisthenê. And in the interior are places called Phellus and Antiphellus and Chimaera, which last I have mentioned above.

8. Then one comes to the promontory Hiera; and to the Chelidoniae, three rugged islands, which are about equal in size and are about five stadia distant from one another. They lie about six stadia off the shore, and one of them has a landing-place for vessels. Here it is, according to the majority of writers, that the Taurus takes its beginning, not only because of the loftiness of the promontory and because it extends down from the Pisidian mountains that lie above Pamphylia, but also because of the islands that lie off it, presenting, as they do, a sort of conspicuous sign in the sea, like outskirts of a mountain. But in truth the mountainous tract is continuous from the Peraea of the Rhodians to the parts near Pisidia; and this tract too is called the Taurus. The Chelidoniae are likewise thought to lie approximately opposite to Canobus; and the passage thence to Canobus is said to be four thousand stadia. From the promontory Hiera to Olbia there remain three hundred and sixty-seven stadia; and on this stretch lie, not only Crambusa, but also Olympus, a large city and a mountain of the same name, which latter is also called Phoenicus. Then one comes to Corycus, a tract of sea-coast.
9. Είτα Φασηλίς, τρεῖς ἔχουσα λιμένας, πόλις ἀξιόλογος καὶ λίμνη. ὑπέρκειται δ' αὐτῆς τὰ Σόλυμα ορός καὶ Τερμησσός, Πισίδικη πόλις ἐπι-κειμένη τοῖς στενοῖς, δι' ὅν ὑπέρβασις ἔστιν εἰς τὴν Μελνάδα. καὶ ὁ 'Αλέξανδρος διὰ τοῦτο ἐξείλευ αὐτήν, ἀνοίξαι βουλόμενος τὰ στενά. περὶ Φασηλίδα 3 δ' ἐστὶ κατὰ θάλατταν στενά, δι' ὅν 'Αλέξανδρος παρῆγαγε τὴν στρατιάν. ἔστι δ' ὁρός Κλίμαξ καλούμενον, ἐπίκειται δὲ τῷ Παμ-φυλίῳ πελάγει, στενὴν ἀπολείπον πάροδον ἐπὶ τῷ αἰγιαλῷ, ταῖς μὲν ἡμερίας γυμνομένην, ὥστε εἶναι βάσιμον τοῖς ὀδεύουσι, πλημμύρωντος δὲ τοῦ πελάγους ὑπὸ τῶν κυμάτων καλυπτομένην ἐπὶ πολὺ: ἢ μὲν οὖν διὰ τοῦ ὄρους ὑπέρβασις περίοδον ἔχει καὶ προσάντης ἐστὶ, τῷ δ' αἰγιαλῷ χρῶνται κατὰ τὰς εὐδίας. ὁ δὲ 'Αλέξανδρος εἰς χειμέριον ἐμπεσόν καιρὸν καὶ τὸ πλέον ἐπιτρέπων C 667 τῇ τύχῃ, πρὶν ἀνείναι τὸ κῦμα ὠρμησε, καὶ ὅλην τὴν ἡμέραν ἐν ὕδατι γενέσθαι τὴν πορείαν συνέβη, μέχρι ὀμφαλοῦ βαπτιζόμενων. ἐστὶ μὲν οὖν καὶ αὐτὴ ἡ πόλις Δυκιακὴ, ἐπὶ τῶν ὄρων 4 ἱδρυμένη τῶν πρὸς Παμφυλίαν, τοῦ δὲ κοινοῦ τῶν Δυκίων οὐ μετέχει, κατ' αὐτὴν δὲ συνέστηκεν.

10. Ὅ μὲν οὖν ποιητὴς ἔτεροι τῶν Δυκίων ποιεῖ τοὺς Σολύμους· ὑπὸ γὰρ τοῦ τῶν Δυκίων βασιλέως πεμφθεῖς ὁ Βελλεροφόντης ἐπὶ δεύτερον τούτου ἄθλουν

Σολύμοις μαχέσσατο κυδαλίμοισιν.

οἱ δὲ τοὺς Δυκίους πρῶτον καλεῖσθαι Σολύμους

1 Φασηλίς, the editors (following Eustathius on Dionys. 855).
9. Then one comes to Phaselis, with three harbours, a city of note, and to a lake. Above it lies Solyma, a mountain, and also Termessus, a Pisidian city situated near the defiles, through which there is a pass over the mountain to Milyas. Alexander destroyed Milyas for the reason that he wished to open the defiles. Near Phaselis, by the sea, there are defiles, through which Alexander led his army. And here there is a mountain called Climax, which lies near the Pamphylian Sea and leaves a narrow pass on the shore; and in calm weather this pass is free from water, so that it is passable for travellers, but when the sea is at flood-tide it is to a considerable extent hidden by the waves. Now the pass that leads over through the mountain is circuitous and steep, but in fair weather people use the pass along the shore. Alexander, meeting with a stormy season, and being a man who in general trusted to luck, set out before the waves had receded; and the result was that all day long his soldiers marched in water submerged to their navels. Now this city too is Lycian, being situated on the borders towards Pamphylia, but it has no part in the common League and is a separate organisation to itself.

10. Now the poet makes the Solymi different from the Lycians, for when Bellerophon was sent by the king of the Lycians to the second struggle, "he fought with the glorious Solymi."¹ But others, who assert that the Lycians were in earlier times

¹ Iliad 6. 184.

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² Instead of λίμνη, F and Eustathius (l.c.) have λίμνην.
³ CDhgos spell the word Φασίλιδα, F Φιλίδα.
⁴ ὅρων, Kramer, for ὅρων.
STRABO

φάσκοντες, ύστερον δὲ Τερμίλας, ἀπὸ τῶν ἐκ Κρήτης συγκατελθόντων τῷ Σαρπηδώνι, μετὰ δὲ ταῦτα Λυκίσσων ἀπὸ Λύκου τοῦ Πανδίσσων, ὃν ἐκπεσόντα τῆς οἰκείας ἐδέξατο Σαρπηδών ἐπὶ μέρει τῆς ἀρχῆς, οὐχ ὁμολογούμενα λέγουσιν ὁμήρως βελτίως δ' οἱ φάσκοντες λέγεσθαι Σολύμοις ὑπὸ τοῦ ποιητοῦ τοὺς νῦν Μιλύας προσαγορευομένους, περὶ ὁμ εἰρήκαμεν.

IV

1. Μετὰ Φασηλίδας 1 δ' ἐστὶν ἡ 'Ολβία, τῆς Παμφυλίας ἀρχὴ, μέγα ἔρυμα, καὶ μετὰ ταύτην ὁ Καταράκτης λεγόμενος, ἀφ' ύψηλής πέτρας καταράτων ποταμὸς πολύς καὶ χειμαρρώδης, ὡστε πόρρωθεν ἄκομεσθαι τὸν ψόφον. εἰτα πόλις Ἀτταλεία, ἐπώνυμος τοῦ κτίσατος Φιλαδέλφου, καὶ οἰκίσαντος εἰς Κώρυκον, πολίχνιον ὀμορον, 2 ἀλλην κατοικίαν καὶ μείζων 3 περίβολον περιβέντωσ. φασὶ δ' ἐν τῷ μεταξύ Φασηλίδος 4 καὶ Ἀτταλείας δείκνυσθαι Θήβην τε καὶ Λυρυνθοσόν, ἐκπεσόντων ἐκ τοῦ Θῆβης πεδίου τῶν Τρωίκων Κελίκων εἰς τὴν Παμφυλίαν ἐκ μέρους, ὡς εἰρήκε Καλλισθένης.

2. Ἐπ' ὁ Κέστρος ποταμός, ὅν ἀναπλεύσαντι σταδίους ἔξηκοντα Πέργη πόλις, καὶ πλησίον ἐπὶ μετεώρου τόπου τὸ τῆς Περγαίας Ἀρτέμιδος

1 Φασηλίδα E, Φασιλίδα other MSS.
2 ομορον. Kramer and later editors transfer as above from a position after κατοικίαν.
called Solymi, but in later times were called Termilae from the Termilae who came there from Crete with Sarpedon, and after this were called Lycians, from Lycius the son of Pandion, who, after having been banished from his homeland, was admitted by Sarpedon as a partner in his empire, are not in agreement with Homer. Better is the opinion of those who assert that by "Solymi" the poet means the people who are now called the Milyae, of whom I have already spoken."

IV

1. After Phaselis one comes to Olbia, the beginning of Pamphylia, a large fortress; and after this to the Cataractes River, so called, which dashes down from a lofty rock in such volume and so impetuously that the noise can be heard from afar. Then to a city, Attaleia, so named after its founder Attalus Philadelphus, who also sent a colony to Corycus, a small neighbouring town, and surrounded it with a greater circuit-wall. It is said that both Thebê and Lyrnessus are to be seen between Phaselis and Attaleia, a part of the Trojan Cilicians having been driven out of the plain of Thebê into Pamphylia, as Callisthenes states.

2. Then one comes to the Cestrus River; and, sailing sixty stadia up this river, one comes to Pergê, a city; and near Pergê, on a lofty site, to the temple of

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1 See 12. 8. 5. 
2 12. 8. 5 and 12. 3. 27.
3 The Greek verb is "cataracts."

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3 μείζω μικρόν Cow, merely μικρόν other MSS., except F, which has merely μείζον.
4 Φασηλίδος E, Φασίλίδος other MSS.
ιερόν, ἐν ὧν πανήγυρις κατέ έτος συντελεῖται. εἰδ' ὑπὲρ τῆς βαλάττης ὡςον τετταράκοντα σταδίους Σύλλιον1 πόλις ἐστὶν υψηλή τοῖς ἐκ Πέργης ἐποπτος· εἰτα λίμνη εὐμεγέθης Καπρία, καί μετὰ ταῦτα ὁ Εὐρυμέδων ποταμός, ὅν ἀναπλεύσαντι ἐξήκοντα σταδίους Ἀσπενδός πόλις, εὐανδροῦσα ἰκανῶς, 'Ἀργείων κτίσμα· ὑπέρκειται δὲ ταύτης Πετυμισσός· εἰτ' ἄλλος ποταμός, καὶ νησία προκείμενα πολλά· εἰτα Σίδη, Κυμαίων ἀποικός· ἔχει δ' Ἀθηνᾶς ιερόν. πλησίον δ' ἐστὶ καὶ ἡ Κιβυρατῶν παραλία τῶν μικρῶν· εἰδ' ὁ Μέλας ποταμός καὶ ύφορμός· εἰτα Πτολεμαίας πόλις· καί μετὰ ταύθ' οἱ ὅροι τῆς Παμφυλίας καὶ τὸ Κορακήσιον, ἀρχὴ τῆς τραχείας Κιλικίας. ὁ δὲ παράπλους ἅπας ὁ Παμφύλιος στάδιοι εἰςιν ἐξακόσιοι τεσσαράκοντα.

3. Φησὶ δ' Ἡρόδωτος τοὺς Παμφύλους τῶν μετὰ 'Αμφιλόχου καὶ Κάλχαντος εἶναι λαῶν, μεγάδων τινῶν ἐκ Τροίας συνακολουθησάντων· τοὺς μὲν δὴ πολλοὺς εὐθάδε καταμείνα, τινὰς δὲ σκεδασθῆναι πολλαχοῦ τῆς γῆς. Καλλίνος δὲ τοὺς μὲν Κάλχαντα ἐν Κλάρῳ τελευτῆσαι τῶν βίων φησί, τοὺς δὲ λαοὺς μετὰ Μόψου τὸν Ταῦρον ὑπερθέντας, τοὺς μὲν ἐν Παμφυλία μεῖναι, τοὺς δ' ἐν Κιλικία μερισθῆναι καὶ Συρία μέχρι καὶ Φοινίκης.

1 Σύλλιον, Jones inserts, following Tzschucke, who first noted that this was the city meant. Meineke emends stadiaos to Σύλλιον.
Artemis Pergaea, where a general festival is celebrated every year. Then, about forty stadia above the sea, one comes to Syllium, a lofty city that is visible from Pergé. Then one comes to a very large lake, Capria; and after this, to the Eurymedon River; and, sailing sixty stadia up this river, to Aspendus, a city with a flourishing population and founded by the Argives. Above Aspendus lies Petnelissus. Then comes another river; and also numerous isles that lie off it. Then Sidê, a colony of the Cymaeans, which has a temple of Athena; and near by is the coast of the Lesser Cibyratae. Then the Melas River and a mooring-place. Then Ptolemaïs, a city. And after this come the boundaries of Pamphylia, and also Coracesium, the beginning of Cilicia Tracheia. The whole of the voyage along the coast of Pamphylia is six hundred and forty stadia.

3. Herodotus¹ says that the Pamphylians are the descendants of the peoples led by Amphilochnus and Calchas, a miscellaneous throng who accompanied them from Troy; and that most of them remained here, but that some of them were scattered to numerous places on earth. Callinus says that Calchas died in Clarus, but that the peoples led by Mopsus passed over the Taurus, and that, though some remained in Pamphylia, the others were dispersed in Cilicia, and also in Syria as far even as Phoenicia.

¹ 7. 91.
1. Τῆς Κιλικίας δὲ τῆς ἐξω τοῦ Ταύρου ἡ μὲν λέγεται τραχεία, ἡ δὲ πεδιάς: τραχεία μὲν, ἡς ἡ παραλία στενῆ ἐστὶ, καὶ οὐδὲν ἢ σπανίως ἔχει τι χωρίον ἐπίπεδον, καὶ ἔτι ἢς ὑπέρκειται ὁ Ταῦρος, οἰκούμενος κακῶς, μέχρι καὶ τῶν προσβόρων πλευρῶν τῶν περὶ Ἰσαυρα καὶ τοὺς Ὀμοναδέας μέχρι τῆς Πισιδίας: καλεῖται δ' ἡ αὐτή καὶ Τραχείωτις καὶ οἱ ἐνοικοῦντες Τραχείωται: πεδιὰς δ' ἡ ἀπὸ Σόλων καὶ Ταρσοῦ μέχρι Ἰσσοῦ, καὶ ἔτι ὃν ὑπέρκειται κατὰ τὸ προσβορον τοῦ Ταύρου πλευρῶν Καππάδοκας: αὐτῇ γὰρ ἡ χώρα τὸ πλέον πεδίων ἐνυπορεῖ καὶ χώρας ἀγαθῆς. ἔπει δὲ τούτων τὰ μὲν ἐστὶν ἐντὸς τοῦ Ταύρου, τὰ δ' ἐκτός, περὶ μὲν τῶν ἐντὸς εἰρηται, περὶ δὲ τῶν ἐκτός λέγωμεν, ἀπὸ τῶν Τραχείωτῶν ἀρξάμενοι.

2. Πρῶτον τοῖνυν ἐστὶ τῶν Κιλίκων φρούριον τὸ Κορακήσιον, ἐδρυμένον ἐπὶ πέτρας ἀπορρόγος, ὁ ἐχθρόσατο Διόδοτος ὁ Τρύφων προσαγορευθεὶς ὀρμητηρίῳ, καθ' ὅν καιρὸν ἀπέστησε τὴν Συρίαν τῶν βασιλέων καὶ διεπολέμησε πρὸς ἑκείνους, τοτε μὲν κατορθᾶν τοτε ἰδίων. τοῦτον μὲν οὖν Ἀντίόχος ὁ Δημητρίου κατακλέισας εἰς τὶ χωρίον ἡμέρας διεργάσασθαι τὸ σῶμα. τοῖς δὲ Κιλικίων ἄρχην¹ τοῦ τὰ πειρατικὰ συνίστασθαι Τρύφων αἰτίος κατέστη, καὶ ἡ τῶν βασιλέων οὐδένεια τῶν τότε ἐκ διαδοχῆς ἐπιστατοῦντων τῆς Συρίας ἀμα καὶ τῆς Κιλικίας: τὸ γὰρ ἑκείνου νεώτερισμῷ

1 ἄρχην, Groskurd, for ἄρχη; so the later editors.
GEOGRAPHY, 14. 5. 1–2

V

1. As for Cilicia outside the Taurus, one part of it is called Tracheia and the other Pedias. As for Tracheia, its coast is narrow and has no level ground, or scarcely any; and, besides that, it lies at the foot of the Taurus, which affords a poor livelihood as far as its northern side in the region of Isaura and of the Homonadeis as far as Pisidia; and the same country is also called Tracheiotis, and its inhabitants Tracheiotae. But Cilicia Pedias extends from Soli and Tarsus as far as Issus, and also to those parts beyond which, on the northern side of the Taurus, Cappadocians are situated; for this country consists for the most part of plains and fertile land. Since some parts of this country are inside the Taurus and others outside it, and since I have already spoken of those inside it, let me now speak of those outside it, beginning with the Tracheiotae.

2. The first place in Cilicia, then, to which one comes, is a stronghold, Coracesium, situated on an abrupt rock, which was used by Diodotus, called Tryphon, as a base of operations at the time when he caused Syria to revolt from the kings and was fighting it out with them, being successful at one time and failing at another. Now Tryphon was hemmed up in a certain place by Antiochus, son of Demetrius, and forced to kill himself; and it was Tryphon, together with the worthlessness of the kings who by succession were then reigning over Syria and at the same time over Cilicia, who caused the Cilicians to organise their gangs of pirates; for on account of his revolutionary attempts others made

*Rugged Cilicia.*  *Level Cilicia.*
συνενεωτέρισαν καὶ ἄλλοι, διχοστατοῦντες τε ἅδελφοὶ πρὸς ἀλλήλους ὑποχείριον ἐποίουν τὴν χώραν τοῖς ἐπιτιθεμένοις. ἡ δὲ τῶν ἀνδραπόδων ἐξαγωγή προύκαλείτο μάλιστα εἰς τὰς κακουργίας, ἐπικερδεστάτη γενομένη· καὶ γὰρ ἡ λίσσοντος ῥαδίως, καὶ τὸ ἐμπόριον οὐ παντελῶς ἀπώθεν ἦν μέγα καὶ πολυχρήματος, ἦ Ἰῆλος, δυναμένη μυριάδας ἀνδραπόδων αὐθημερὸν καὶ δέξασθαι καὶ ἀποτέμψαι, ὡστε καὶ παροιμίαν γενέσθαι διὰ τούτο· ἐμπορε, κατάπλευσον, ἐξελοῦ, πάντα πέπραται. αὐτίνοι δ', ὅτι πλούσιοι γεινόμενοι Ρωμαιοὶ μετὰ τὴν Καρχηδόνος καὶ Κόρινθον κατασκαφῆν ὁικετεῖαι ἐχρώντο πολλαῖς· ὁρῶντες δὲ τὴν εὐπτέειαν οἱ λησταὶ ταύτην ἐξήνθησαν ἄθροῶς, αὐτοὶ καὶ ληξόμενοι καὶ σωματεμποροῦντες. συνήργουν δ' εἰς ταύτα καὶ οἱ τῆς Κύπρου καὶ οἱ τῆς Λιγύπτου βασιλεῖς, ἐχθροὶ τοῖς Σύροις ὄντες· οὐδὲ οἱ Ἱρόδιοι δὲ φίλοι ἦσαν αὐτοῖς, ὡς τ' οὐδέν ἐβοῤῥιθοῦν· ἀμα δὲ καὶ οἱ λησταὶ προσποιούμενοι σωματεμπορεῖν, ἀλυτον τὴν κακουργίαν εἴχον. ἀλλ' οὐδὲ Ρωμαιοὶ πω τοσοῦτον ἐφρόντιζον τῶν ἐξω τοῦ Ταύρου, ἀλλ' ἐπέμψαν μὲν καὶ Σκιπίωνα τὸν Αἰμιλιανόν, ἐπισκεψόμενον τὰ ἐθνῆ καὶ τὰς πόλεις, καὶ πάλιν ἄλλους τινὰς· ἑγνώσαν δὲ κακία τῶν ἀρχόντων συμβαίνον τοῦτο, εἰ καὶ τὴν κατὰ γένος διαδοχὴν τὴν ἀπὸ Σελεύκον του Νικάτωρος, αὐτοὶ κεκυρωκότες, ἰδοῦντο ἀφαιρεῖσθαι. τοῦτο δὲ συμβαν τῆς μὲν χώρας ἐποίησε κυρίους Παρθαναίους, οἱ τὰ πέραν τοῦ

1 ei kai thn z (by correction), ei thn x, els thn other MSS.
like attempts at the same time, and thus the dissen-
sions of brethren with one another put the country
at the mercy of any who might attack it. The
exportation of slaves induced them most of all to
engage in their evil business, since it proved most
profitable; for not only were they easily captured,
but the market, which was large and rich in property,
was not extremely far away, I mean Delos, which
could both admit and send away ten thousand slaves
on the same day; whence arose the proverb,
“Merchant, sail in, unload your ship, everything
has been sold.” The cause of this was the fact
that the Romans, having become rich after the
destruction of Carthage and Corinth, used many
slaves; and the pirates, seeing the easy profit
therein, bloomed forth in great numbers, themselves
not only going in quest of booty but also trafficking
in slaves. The kings both of Cyprus and of Egypt
co-operated with them in this, being enemies to
the Syrians. Neither were the Rhodians friendly
to the Syrians, and they therefore afforded them
no assistance. And at the same time the pirates,
pretending to be slave-dealers, carried on their
evil business unchecked. Neither were the Romans
concerning themselves as yet so much about the
peoples outside the Taurus; but they sent Scipio
Aemilianus, and again certain others, to inspect the
tribes and the cities; and they decided that the
above-mentioned piracy was due to the incompetence
of the rulers, although they were ashamed, since
they themselves had ratified the hereditary succession
from Seleucus Nicator, to deprive them of it. And
this is what made the Parthians masters of the
country, who got possession of the region on the far
Εὑφράτου κατέσχον τὸ τελευταῖον δὲ καὶ 'Αρμενίους, οἳ καὶ τὴν ἐκτὸς τοῦ Ταύρου προσέλαβον μέχρι καὶ Φοινίκης, καὶ τοὺς βασιλέας κατέλυσαν εἰς δύναμιν καὶ τὸ γένος αὐτῶν σύμπαν, τὴν δὲ βάλατταν τοὺς Κίλιξι παρέδωκαν. εἰτ' αὐξηθένται ἡμακασθήσαν καταλύειν Ῥωμαιοὶ πολέμῳ καὶ μετὰ στρατιᾶς, οὓς αὐξομένους οὐκ ἐκώλυσαν. ὁλυγωρίαν μὲν οὖν αὐτῶν χαλεπὸν καταγωγώναι πρὸς ἐτέρους δὲ οὐνες τοὺς ἐγγυτέρω καὶ κατὰ χείρα μᾶλλον οὐχ οἷοί τε ἦσαν τὰ ἀπωτέρω σκοπεῖν. ταῦτα μὲν οὖν ἐδοξεὶ ἥμιν ἐν παρεκβάσει διὰ βραχέων εἰπεῖν.

3. Μετὰ δὲ τὸ Κορακήσιον 'Αρσινόη¹ πόλις, εἰτ' Ἀμάξια, ἐπὶ βοουνοῦ κατοικία τις ύφορμον ἔχουσα, ὅπου κατάγεται ἡ ναυπηγήσιμος ὕλη. κέδρος δ' ἐστὶν ἡ πλείστη, καὶ δοκεῖ ταῦτα τὰ μέρη πλεονεκτεῖν τῇ τοιαύτῃ ἐξεύλεια. καὶ διὰ τούτων 'Ἀντώνιος Κλεοπάτρα τὰ χωρία ταῦτα προσένεμεν, ἐπιτιθεὶς δαντα πρὸς τᾶς τῶν στόλων κατασκευάς. εἰτα Λαέρτης, φρούριον ἐπὶ λόφον μαστοειδὸς ύφορμον ἔχον εἰτα Σελινοῦς πόλις καὶ² ποταμὸς εἰτα Κράγως, πέτρα περίκρημνος πρὸς θαλάττη: εἰτα Χαραδρόους, ἔρυμα καὶ αὐτὸ ύφορμον ἔχον (ὑπέρκειται δ' ὁρὸς Ἀνδρικλος) καὶ παράπλους τραχύς, Πλατανιστῆς³ καλοῦμενος: εἰτ' Ἀνεμούριον ἄκρα, καθ' ἦν ἡ ἥπειρος ἐγγυ-

¹ Ἀρσινόη appears to be corrupt. Hopper conj. Συδηρή, Tzschucke Σύδηρα, C. Müller Αβυσσος.
³ Πλατανιστῆς, Meineke, for Πλατανιστῆς E, Πλατανιστὸς other MSS.
side of the Euphrates; and at last made also the Armenians masters, who not only seized the country outside the Taurus even as far as Phoenicia, but also, so far as they could, overthrew the kings and the whole royal stock; the sea, however, they gave over to the Cilicians. Then, after these people had grown in power, the Romans were forced to destroy them by war and with an army, although they had not hindered their growing power. Now it is hard to condemn the Romans of negligence, since, being engaged with matters that were nearer and more urgent, they were unable to watch those that were farther away. So much I have decided to say by way of a brief digression from my geographical description.

3. After Coracesium, one comes to Arsinoê, a city; then to Hamaxia, a settlement on a hill, with a harbour, where ship-building timber is brought down. Most of this timber is cedar; and it appears that this region beyond others abounds in cedar-wood for ships; and it was on this account that Antony assigned this region to Cleopatra, since it was suited to the building of her fleets. Then one comes to Laertes, a stronghold on a breast-shaped hill, with a mooring-place. Then to Selinus, a city and river. Then to Cragus, a rock which is precipitous all round and near the sea. Then to Charadrus, a fortress, which also has a mooring-place (above it lies Mt. Andriclus); and the coast alongside it, called Platanistes, is rugged. Then to Anemurium, a promontory, where the mainland approaches closest to Cyprus, in the direction of the promontory of

1 "Arsinoê" is thought to be an error for "Sydriê," or "Syedra" or "Aunesis" (see critical note).
Pasant tēs Kypriās ēstīn ēpī Krommūn ākravan,
ēn diārmatī σταδίων τριακοσίων πεντήκοντα. ēis
mēn ōn tō 'Aneμουρίου ἀπὸ τῶν ὄρων τῆς Παμφυ-
λίας ὁ Κιλίκιος παράπλους σταδίων ēstīn ὀκτα-
κοσίων εἰκοσί, λοιπὸς δ' ēstī μέχρι Σῶλων ὅσον
C 670 πεντακοσίων παράπλους σταδίων. τότου¹ δ'
ēstī Nágidos² πρώτη³ μετὰ τὸ 'Aneμουρίου
πόλις: eīt' Αρσίνη πρόσορμον ἔχουσα: εἶτα
tόπος Μελανία καὶ Κελένδερις, πόλις λιμένα
ἔχουσα. τινὲς δὲ ἑαυτὴν ἄρχην τίθενται τῆς
Κιλίκίας, οὔ τὸ Κορακήσιον, ὦν ēstī καὶ ὁ 'Αρτε-
μίδωρος: καὶ φησιν ἀπὸ μὲν τοῦ Πηλουσιακοῦ
στόματος εἶναι τρισχιλίως ἐννακοσίους⁴ στα-
dίους eīs Ὄρθωσίαν, ἐπὶ δὲ τὸν Ὄροντου ποταμὸν
χῆια ἐκατὸν τριάκοντα, ἐπὶ δὲ τὰς πύλας ἑξῆς
πεντακόσια εἰκοσιπέντε, ἐπὶ δὲ τοὺς ὄρους τῶν
Κιλίκων χῆια διακόσια⁵ ἐξῆκοντα.

4. Εἰδ' 'Ολμοί, ὅπου πρότερον ὁκον ὃν 
Σελευκείης κτισθείσης δ' ἐπὶ τῷ Καλυκάδῳ τῆς
Σελευκείας, ἑκεὶ μετωκισθησαν: εὐθὺς γὰρ ēstīn
ἡ τοῦ Καλυκάδου ἐκβολὴ κάμψαντι ἥμων,

¹ τοῦτον, Meineke, for τοῦτο; others, following Casaubon, read ἐν τούτῳ.
² ēstī Nágidos, Tzschucke, for ēstīn ἄτιδος Di, ēstīn ἄγιδος
other MSS.
³ πρώτη, Groskurd, for πρῶτοι; so the later editors.
⁴ ἐννακοσίου, Meineke (following Casaubon and Groskurd)
emends to ἐνακοσίουs.
⁵ διακόσια, Meineke (following Casaubon and Groskurd)
emends to ἐνακόσια.

¹ Cp. 14. 6. 3.
² Elsewhere (16. 2. 33) referred to as “Melaenae or
Melaniae.”

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Crommyus, the passage across being three hundred and fifty stadia. Now the coasting-voyage along Cilicia from the borders of Pamphylia to Anemurium is eight hundred and twenty stadia, whereas the rest, as far as Soli, is about five hundred stadia. On this latter one comes to Nagidus, the first city after Anemurium; then to Arsinoê, which has a landing-place; then to a place called Melania, and to Celenderis, a city with a harbour. Some writers, among whom is Artemidorus, make Celenderis, not Coracesium, the beginning of Cilicia. And he says that the distance from the Pelusian mouth to Orthosia is three thousand nine hundred stadia; to the Orontes River, one thousand one hundred and thirty; to the Gates next thereafter, five hundred and twenty-five; and to the borders of the Cilicians, one thousand two hundred and sixty. Then one comes to Holmi, where the present Seleuceians formerly lived; but when Seleucia on the Calycadnus was founded, they migrated there; for immediately on doubling the shore, which forms a promontory called Sarpedon, one comes to the

3 The mouth of the Nile at Pelusium.

4 Elsewhere (14. 5. 19), “Pylae” (“Gates”) is called “a boundary between the Cilicians and the Syrians.”

5 i.e. the western borders (Celenderis, according to Artemidorus).

6 Elsewhere (16. 2. 33) the MSS. give the figures of Artemidorus as follows: “From Orthosia to Pelusium, 3650 stadia, including the sinuosities of the gulfs; from Melaenae, or Melaniae, in Cilicia near Celenderis, to the common boundaries of Cilicia and Syria, 1900; thence to the Orontes, 520; and then to Orthosia, 1130.” Groskurd, Forbiger, and Meineke (see critical note) accept these figures and emend the present passage correspondingly.
ποιούσαν ἀκραν, ἢ καλεῖται Σαρπηδών. πλησίον δ’ ἐστὶ τοῦ Καλυκάδου καὶ τὸ Ζεφύριον, καὶ αὕτη ἀκρα: ἔχει δὲ ὁ ποταμὸς ἀνάπλουν εἰς τὴν Σελεύκειαν, πόλιν εὗ, συνοικομένην καὶ πολὺ ἀφεστῶσαν τοῦ Κιλικίου καὶ Παμφυλίου τρόπου. ἐνταῦθα ἐγένοτο καθ’ ἡμᾶς ἄνδρες ἄξιόλογοι τῶν ἐκ τοῦ περιπάτου φιλοσόφων Ἀθηναίος τε καὶ Ξέιαρχος, ὃς ὁ μὲν Ἀθηναίος καὶ ἐπολιτεύσατο καὶ ἐδημαγώγησε χρόνου τινὰ ἐν τῇ πατρίδι: εἰτ’ ἐμπεσὼν εἰς τὴν Μουρῆνα φιλίαιν ἐκείνω συνεάλω φεύγων, φωραθείσης τῆς κατὰ Καίσαρος τοῦ Σεβαστοῦ συσταθείσης ἐπιβουλῆς· ἀναίτιος δὲ φανεῖς ἀφείθη ὑπὸ Καίσαρος. ὡς δὲ ἐπανύοντα εἰς Ἰώμην⁰¹ ἥσπαζοτο καὶ ἐπιυἱάνοντο τοῖς πρώτοι ἐντυγχάνοντες, τὸ τοῦ Εὐριπίδου ἐφ’ ήκω, νεκρῷον χειρῳδῶνα καὶ σκότου πύλας λιπῶν.

ὅλιγον δ’ ἐπιβιοῦσιν χρόνον ἐν συμπτώσει τῆς οἰκίας, ἐν ἡ ὦκει, διεθαρή, νύκτωρ γενομένη. Ξέναρχος δὲ, οὗ ἠκροασάμεθα ἡμεῖς, ἐν οἰκῷ μὲν οὐ πολὺ διετρίψεν, ἐν Ἀλέξανδρείᾳ δὲ καὶ Ἀθήνης καὶ τὸ τελευταίον ἐν Ἰώμῃ, τὸν παιδευτικὸν βίον ἐλόμενον· χρησάμενος δὲ καὶ τῇ Ἀρείαν² φιλία καὶ μετὰ τὰ ταῦτα τῇ Καίσαρος τοῦ Σεβαστοῦ διετέλεσε μέχρι γῆρως ἐν τῷ ἀγόμενος· μικρὸν δὲ πρὸ τῆς τελευτῆς πηρωθεὶς τὴν ὄψιν κατέστρεψε νόσῳ τὸν βίον.

5. Μετὰ δὲ τῶν Καλύκαδιον ἡ Ποικίλη λεγο-

⁰¹ εἰς Ἰώμην appears to be an error for ἐκ Ἰώμης, as Casaubon and Kramer suggest.
outlet of the Calycadnus. Near the Calycadnus is also Zephyrium, likewise a promontory. The river affords a voyage inland to Seleuceia, a city which is well-peopled and stands far aloof from the Cilician and Pamphylian usages. Here were born in my time noteworthy men of the Peripatetic sect of philosophers, Athenaeus and Xenarchus. Of these, Athenaeus engaged also in affairs of state and was for a time leader of the people in his native land; and then, having fallen into a friendship with Murena, he was captured along with Murena when in flight with him, after the plot against Augustus Caesar had been detected, but, being clearly proven guiltless, he was released by Caesar. And when, on his return to Rome, the first men who met him were greeting him and questioning him, he repeated the following from Euripides: “I am come, having left the vaults of the dead and the gates of darkness.” But he survived his return only a short time, having been killed in the collapse, which took place in the night, of the house in which he lived. Xenarchus, however, of whom I was a pupil, did not tarry long at home, but resided at Alexandria and at Athens and finally at Rome, having chosen the life of a teacher; and having enjoyed the friendship both of Areius and later of Caesar Augustus, he continued to be held in honour down to old age; but shortly before the end he lost his sight, and then died of a disease.

5. After the Calycadnus one comes to the rock

1 "To" is apparently an error for "from."
2 Ἑκυβά 1.
3 i.e. Hades.

2 Ἀπέλου, Tzschucke, for Ἀπλοῦ; so the later editors.
μένη πέτρα, κλίμακα ἔχουσα λατομητήν ἐπὶ Σελευκείαν ἄγουσαν. εἰτ' Ἄνεμούριον ἄκρα, ὁμώνυμος τῇ προτέρᾳ, καὶ Κράμβουσα νῆσος καὶ Κώρυκος ἄκρα, ὑπὲρ ἦς ἐν εἰκοσί σταδίοις ἐστὶ τὸ Κωρύκιον ἀντρον, ἐν φ' ἡ ἀρίστη κρόκος φύεται. ἐστὶ δὲ κοιλᾶς μεγάλη κυκλοτερῆς, ἔχουσα περικειμένην ὀφρύν πετρώδη, πανταχόθεν ἰκανῶς ψηλῆν καταβάντι δ' εἰς αὐτὴν ἀνώμαλον ἐστὶν ἑδαφος καὶ τὸ πολὺ πετρώδες, μεστὸν δὲ τῆς θαμνώδους ὕλης ἀείθαλος τε καὶ ἕμερον παρέσπαρται δὲ καὶ τὰ ἑδάφη τὰ φέροντα τὴν κρόκον. ἐστὶ δὲ καὶ ἀντρον αὐτόθι, ἔχον πηγῆν μεγάλην, ποταμὸν ἐξείσαν καθαροῦ τε καὶ διαφανοὺς ὕδατος, εὐθὺς καταπίπτοντα ὑπὸ γῆς ἐνεχθεῖς δ' ἀφανῆς ἐξείσιν εἰς τὴν θάλατταν καλοῦσι δὲ Πικρὸν ύδωρ.

6. Εἰθ' ἡ 'Ελαιοῦσσα ἡ νῆσος μετὰ τῆς Κώρυκου, προσκειμένη τῇ ἥπειρῳ, ἦν συνόκισεν Ἄρχέλαος καὶ κατεσκευάσασαν βασίλειον, λαβὼν τῆν Τραχέιότιν Κιλικίαν οἵν πλήν Σελευκείας, καθ' ὄν τρόπον καὶ Ἀλμύντας πρότερον εἶχε καὶ ἔτι πρότερον Κλεοπάτρα. εὐφυοῦς γὰρ διότι τοῦ τόπου πρὸς τὰ ληστήρια καὶ κατὰ γῆν καὶ κατὰ θάλατταν (κατὰ γῆν μὲν διὰ τὸ μέγεθος τῶν ὄρων καὶ τῶν ὑπερκειμένων ἑθῶν, πεδία καὶ γεώργια ἐχόντων μεγάλα καὶ εὐκατατρόχαστα, κατὰ θάλατταν δὲ διὰ τὴν εὐπορίαν τῆς τε

1 'Ελαιοῦσσα, the editors, for 'Ελεοῦσσα (and 'Ελεοῦσα).

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1 i.e. the Pictured Rock.  
2 § 3 above.  
3 Crocus sativus, which yields saffron.  
4 Bitter Water.  
5 See 12. 2. 7.
Poecilê, as it is called, which has steps hewn in it that lead to Seleucia; then to Anemurium, a promontory, bearing the same name as the former, and to Crambusa, an island, and to Corycus, a promontory, above which, at a distance of twenty stadia, is the Corycian cave, in which the best crocus grows. It is a great circular hollow, with a rocky brow situated all round it that is everywhere quite high. Going down into it, one comes to a floor that is uneven and mostly rocky, but full of trees of the shrub kind, both the evergreen and those that are cultivated. And among these trees are dispersed also the plots of ground which produce the crocus. There is also a cave here, with a great spring, which sends forth a river of pure and transparent water; the river forthwith empties beneath the earth, and then, after running invisible underground, issues forth into the sea. It is called Picrum Hydor.

6. Then, after Corycus, one comes to Elaeussa, an island lying close to the mainland, which Archelaüs settled, making it a royal residence, after he had received the whole of Cilicia Tracheia except Seleucia—the same way in which it was obtained formerly by Amyntas and still earlier by Cleopatra; for since the region was naturally well adapted to the business of piracy both by land and by sea—by land, because of the height of the mountains and the large tribes that live beyond them, tribes which have plains and farm-lands that are large and very easily overrun, and by sea, because of the good

6 i.e. from the Romans (see 12. 1. 4).
7 See 12. 5. 1.
8 See § 3 above.
ναυπηγησίμου ὕλης καὶ τῶν λιμένων καὶ ἐρυμάτων καὶ ὑποδυνηρίων), ἐδόκει πρὸς ἀπαν τὸ τοιούτῳ βασιλεύσθαι μᾶλλον τοὺς τόπους, ἢ ὕπο τοῖς Ῥωμαίοις ἤγερμόσιν εἶναι, τοῖς ἐπὶ τὰς κρύσεις πεμπομένοις, οὗ μὴν ἀεὶ παρεῖναι ἐμελλον, μήτε μεθ' ὀπλών. οὗτω μὲν Ἀρχέλαος ἔλαβε πρὸς τῇ Καππαδοκίᾳ τὴν τραχείαν Κιλικίαν. εἰςὶ δ' ὅροι ταύτης μεταξὺ Σόλων τε καὶ Ἐλαιούσσης ὁ Λάμος¹ ποταμὸς καὶ κώμη ὀμώνυμος.

7. Κατὰ δὲ τὰς ἀκρωρείας τοῦ Ταύρου τὸ Ζηνικέτου πειρατηρίων ἐστίν ὁ Ὄλυμπος, ὄρος τε καὶ φρούριον ὀμώνυμον, ἀφ' οὗ καταστεῖται πᾶσα Λυκία καὶ Παμφυλία καὶ Πισιδία καὶ Μιλνας: ἀλώτος δὲ τοῦ ὄρους ὑπὸ ² τοῦ Ἰσαυρικοῦ, ἐνέπρησεν ἑαυτὸν πανοίκιον. τούτου δ' ἤν καὶ ὁ Κώρυκος καὶ ἡ Φασηλίς³ καὶ πολλὰ τῶν Παμφύλων χωρία πάντα δ' εἶλεν ὁ Ἰσαυρικός.

8. Μετὰ δὲ Λάμον Σόλοι πόλεις ἀξιόλογος, τῆς ἄλλης Κιλικίας ἀρχὴ τῆς περὶ τῶν Ἰσσών, Ἀχαιῶν καὶ Ῥοδίων κτίσμα τῶν ἐκ Λίνδου: εἰς ταύτην λειτανηδρήσασαν Πομπήιος Μάγνος κατόκις τοὺς περιγενομένους τῶν πειρατῶν, οὕς μαλιστα ἔγνω σωτηρίας καὶ προνοίας τινὸς ἄξιοις, καὶ μετωνόμασε Πομπηιόπολιν.⁴ γεγονασι δ' ἄνδρες ἐνθεύετο τῶν ὁνομαστῶν Χρύσιττος τε ὁ στωικὸς φιλόσοφος, πατρὸς δ' Ἡρεῖους ἐκεῖθεν

¹ Λάμος, Tszchucke, for Λάγμος C, Λάτμος other MSS. ; so the later editors.
² ὑπὸ, Casaubon inserts; so the later editors.
³ Φασηλίς, the editors, for Φασιλίς.

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supply, not only of shipbuilding timber, but also of harbours and fortresses and secret recesses—with all this in view, I say, the Romans thought that it was better for the region to be ruled by kings than to be under the Roman prefects sent to administer justice, who were not likely always to be present or to have armed forces with them. Thus Archelaüs received, in addition to Cappadocia, Cilicia Tracheia; and the boundary¹ of the latter, the river Lamus and the village of the same name, lies between Soli and Elaeussa.

7. Near the mountain ridges of the Taurus² lies the piratical stronghold of Zenicetus—I mean Olympus, both mountain and fortress, whence are visible all Lycia and Pamphylia and Pisidia and Milyas; but when the mountain was captured by Isauricus,³ Zenicetus burnt himself up with his whole house. To him belonged also Corycus and Phaselis and many places in Pamphylia; but all were taken by Isauricus.

8. After Lamus one comes to Soli, a noteworthy city, the beginning of the other Cilicia, that which is round Issus; it was founded by Achaeans and Rhodians from Lindus. Since this city was of scant population, Pompey the Great settled in it those survivors of the pirates whom he judged most worthy of being saved and provided for;⁴ and he changed its name to Pompēiopolis. Among the famous natives of Soli were: Chrysippus the Stoic philosopher, whose father had moved there from

¹ i.e. on the east.
² i.e. in Lycia.
³ Servilius Isauricus.
⁴ Cf. 8. 7. 5.
μετοικήσαντος, καὶ Φιλήμων, ὁ κωμικὸς ποιητής, καὶ Ἄρατος, ὁ τὰ φαινόμενα συγγράψας ἐν ἔπεσιν.


ταύτ' ἔχω, ὅσο' ἐφαγον καὶ ἄφυβρισα καὶ μετ' ἔρωτος
tέρτυν ἐπαθον, τὰ δὲ πολλά καὶ ὀλβια κεῖνα
λέειπται.

10. Ὑπέρκειται δὲ τὰ Κύνδα τῆς Ἀγχιάλης ἐρυμα, ὥ ἐχρήσαντο ποτε οἱ Μακεδόνες γαζοφυ-

1 Καλυκαδνίως Ἐμόως, Καλύδνῳ other MSS.
2 Before καὶ, all MSS except Ἐ read ἐνιοὶ δὲ.
3 After τάλλα, Ald. adds ἀνθρώπινα, apparently from Arrian 2. 5.
4 After ἀποκροτήματος, the following verses (obviously an interpolation), inserted by all editors from Casaubon to Corais, are in DFhi found only in the margin and in Cgr preceded by the words τὸ ὅλον εἰσί: εὖ εἰδὼς, ὅτι θνητὸς ἔφυς, σὸν θυμὸν ἤξε, τερπόμενος θαλίρισι: θανάτῃ τοι οὐ τις ὑπηζις, καὶ γὰρ ἐγὼ σποδὸς ἐλμι, Νίνου μεγάλης βασιλεύσας.
GEOGRAPHY, 14. 5. 8–10

Tarsus; Philemon, the comic poet; and Aratus, who wrote the work entitled The Phaenomena, in verse.

9. Then to Zephyrium, which bears the same name as the place near Calycadnus. Then, a little above the sea, to Anchialê, which, according to Aristobulus, was founded by Sardanapallus. Here, he says, is the tomb of Sardanapallus, and a stone figure which represents the fingers of the right hand as snapping together, and the following inscription in Assyrian letters: “Sardanapallus, the son of Anacyndaraxes, built Anchialê and Tarsus in one day. Eat, drink, be merry, because all things else are not worth this,” meaning the snapping of the fingers. Choerilus also mentions this inscription; and indeed the following verses are everywhere known: “Mine are all that I have eaten, and my loose indulgences and the delights of love that I have enjoyed; but those numerous blessings have been left behind.”

10. Above Anchialê lies Cyinda, a fortress, which at one time was used as a treasury by the Mace-

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1 14. 5. 4.
2 The whole of the epigram, as found in some of the MSS. (see critical note), is as follows: “Well aware that thou art by nature mortal, magnify the desires of thy heart, delighting thyself in merriments; there is no enjoyment for thee after death. For I too am dust, though I have reigned over great Ninus. Mine are all the food that I have eaten, and my loose indulgences, and the delights of love that I have enjoyed; but those numerous blessings have been left behind. This to mortal men is wise advice on how to live.”

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ταῦτ’ ἔχω, ὅσον ἐφαγον καὶ ἐφύβρισα καὶ μετ’ ἐρωτος
tέρπων ἑπαθον, τὰ δὲ πολλὰ καὶ ὠλβία κεῖνα λέειπται.
ἡδὲ σοφὴ βιότοιο παράνεσις ἄνθρώπωσιν.
λακίων· ἦρε δὲ τὰ χρήματα Ἑὖμένης, ἀποστὰς Ἀντιγόνου. ἔτι δ' ὑπερθεν τούτοις, τοῖς Ἐν advertise. Λέαντος ἰδρυμα τοῦ Τεύκρου· καί ὁ ἱερός διευκάτεχε τῆς Ῥαχειώτιδος· εἰτ' ἐπέθεντο τῇ χώρᾳ τύχαινοι πολλοί, καὶ συνεστή τὰ ληστηρία. μετὰ δὲ τὴν τούτων κατάλυσιν ἐφ' ἡμῶν ἡδη τῆς τοῦ Τεύκρου δυναστείαν ταύτῃ ἐκάλουν, τὴν δ' αὐτήν καὶ ἱερωσύνην καὶ οἱ πλείστοι γε τῶν ἱερασμένων ὁμομάζοντο Τεύκροι Ἦ Ἀιάντες. εἰσιοῦσα δ' Ἀβα κατ' ἐπιγαμίων εἰς τοὺς οἰκον τούτους, ἡ Ζηνοφόνους θυγάτηρ, ἐνὸς τῶν τυράννων, αὐτὴ κατέσχε τὴν ἄρχην, προ- λαβώντος τοῦ πατρὸς ἐν ἐπιτρόπου σχήματι ὑστέρου δὲ καὶ Ἀντώνιος καὶ Κλεοπάτρα κατε- χαρίσαντο ἑκείνην, θεραπείαις ἐκλιπαρηθέντες ἐπείθ' ἡ μὲν κατελύθη, τοῖς δ' ἀπὸ τοῦ γένους διέμεινεν ἡ ἄρχη. μετὰ δὲ τὴν Ἀγχιάλην αἳ τοῦ Κύδιου ἐκβολαί κατὰ τὸ Ῥήγμα καλούμενον ἐστὶ δὲ λιμνάζων τόπος, ἔχων καὶ παλαία νεώρια, εἰς ὃν ἐκπέπτει ὁ Κύδιος ὁ διαρρέων μέσῃ τὴν Ταρσοῦ, τὰς ἄρχας ἔχων ἀπὸ τοῦ ὑπερκειμένου τῆς πόλεως Ταύρου· καὶ ἐστιν ἐπίνειον ἡ λίμνη τῆς Ταρσοῦ.

C 673 11. Μέχρι μὲν δὴ δεῦρο ἡ παραλία πᾶσα, ἀπὸ τῆς Ῥοδίων περαίας ἀρξαμένη, πρὸς ἴσημερινὰς ἀνατολὰς ἀπὸ τῶν ὁμολογομάχων ἐκτείνεται δύσεων· εἰτ' ἐπὶ τὴν χειμερινὴν ἀνατολὴν ἐπιστρέφει μέχρι Ἰσσοῦ, κάντευθεν ἢδὲ καὶ τὴν λαμβάνει πρὸς νότον μέχρι Φοινίκης, τὸ δὲ λοιπὸν πρὸς

1 i.e. straight east and west.
GEOGRAPHY, 14. 5. 10-11

donians. But the treasures were taken away by Eumenes, when he revolted from Antigonus. And still above this and Soli is a mountainous country, in which is a city Olbê, with a temple of Zeus, founded by Ajax the son of Teucer. The priest of this temple became dynast of Cilicia Tracheia; and then the country was beset by numerous tyrants, and the gangs of pirates were organised. And after the overthrow of these they called this country the domain of Teucer, and called the same also the priesthood of Teucer; and most of the priests were named Teucer or Ajax. But Aba, the daughter of Xenophanes, one of the tyrants, came into this family by marriage and herself took possession of the empire, her father having previously received it in the guise of guardian. But later both Antony and Cleopatra conferred it upon her as a favour, being moved by her courteous entreaties. And then she was overthrown, but the empire remained with her descendants. After Anchialê one comes to the outlets of the Cydnus, near the Rhegma, as it is called. It is a place that forms into a lake, having also ancient arsenals; and into it empties the Cydnus River, which flows through the middle of Tarsus and has its sources in the city Taurus, which lies above Tarsus. The lake is also the naval station of Tarsus.

11. Now thus far the seaboard as a whole, beginning at the Peraea of the Rhodians, extends towards the equinoctial east from the equinoctial west,¹ and then bends in the direction of winter sunrise² as far as Issus, and then forthwith takes a bend towards the south as far as Phoenicia; and the

¹ South-east (see Vol. I, p. 105, note 2).
δύσιν μέχρι στηλών τελευτᾶ. τὸ μὲν οὖν ἄληθὲς ὁ ἱσθμὸς τῆς περιῳδευμένης χερσονῆσιν οὐτὸς ἐστὶν ὁ ἀπὸ Ταρσοῦ καὶ τῆς ἐκβολῆς τοῦ Κύδνου μέχρι 'Αμισοῦ. τὸ γὰρ ἐλάχιστον ἐξ 'Αμισοῦ διάστημα ἐπὶ τοὺς Κίλκων ὄρους τοῦτ' ἐστὶν ἐντεῖθεν δὲ ἐκατὸν εἰκοσίν εἰσὶν εἰς Ταρσοῦ στάδιοι, καὶ καίριον οὐ πλείονος 1 ἐπὶ τὴν ἐκβολὴν τοῦ Κύδνου. καὶ μὴν ἐπὶ γε 'Ἰσσοῦ καὶ τὴν κατ' αὐτὴν θάλατταν οὔτ' ἀλλὰ ὁδὸς συντομοτέρα ἐστὶν ἐξ 'Αμισοῦ τῆς διὰ Ταρσοῦ, οὔτ' ἐκ Ταρσοῦ ἐπὶ 'Ἰσσοῦ ἐγχυτέρω ἐστὶν ἢ ἐπὶ Κύδνου, ὡστε δὴ λοι, ὅτι ταῖς μὲν ἀληθείαις οὕτως ἄν εἰη ὁ ἱσθμός, λέγεται δ' ὅμως ὁ μέχρι τοῦ 'Ἰσσικοῦ κόλπου, παρακλεπτοῦντα διὰ τὸ σημεῖον. διὰ δὲ τούτ' αὐτὸ καὶ τὴν ἐκ τῆς 'Ροδίας γραμμὴν, ἢν μέχρι τοῦ Κύδνου κατηγάγομεν, τὴν αὐτὴν ἀποφαίνομεν 2 τῇ μέχρι 'Ἰσσοῦ, οὐδὲν παρὰ τοῦτο ποιούμενοι, καὶ τὸν Θαυρόν φαμεν διήκειν ἐπ' εὔθειας τῇ τῇ γραμμῇ μέχρι τῆς Ἰνδικῆς.

12. Ἡ δὲ Ταρσοῦ κεῖται μὲν ἐν πεδίῳ, κτίσμα δ' ἐστὶ τῶν μετὰ Τριππολέμου πλανηθέντων Ἀργείων κατὰ ζήτησιν Ἰοῦς. διαρρέει δ' αὐτὴν μέσῃν ὁ Κύδνος παρ' αὐτὸ τὸ γυμνάσιον τῶν νέων. ἂτε δὴ τῆς πηγῆς οὐ πολὺ ἄπωθεν οὕσης, καὶ τοῦ ρεῖθρου διὰ φάραγγος βαθείας ἴοντος, εἰτ' εὔθυς εἰς τὴν πόλιν ἐκπίπτουσι, ψυχρὸν τε καὶ

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1 πέντε, after πλείονος, all MSS. except F. The translator believes, with C. Müller, that Strabo wrote ἐβδομῆκοντα (i.e. o' and not e').
2 ἀποφαίνομεν, Groskurd and the later editors, instead of ἀποφαίνομενοι.

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1 i.e. the Pillars of Heracles at Gibraltar.
remainder extends towards the west as far as the Pillars¹ and there ends. Now the truth is that the actual isthmus of the peninsula which I have described is that which extends from Tarsus and the outlet of the Cydnus to Amisus, for this is the shortest distance from Amisus to the boundaries of Cilicia; and the distance thence to Tarsus is one hundred and twenty stadia, and the distance from there to the outlet of the Cydnus is no more than that. And in fact to Issus, and the sea near it, there is no other road from Amisus which is shorter than that through Tarsus, and Tarsus is not nearer to Issus than to the Cydnus;² and therefore it is clear that in reality this would be the isthmus; but still people call that which extends as far as the Gulf of Issus the true isthmus, thus betraying the facts because of the significance of the gulf. And it is because of this very thing that I, without making any accurate distinctions, represent the line from Rhodes, which I have prolonged to the Cydnus, to be the same as the line extending as far as Issus, and also assert that the Taurus extends in a straight line with that line as far as India.

12. As for Tarsus, it lies in a plain; and it was founded by the Argives who wandered with Triptolemus in quest of Io; and it is intersected in the middle by the Cydnus River, which flows past the very gymnasium of the young men. Now inasmuch as the source of the river is not very far away and its stream passes through a deep ravine and then empties immediately into the city, its discharge is both cold and swift; and hence it is helpful both

² i.e. the outlet of the Cydnus, at Rhegma.
ταχὺ τὸ ῥεῦμα ἐστὶν, ὅθεν καὶ τοῖς παχυνευροῦσι ροίζομένοις καὶ κτίνεσι καὶ ἀνθρώποις ἐπικουρεί.

13. Τοσαύτη δὲ τοῖς ἐνθάδε ἀνθρώποις σπουδὴ πρὸς τε φιλοσοφίαν καὶ τὴν ἄλλην παιδείαν ἐγκύκλιον ἀπασαν γέγονεν, ὡς θ' ὑπερβέβλημαι καὶ Ἄθηνας καὶ Ἁλεξάνδρειαν καὶ εἰ τινὰ ἄλλον τόπον δύνατον εἰπεῖν, ἐν δὲ σχολαὶ καὶ διατριβαὶ φιλοσοφῶν γεγόνασι. διαφέρει δὲ τοσούτων, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσὶν, ξένοι δ' οὐκ ἐπιδημοῦσι βαδίος· οὐδ' αὐτοὶ οὕτωι μένουσιν αὐτότι, ἀλλὰ καὶ τελειώτως ἐκδημήςαντες, καὶ τελειώτερα ξενιστεύουσιν ἡδεῖς, κατέρχονται δ' ὀλίγοι. ταῖς δ' ἄλλαις πόλεσιν, ἂς ἀρτίως εἰπον, πλὴν Ἁλεξάνδρειας, συμβαίνει τάναντα: φοιτῶσι γάρ εἰς αὐτὰς πόλλαι καὶ διατριβοῦσιν αὐτότι ἁσμενοί, τῶν δ' ἐπιχωρίων οὐ πολλοὺς οὔτ' ἀν ἔξω φοιτῶντας ἴδοις κατὰ φιλομάθειαν, οὔτ' αὐτότι περὶ τοῦτο σπουδάζοντας. Ἁλεξάνδρεύσι δ' ἀμφότερα συμβαίνει καὶ γὰρ δέχονται πολλοὺς τῶν ξένων καὶ ἐκπέμπουσι τῶν ἱδίων οὐκ ὄλιγοις. καὶ εἰς σχολαὶ παρ' αὐτοῖς παιτοδαπαὶ τῶν περὶ λόγους τεχνῶν, καὶ τάλα τ' εὐανδρεῖ καὶ πλεῖστον δύναται, τῶν τῆς μητροπόλεως ἐπέχουσα λόγον.

14. Ἀνδρεὶς δ' ἐξ αὐτῆς γεγόνασι τῶν μὲν στωικῶν Ἀντίπατρὸς τε καὶ Ἀρχέδημος καὶ Νέστωρ· ἐτί δ' Ἄθηναν φόροι δύο, ὃν ο' μὲν, Κορινθίων καλούμενος, συνεβίωσε Μάρκω

1 i.e. to their schools.
to men and to cattle that are suffering from swollen sinews, if they immerse themselves in its waters.

13. The people at Tarsus have devoted themselves so eagerly, not only to philosophy, but also to the whole round of education in general, that they have surpassed Athens, Alexandria, or any other place that can be named where there have been schools and lectures of philosophers. But it is so different from other cities that there the men who are fond of learning are all natives, and foreigners are not inclined to sojourn there; neither do these natives stay there, but they complete their education abroad; and when they have completed it they are pleased to live abroad, and but few go back home. But the opposite is the case with the other cities which I have just mentioned except Alexandria; for many resort to them and pass time there with pleasure, but you would not see many of the natives either resorting to places outside their country through love of learning or eager about pursuing learning at home. With the Alexandrians, however, both things take place, for they admit many foreigners and also send not a few of their own citizens abroad. Further, the city of Tarsus has all kinds of schools of rhetoric; and in general it not only has a flourishing population but also is most powerful, thus keeping up the reputation of the mother-city.

14. The following men were natives of Tarsus: among the Stoics, Antipater and Archedemus and Nestor; and also the two Athenodoruses, one of whom, called Cordylion, lived with Marcus Cato

2 i.e. in spite of the fact that so many able men leave the city and never return.

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Κάτωνι, καὶ ἔτελεύτα ¹ παρ’ ἐκεῖνῳ, ὁ δὲ τοῦ Σάνδωνος, ὁν καὶ Κανανίτην φασίν ἀπὸ κόμης τινός, Καίσαρος καθηγήσατο καὶ τιμῆς ἔτυχε μεγάλης· κατιών τε εἰς τὴν πατρίδα ἤδη γηραιὸς κατέλυσε τὴν καθεστώσαν πολιτείαν, κακῶς 

teromένην ὑπὸ τε ἄλλων καὶ Βοσθοῦ, κακοῦ μὲν ποιητοῦ, κακοῦ δὲ πολίτου, δημοκρατίας ἱσχύσαντος τὸ πλέον. ἐπὴρε δ’ αὐτὸν καὶ Ἀντώνιος, κατ’ ἀρχὰς ἀποδεξάμενος τὸ γραφεῖ 

eis τὴν ἐν Φιλίπποις νίκην ἔπος, καὶ ἐτὶ μᾶλλον 

ἡ εὐχέρεια ἢ ἐπιτολάξουσα παρὰ τοῖς Ταρσεῦσιν, ὥστ’ ἀπαύστως σχεδιάζειν παρὰ χρῆμα πρὸς 

tὴν δεδομένην ὑπόθεσιν· καὶ δὴ καὶ γυμνασιαρ- 

χίαι ὑποσχόμενος Ταρσεῦσι τοῦτον ἄντι γυμνα- 

ςιώρχου ² κατέστησε, καὶ τὰ ἀναλόματα ἐπίστευσεν αὐτῷ. ἐφωράθη δὲ νοσφισάμενος τὰ τε ἄλλα καὶ τοῦλαιον ἐλεγχόμενος δ’ ὑπὸ τῶν 

κατηγόρων ἐπὶ τοῦ Ἀντώνιου, παρητέετῳ τὴν ὀργήν, σὺν ἄλλοις καὶ ταῦτα λέγων, ὅτι, "Ὡσπέρ Ὁμήρος ἐξύμνησεν Ἀχιλλέα καὶ Ἀγαμέμνονα 

καὶ Ὀδυσσέα, οὕτως ἐγώ σε’ οὐ δίκαιος οὐν 

eἰμὶ εἰς τοιαύτας ἄγεσθαι διαβολάς ἐπὶ σοῦ. 

παραλαβὼν σὺν ὁ κατηγορος τὸν λόγον, Ἀλλ’ 

"Ομήρος μὲν, ἔφη, ἑλαιον ³ Ἀγαμέμνονος οὐκ 

ἐκλεψεν, ἀλλ’ οὗθε Ἀχιλλέως, σὺ δὲ:" ὡστε 

dώσεις δίκην. διακρούσαμεν δ’ οὐν θεραπείας 

τις τὴν ὀργήν, οὐδὲν ἥττον διετέλεσεν ἀγω 

καὶ φέρων τὴν πόλιν μέχρι τῆς καταστροφῆς 

τοῦ Ἀντώνιου. τοιαύτην δὲ τὴν πόλιν κατα-

¹ ἔτελεύτα, Corais, for τελεύτα.

² ἄντι γυμνασιάρχου ςυ, ἄντι γυμνασιάρχον other MSS.

³ μὲν, after ἑλαιον, omitted by mouxx.
and died at his house; and the other, the son of Sandon, called Cananites after some village, was Caesar's teacher and was greatly honoured by him; and when he returned to his native land, now an old man, he broke up the government there established, which was being badly conducted by Boethus, among others, who was a bad poet and a bad citizen, having prevailed there by currying the favour of the people. He had been raised to prominence by Antony, who at the outset received favourably the poem which he had written upon the victory at Philippi, but still more by that facility prevalent among the Tarsians whereby he could instantly speak offhand and unceasingly on any given subject. Furthermore, Antony promised the Tarsians an office of gymnasiarch, but appointed Boethus instead of a gymnasiarch, and entrusted to him the expenditures. But Boethus was caught secreting, among other things, the olive-oil; and when he was being proven guilty by his accusers in the presence of Antony he deprecated Antony's wrath, saying, among other things, that "Just as Homer had hymned the praises of Achilles and Agamemnon and Odysseus, so I have hymned thine. It is not right, therefore, that I should be brought before you on such slanderous charges." When, however, the accuser caught the statement, he said, "Yes, but Homer did not steal Agamemnon's oil, nor yet that of Achilles, but you did; and therefore you shall be punished." However, he broke the wrath of Antony by courteous attentions, and no less than before kept on plundering the city until the overthrow of Antony. Finding the city in this plight,
λαβὼν ὁ Ἀθηνόδωρος, τέως μὲν ἐπεχείρει λόγῳ μετάγειν κάκεινον καὶ τοὺς συστασιῶτας· ὡς δ’, οὐκ ἀπείχοντο ὑβρείς οὐδεμιᾶς, ἐχρήσατο τῇ δοθείσῃ ὑπὸ τοῦ Καίσαρος ἔξουσία καὶ ἐξέβαλεν αὐτούς, καταγγέλεις φυγήν. οἱ δὲ πρῶτον μὲν κατετοιχογράφησαν αὐτοῦ τοιαύτα.

C 675 ἔργα νέων, βουλαὶ δὲ μέσων, πορδαὶ δὲ γερόντων.

ἐπεὶ δ’ ἐκεῖνοι ἐν παιδιᾶς μέρει δεξάμενοι ἐκέλευσε παρεπιγράψαί με—βρονταὶ δὲ γερόντων,” καταφρονήσας δὲ τις τοῦ ἐπιεικούς, εὐλυτον τὸ κοιλίδιον ἔχων, προσέρρανε πολὺ τῇ θύρᾳ καὶ τῷ τοῖχῳ, νῦκτωρ παρίων τὴν οἰκίαν. ὁ δὲ τῆς στάσεως κατηγορῶν ἐν ἐκκλησίᾳ, τὴν νόσον τῆς πόλεως, ἐφι, καὶ τὴν καχεξίαν πολλαχόθεν σκοπεῖν ἔξεστι, καὶ δὴ καὶ ἐκ τῶν διαχωρημάτων, οὕτωι μὲν στωικοῦ ἀνδρός ἀκαδημαϊκός δὲ Νέστωρ ὁ καθ’ ἡμᾶς, ὁ Μαρκέλλοις καθηγησάμενος, τοῦ Ὀκταοῦνας παιδός, τῆς Καίσαρος ἀδελφῆς. καὶ οὕτως δὲ προέστη τῆς πολιτείας, διαδεξάμενος τὸν Ἀθηνόδωρον καὶ διεσελέστε τιμώμενος παρά τε τοῖς ἡγεμόνι καὶ ἐν τῇ πόλει.

15. Τῶν δ’ ἀλλῶν φιλοσόφων,

οὕς κεν ἐν γνώιν καὶ τούνομα μυθησαίμην.

Πλουτιάδης τε ἐγένετο καὶ Διογένης τῶν περιπολιζόντων καὶ σχολῶν διατιθεμένων εὐφυῶς· ὁ δὲ Διογένης καὶ ποιήματα ὠσπερ ἀπεφοίβαζε, τεθείης ὑποθέσεως, τραγικά ὡς ἐπὶ πολύ γραμματικοὶ δὲ, ὡν καὶ συγγράμματα ἐστίν, Ἀρτεμίδωρο τε καὶ Διόδωρος· ποιητὴς δὲ τραγῳδίας 350
Athenodorus for a time tried to induce both Boethus and his partisans to change their course; but since they would abstain from no act of insolence, he used the authority given him by Caesar, condemned them to exile, and expelled them. These at first indicted him with the following inscription on the walls: "Work for young men, counsels for the middle-aged, and flatulence for old men"; and when he, taking the inscription as a joke, ordered the following words to be inscribed beside it, "thunder for old men," someone, contemptuous of all decency and afflicted with looseness of the bowels, profusely bespattered the door and wall of Athenodorus' house as he was passing by it at night. Athenodorus, while bringing accusations in the assembly against the faction, said: "One may see the sickly plight and the disaffection of the city in many ways, and in particular from its excrements." These men were Stoics; but the Nestor of my time, the teacher of Marcellus, son of Octavia the sister of Caesar, was an Academician. He too was at the head of the government of Tarsus, having succeeded Athenodorus; and he continued to be held in honour both by the prefects and in the city.

15. Among the other philosophers from Tarsus, "whom I could well note and tell their names,"¹ are Plutiades and Diogenes, who were among those philosophers that went round from city to city and conducted schools in an able manner. Diogenes also composed poems, as if by inspiration, when a subject was given him—for the most part tragic poems; and as for grammarians whose writings are extant, there are Artemidorus and Diodorus; and

¹ *Iliad* 3. 235.
Strabo

άριστος τῶν τῆς Πλειάδος καταριθμομένων Διονυσίδης. μάλιστα δ’ ἡ Ἁρώνη¹ δύναται δι-
δάσκειν τὸ πλῆθος τῶν ἐκ τῆς τῆς πόλεως
φιλολόγων. Ταρσεών γὰρ καὶ Ἀλέξανδρέων ἐστὶ
μεστῆ. τοιαύτη μὲν ἡ Ταρσοῦ.

16. Μετὰ δὲ τῶν Κύδνου ὁ Πύραμος ἐκ τῆς
Καταονίας ἱέων, οὕτε καὶ πρὸτερον ἐμνῄσκη-μεν
φησι δ’ Ἀρτεμίδωρος, ἐντεύθεν εἰς Σόλους εὐ-
θυπλοίᾳ σταδίους εἶναι πεντακοσίους. πλησίον
dὲ καὶ Μαλλός, ἐφ’ ὑψος κειμένη, κτίσμα
Ἀμφίλοχου καὶ Μοῦσου, τοῦ Ἀπόλλωνος καὶ
Μαυτοῦς,² περὶ δ’ ὧν πολλὰ μυθολογεῖται καὶ
dὴ καὶ ἡμεῖς ἐμνῄσκημεν αὐτῶν ἐν τοῖς περὶ
Κάλχαντος λόγοις καὶ τῆς ἔριδος, ἢν ἠρισαν
περὶ τῆς μαντικῆς ὁ τε Κάλχας καὶ ὁ Μόψος·
tαύτην τε γὰρ τὴν ἐρίν μεταφέρουσιν ἐνιοί,
kαθάπερ καὶ Σοφοκλῆς, εἰς τὴν Κιλικίαν, καλέσας
ἐκεῖνος αὐτὴν Παμφυλίαν τραγικῶς, καθάπερ
καὶ τὴν Λυκίαν Καρίαν καὶ τὴν Τροίαν καὶ
Λυδίαν ³ Φρυγίαν καὶ τὸν θάνατον δὲ τοῦ
Κάλχαντος ἐνταῦθα παραδιδόσαι ἄλλοι τε καὶ
Σοφοκλῆς. οὐ μόνον δὲ τὴν περὶ τῆς μαντικῆς
ἐρίν μεμυθεύκασιν, ἀλλὰ καὶ τῆς ἀρχῆς. τὸν
γὰρ Μόψου φασὶ καὶ τὸν Ἀμφίλοχον ἐκ Τροίας

C 676 ἐλθόντας κτίσαι Μαλλόν ἔτε. Ἀμφίλοχον εἰς
Ἀργος ἀπελθεῖν, δυσαρεστήσαντα δὲ τοῖς ἐκεῖ
πάλιν ἀναστρέψαι δεύρῳ, ἀποκλειόμενον δὲ τῆς
κοινωνίας συμβαλεῖν εἰς μονομαχίαν πρὸς τὸν

¹ ἡ Ἁρώνη, Sihler (American Journal of Philology, 1923,
p. 141) would emend to τὴν Ἁρώνη.
² Μαυτοῦς, Xylander, for Ἀλποῦς; so the later editors.
³ καὶ, before Φρυγίαν, Groskurd omits, so Meineke.

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the best tragic poet among those enumerated in the "Pleias" was Dionysides. But it is Rome that is best able to tell us the number of learned men from this city; for it is full of Tarsians and Alexandrians. Such is Tarsus.

16. After the Cydnus River one comes to the Pyramus River, which flows from Cataonia, a river which I have mentioned before. According to Artemidorus, the distance thence to Soli in a straight voyage is five hundred stadia. Near by, also, is Mallus, situated on a height, founded by Amphilochus and Mopsus, the latter the son of Apollo and Manto, concerning whom many myths are told. And indeed I, too, have mentioned them in my account of Calchas and of the quarrel between Calchas and Mopsus about their powers of divination. For some writers transfer this quarrel, Sophocles, for example, to Cilicia, which he, following the custom of tragic poets, calls Pamphylia, just as he calls Lycia "Caria" and Troy and Lydia "Phrygia." And Sophocles, among others, tells us that Calchas died there. But, according to the myth, the contest concerned, not only the power of divination, but also the sovereignty; for they say that Mopsus and Amphilochus went from Troy and founded Mallus, and that Amphilochus then went away to Argos, and, being dissatisfied with affairs there, returned to Mallus, but that, being excluded from a share in the government there, he fought a duel with Mopsus,

1 *i.e.* the "Seven (Alexandrian) Stars," referring to the Pleiades, the seven daughters of Atlas, who were placed by Zeus among the stars and became one of the oldest Greek constellations.

2 See critical note.

3 12. 2. 4.

4 14. 1. 27.

5 See 14. 3. 3.
Μόνον, πεσόντας δ' ἀμφοτέρους ταφῆναι μὴ ἐν ἔποψε ἀλλῆλοις· καὶ νῦν οἱ τάφοι δείκνυνται περὶ Μάγαρσα τοῦ Πυράμου πλησίον. ἐντεύθεν δ' ἡν Κράτης ὁ γραμματικός, οὐ φησὶ γενέσθαι μαθητής Παναίτιος.

17. Ῥἀθερείται δὲ τῆς παραλίας ταύτης Ἀλήηνα πεδίων, δι’ οὗ Φιλώτας διήγαγεν Ἀλέξανδρῳ τὴν ἱσπον, ἐκείνου τῆς φάλαγγα ἀγαγόντος ἐκ τῶν Σύλων διὰ τῆς παραλίας καὶ τῆς Μαλλώτιδος ἐπὶ τε Ἰσσον καὶ τὰς Δαρείου δυνάμεις. φασὶ δὲ καὶ ἐναγίσαι τῷ Ἀμπελόχῳ τὸν Ἀλέξανδρον διὰ τὴν ἕξ Ἀργοὺς συγγένειαν. Ἡσίοδος δ’ ἐν Σύλοις ὕπο Ἀπόλλωνος ἀναιρεθήμαι τὸν Ἀμφιλοχόν φησίν, οἱ δὲ περὶ τὸ Ἀλήηνα πεδίων, οἱ δ’ ἐν Συρίᾳ, ἀπὸ τοῦ Ἀλῆην ἀπίóντα διὰ τὴν ἔριν.

18. Μέτα δὲ Μαλλὸν Δίγαραι πολίχνιον, ὕφορμον ἔχουν εἰτ’ Ἀμανίδες πυλαι, ὕφορμον ἔχουσαι, εἰς ἅς τελευτᾷ τὸ Ἀμανόν ὅρος ἀπὸ τοῦ Ταύρου καθήκων, ὁ τῆς Κυλίκιας ὑπερκείται κατὰ τὸ πρὸς ἐως μέρος, ἀεὶ μὲν ὑπὸ πλείονων δυναστευόμενον τυράννων, ἐχόντων ἐρύματα· καθ’ ἡμᾶς δὲ κατέστη κύριος πάντων ἀνὴρ ἀξιόλογος καὶ βασιλεὺς ὑπὸ Ῥωμαίων ὑπομάσθη διὰ τὰς ἀνδραγαθίας Ταρκονδίμωτος, καί τὴν διαδοχήν τοῖς μετ’ αὐτῶν παρέδωκε.

19. Μέτα δὲ Δίγαραι Ἰσσὸς πολίχνιον ὕφορμον ἔχουν καὶ ποταμός Πίναρος. εὐταύδα ο ἄγων συνέπεσεν Ἀλέξανδρῳ καὶ Δαρείῳ καὶ ο

1 Ταρκονδίμωτος, Casaubon, for Ταρκονδιμωτός CF, Ταρκονδιμωτός other MSS.

2 Πίναρος, Tzschucke, for Πίναρος D, Πίναρος other MSS.

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and that both fell in the duel and were buried in places that were not in sight of one another. And to-day their tombs are to be seen in the neighbourhood of Magarsa near the Pyramus River. This was the birthplace of Crates the grammarian, of whom Panaetius is said to have been a pupil.

17. Above this coast lies the Aleian Plain, through which Philotas led the cavalry for Alexander, when Alexander led his phalanx from Soli along the coast and the territory of Mallus against Issus and the forces of Dareius. It is said that Alexander performed sacrifices to Amphilochus because of his kinship with the Argives. Hesiod says that Amphilochus was slain by Apollo at Soli; but others say that he was slain in the neighbourhood of the Aleian Plain, and others in Syria, when he was quitting the Aleian Plain because of the quarrel.

18. After Mallus one comes to Aegaeae, a small town, with a mooring-place; and then to the Amanides Gates, with a mooring-place, where ends the mountain Amanus, which extends down from the Taurus and lies above Cilicia towards the east. It was always ruled by several powerful tyrants, who possessed strongholds; but in my time a notable man established himself as lord of all, and was named king by the Romans because of his manly virtues—I refer to Tarcondimotus, who bequeathed the succession to his posterity.

19. After Aegaeae, one comes to Issus, a small town with a mooring-place, and to the Pinarus River. It was here that the struggle between Alexander and Dareius occurred; and the gulf is

\[1\] Mallus.
κόλπος εἶρηται Ἰσσικός· ἐν αὐτῷ δὲ πόλις Ῥωσός καὶ Μυριάνδρος πόλις καὶ Ἀλεξάνδρεια καὶ Νικόπολις καὶ Μόψου ἐστία καὶ Πύλαι λεγόμεναι, ὅριον Κιλίκων τε καὶ Σύρων. ἐν δὲ τῇ Κιλικία ἐστὶ καὶ τὸ τῆς Σαρπηδονίας Ἀρτέμιδος ἱερὸν καὶ μαντεῖον, τοὺς δὲ χρησμοὺς ἐνθεοὶ προθεσπίζουσιν.

20. Μετὰ δὲ τὴν Κιλικίαν πρώτη πόλις ἐστὶ τῶν Σύρων Σελεύκεια ἡ ἐν Πιερίᾳ, καὶ πλησίον Ὀρόντης ἐκεῖδώσι ποταμός. ἐστὶ δ᾽ ἀπὸ Σελευκείας εἰς Σόλους ἐπ᾽ εὐθείας πλοῦς ὀλίγον ἀπολείποιν τῶν χιλίων σταδίων.

21. Τῶν δὲ ἐν Τροίᾳ Κιλίκων, ὃν Ὄμηρος μέμνηται, πολὺ διεστῶτων ἀπὸ τῶν ἐξω τοῦ Ταύρου Κιλίκων, οἱ μὲν ἀποφαίνουσιν ἀρχηγέταις τοὺς ἐν τῇ Τροίᾳ τούτων καὶ δεικνύοσι τινὰς τόπους κάνταθα, ὡσπερ ἐν τῇ Παμφυλίᾳ Θῆβην καὶ Λυρυνθίουν, οἱ δ᾽ ἐμπαλιν καὶ Ἀλητῶν τι πεδίον κάκει δεικνύοσι.

Περιῳδευμένων δὲ καὶ τῶν ἐξω τοῦ Ταύρου μερῶν τῆς προειρημένης χερσονήσου, προσθετέον ἐστὶ καὶ ταῦτα.

C 677 22. Ὁ γὰρ Ἀπολλόδωρος ἐν τοῖς περὶ νεῶν ἔτι καὶ τοιαύτα λέγει· τοὺς γὰρ ἐκ τῆς Ἀσίας ἐπικούρους τῶν Τρώων ἀπαντᾷ καταριθμεῖσθαι φησιν ὑπὸ τοῦ ποιητοῦ τῆς χερσονήσου κατοίκους ὁμας, ἢς ὁ στενώτατος ἱσόθιος ἐστὶ τὸ μεταξὺ τοῦ κατὰ Σιωπῆν μυχοῦ καὶ Ἰσσοῦ· αἱ δ᾽ ἐκτὸς πλευραί, φησί, τριγυνοειδοῦς ὀυσίς, εἰσὶ μὲν ἀνισοὶ, παρήκουσι δὲ ἡ μὲν ἀπὸ Κιλικίας ἐπὶ Χελιδονίας, ἡ δ᾽ ἐνθέευδε ἐπὶ τὸ στόμα τοῦ Εὐξείνου, ἡ δ᾽ ἐπὶ Σιωπῆν πάλιν ἐνθέευδε. τὸ 356
called the Issic Gulf. On this gulf are situated the city Rhosus, the city Myriandrus, Alexandreia, Nicopolis, Mopsuestia, and Pylae, as it is called, which is the boundary between the Cilicians and the Syrians. In Cilicia is also the temple and oracle of the Sarpedonian Artemis; and the oracles are delivered by persons who are divinely inspired.

20. After Cilicia the first Syrian city is Seleucia-in-Pieria, near which the Orontes River empties. The voyage from Seleucia to Soli, on a straight course, is but little short of one thousand stadia.

21. Since the Cilicians in the Troad whom Homer mentions are far distant from the Cilicians outside the Taurus, some represent those in Troy as original colonisers of the latter, and point out certain places of the same name there, as, for example, Thèbê and Lynnessus in Pamphylia, whereas others of contrary opinion point out also an Aleîan Plain in the former. Now that the parts of the aforesaid peninsula outside the Taurus have been described, I must add what follows.

22. Apollodorus, in his work *On the Catalogue of Ships*, goes on to say to this effect, that all the allies of the Trojans from Asia were enumerated by the poet as being inhabitants of the peninsula, of which the narrowest isthmus is that between the innermost recess at Sinopê and Issus. And the exterior sides of this peninsula, he says, which is triangular in shape, are unequal in length, one of them extending from Cilicia to the Chelidonian Islands, another from the Chelidonian Islands to the mouth of the Euxine, and the third thence back to Sinopê. Now the assertion that the allies were
μὲν οὖν μόνους τοὺς ἐν τῇ χερρονήσῳ διὰ τῶν αὐτῶν ἐλέγχοιτ' ἀν ψεῦδος ὄν, δὲ ὢν ἠλέγξαμεν πρότερον, μὴ μόνους τοὺς ἐντὸς Ἀλυσ. οἱ γὰρ περὶ Φαρμακίαν τόποι, ἐν οίς τοὺς Ἀλιξώνους ἔφαμεν, ἠσπερ ἔξω τοῦ Ἀλυσ εἰσιν, οὔτω καὶ ἔξω τοῦ ἱσθμοῦ, ἐπερ καὶ τῶν στενῶν τῶν μεταξὺ Σινώπης καὶ Ἰσσοῦ, καὶ οὐ τούτων γε μόνων, ἀλλὰ καὶ τῶν κατ' ἀλήθειαν στενῶν τῶν μεταξὺ Ἀμισοῦ τε καὶ Ἰσσοῦ. οὐδὲ γὰρ ἐκεῖνος ὂρθῶς ἀφώρισται τὸν ἱσθμὸν καὶ τὰ κατ’ αὐτὸν στενά, ἐκεῖνα ἀντὶ τούτων τιθεῖς. πάντων δ’ εὐθέστατον τὸ τὴν χερρονήσου τριγωνοειδῆ φήσαντα τρεῖς ἀποφήγνασθαι τὰς ἔξω πλευράς· ὁ γὰρ τὰς ἔξω λέγων πλευράς ἐοικεν ὑπεξαιρουμένῳ τὴν κατὰ τὰ στενά, ως καὶ ταύτην οὐσαν πλευράν, οὐκ ἔξω δὲ οὐδ’ ἐπὶ θαλάττη. εἰ μὲν τοῖς δὲ τὰ στενὰ ταῦτα οὔτως ἦν συνηγμένα, ὡστε μικρὸν ἀπολείπειν τοῦ συνάπτειν ἐπ’ ἀλλήλαις τὴν τε ἐπὶ Ἰσσοῦ καὶ τὴν ἐπὶ Σινώπην πίπτουσαν πλευράν, συνεχόμενον ἀν τριγωνοειδῆ λέγεσθαι τὴν χερρονήσου ὑπὸν δὲ γε τρισχιλίους σταδίους ἀπολείποντων μεταξὺ τῶν ὑπ’ αὐτοῦ λεγομένων στενῶν, ἀμαθίᾳ τὸ λέγειν τριγωνοειδῆς τὸ τοιοῦτον τετράπλευρον, οὐδὲ χωρογραφικὸν. ὁ δὲ καὶ χωρογραφίαν ἐξεδωκεν εἰς κωμικῷ μέτρῳ, γῆς περίοδον ἐπιγράφας. μένει δ’ ἡ αὐτὴ ἀμαθία, κἂν εἰς τούλαχιστον καταγάγῃ διώστημα τις τῶν ἱσθμῶν, ὅσον εἰρήκασιν οἱ πλείστων ψευσάμενοι τὸ ἡμίσυ τοῦ παντός, ὅσον εἰρήκε καί Ἀρτεμίδωρος, χιλίους καὶ πεντακο-

1 12. 3. 24.  
2 Iambic verse.
alone those who lived in the peninsula can be proved wrong by the same arguments by which I have previously shown that the allies were not alone those who lived this side the Halys River.\(^1\) For just as the places round Pharnacia, in which, as I said, the Halizoni lived, are outside the Halys River, so also they are outside the isthmus, if indeed they are outside the narrows between Sinopē and Issus; and not outside these alone, but also outside the true narrows between Amisus and Issus, for he too incorrectly defines the isthmus and its narrows, since he substitutes the former for the latter. But the greatest absurdity is this, that, after calling the peninsula triangular in shape, he represents the “exterior sides” as three in number; for when he speaks of the “exterior sides” he seems privily to exclude the side along the narrows, as though this too were a side, but not “exterior” or on the sea. If, then, these narrows were so shortened that the exterior side ending at Issus and that ending at Sinopē lacked but little of joining one another, one might concede that the peninsula should be called triangular; but, as it is, since the narrows mentioned by him leave a distance of three thousand stadia between Issus and Sinopē, it is ignorance and not knowledge of chorography to call such a four-sided figure triangular. Yet he published in the metre of comedy\(^2\) a work on chorography entitled \emph{A Description of the Earth}. The same ignorance still remains even though one should reduce the isthmus to the minimum distance, I mean, to one-half of the whole distance, as given by those who have most belied the facts, among whom is also Artemidorus,
σίους σταδίους· οὐδὲ γὰρ τούτο συναγωγὴν πω
τριγωνουείδους ποιεῖ σχῆματος. ἀλλὰ οὐδὲ τὰς
πλευρὰς ὀρθῶς διήρηται τὰς ἔξω, τὴν ἀπὸ Ἰσσοῦ
μέχρι Χελιδονίων εἰπὼν: λοιπὴ γὰρ ἐστιν ὅλη
ἐπ᾽ εὐθείας ἡ Λυκιακὴ παραλία ταύτῃ, καὶ ἡ
tῶν 'Ροδίων περαιά μέχρι Φύσκου· ἐντεῦθεν δὲ
cαμπήν λαβόσα ἡ ἡπείρος ἀρχεῖ τὴν δευτέραν
καὶ δυσμικὴν ποιεῖν πλευρὰν ἀχρὶ Προποντίδος
καὶ Βυζαντίου.

C 678 23. Φήσαντος δὲ τοῦ 'Εφόρου, διότι τὴν
χερσόνησον κατοικεῖ ταύτην ἐκκαίδεκα γένη,
τρία μὲν 'Ελληνικά, τὰ δὲ λοιπὰ βάρβαρα
χωρὶς τῶν μιγάδων, ἐπὶ θαλάττῃ μὲν Κίλικες
καὶ Πάμφυλοι καὶ Λύκιοι καὶ Βιθυνοὶ καὶ
Παφλαγόνες καὶ Μαριανδυνοὶ καὶ Τρῶες καὶ
Κάρες, Πισίδαι δὲ καὶ Μυσῶι καὶ Χάλυβες καὶ
Φρύγες καὶ Μιλύαι ἐν τῇ μεσογαίᾳ, διαιτῶν
ταῦτα ὁ 'Απολλόδωρος ἐπτακαίδεκατὸν φησιν
eiναι τὸ τῶν Γαλατῶν, ο νεώτερον ἐστὶ τοῦ
'Eφόρου, τῶν δ' εἰρημένων τὰ μὲν 'Ελληνικὰ
μῆτωρ κατά τὰ Τρωικὰ κατορκίσθαι, τὰ δὲ
βάρβαρα πολλῆν ἔχειν 3 σύγχυσιν διὰ τὸν
χρόνον καταλέγεσθαι δ' ὑπὸ τοῦ ποιητοῦ τὸ
tε τῶν Τρῶων 4 καὶ τῶν νῦν ὁνομαζομένων
Παφλαγόνων καὶ Μυσῶν καὶ Φρυγῶν καὶ
Καρῶν καὶ Λυκίων, 5 Μηνάς τε ἀντὶ Λυδῶν
καὶ ἄλλους ἀγνώτας, οἶον Ἀλιξάνας καὶ Καύ-
kωνας· ἐκτὸς δὲ τοῦ καταλόγου Κητείους τε καὶ

1 διαιτῶν, Corais, for διαιρῶν.
2 κατά, Casaubon, for καὶ τά.
3 ἔχειν F, ἔχει other MSS.
4 Τρώων νος, Τρωικῶν other MSS.
that is, fifteen hundred stadia; for even this does not contract the side along the narrows enough to make the peninsula a triangular figure. Neither does Artemidorus correctly distinguish the exterior sides when he speaks of "the side that extends from Issus as far as the Chelidonian Islands," for there still remains to this side the whole of the Lycian coast, which lies in a straight line with the side he mentions, as does also the Peraea of the Rhodians as far as Physcus. And thence the mainland bends and begins to form the second, or westerly, side extending as far as the Propontis and Byzantium.

23. But though Ephorus said that this peninsula was inhabited by sixteen tribes, of which three were Hellenic and the rest barbarian, except those that were mixed, adding that the Cilicians, Pamphylians, Lycians, Bithynians, Paphlagonians, Mariandynians, Trojans, and Carians lived on the sea, but the Pisidians, Mysians, Chalybians, Phrygians, and Milyans in the interior, Apollodorus, who passes judgment upon this matter, says that the tribe of the Galatians, which is more recent than the time of Ephorus, is a seventeenth, and that, of the afore-said tribes, the Hellenic had not yet, in the time of the Trojan War, settled there, and that the barbarian tribes are much confused because of the lapse of time; and that the poet names in his Catalogue the tribes of the Trojans and of the Paphlagonians, as they are now named, and of the Mysians and Phrygians and Carians and Lycians, as also the Meionians, instead of the Lydians, and other unknown peoples, as, for example, the Hali-zones and Caucones; and, outside the Catalogue,
Συλόμους καὶ Κήλικας τοὺς ἐκ Ἐθῆς πεδίου καὶ Δέλεγας. Παμφύλους δὲ καὶ Βιθυνοὺς καὶ Μαριανδυνοὺς καὶ Πισίδας καὶ Χάλυβας καὶ Μιλύας καὶ Καππάδοκας μηδ’ ἄνωμάσθαι, τοὺς μὲν διὰ τὸ μηδέπω τοὺς τόπους καταφύγεται τούτους, τοὺς δὲ διὰ τὸ ἐτέρως γένεσι περιέχεσθαι, ὡς Ἰδρυέως μὲν καὶ Τερμίλαι 1 Καρσί, Δολίνες δὲ καὶ Βέβρυκες Φρυξί.

24. Φαίνεται δ’ οὗτο τῷ Ἐφόρου τὴν ἀπόφασιν διαίτῶν ἱκανῶς, τά τε τοῦ ποιητοῦ παράτων καὶ καταψευδόμενος. Ἐφόρου τε γὰρ τούτο πρῶτον ἀπαίτειν ἔχρη, τι δὴ τοὺς Χάλυβας τίθησιν ἐντὸς τῆς χερσονήσου, τοσοῦτον ἀφεστῶτας καὶ Σινώπης καὶ Ἀμισού πρὸς ἔως; οἱ γὰρ λέγοντες τοῖς ἱσθμοῖς τῆς χερσονήσου ταῦτας τὴν ἀπὸ Ἰσσοῦ γραμμὴν ἐπὶ τῶν Ἐυξείων, ὡς ἄν μεσημβρίνην τινα τιθέασι ταύτην, ἤν 2 οἱ μὲν εἶναι νομίζουσι τὴν ἐπὶ Σινώπης, οἱ δὲ τὴν ἐπὶ Ἀμισοῦ, ἐπὶ δὲ τῶν Χαλύβων οὐδεὶς λοξὴ γὰρ ἐστὶν τελεως. ὁ γὰρ δὴ διὰ Χαλύβων μεσημβρίνος διὰ τῆς μικρᾶς Ἀρμενίας γράφωσι ἄν καὶ τοῦ Ἐυφράτου, τῆς Καππαδοκίας ἀλήθη ἐντὸς ἀπολαμβάνων καὶ τῆς Κομμαγηνῆς καὶ τοῦ Ἀμανῶν καὶ τοῦ Ἰσσικὸν κόλπων. εἰ δ’ οὖν καὶ τὴν λοξὴν γραμμὴν ὀρίζειν τοῖς ἱσθμοῖς συγχωρήσαιμεν, τὰ πλεῖστά γε τούτων, καὶ μᾶλιστα η Καππαδοκία, ἐντὸς ἀπολαμβάνων ἄν καὶ ὁ ἵνα ἄδειας λεγόμενος Πόντος, τῆς Καππαδοκίας μέρος ὡς τὸ πρὸς τῷ Ἐυξείων ὡστ’ εἰ τοὺς Χάλυβας τῆς χερσονήσου δετέουν

1 Τερμίλαι, Xylander, for Τερμίδαι.
the Ceteians and the Solymi and the Cilicians from the plain of Thebê and the Leleges, but nowhere names the Pamphylians, Bithynians, Mariandynians, Pisidians, Chalybians, Milyans, or Cappadocians—some because they had not yet settled in this region, and others because they were included among other tribes, as, for example, the Hidrieis and the Termilae among the Carians, and the Doliones and Bebryces among the Phrygians.

24. But obviously Apollodorus does not pass a fair judgment upon the statement of Ephorus, and also confuses and falsifies the words of the poet; for he ought first to have asked Ephorus this question: Why he placed the Chalybians inside the peninsula when they were so far distant towards the east from both Sinopê and Amisus? For those who say that the isthmus of this peninsula is the line from Issus to the Euxine make this line a kind of meridian, which some think should be the line to Sinopê, and others, that to Amisus, but no one that to the land of the Chalybians, which is absolutely oblique; in fact, the meridian through the land of the Chalybians would be drawn through Lesser Armenia and the Euphrates, cutting off on this side of it the whole of Cappadocia, Commagenê, Mt. Amanus, and the Issic Gulf. If, however, we should concede that the oblique line bounds the isthmus, at least most of these places, and Cappadocia in particular, would be cut off on this side, as also the country now called Pontus in the special sense of the term, which is a part of Cappadocia towards the Euxine; so that, if the land of the Chalybians

\[\text{\textsuperscript{a}}\]... Corais inserts.

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μέρος, πολὺ μᾶλλον τοὺς Κατάωνας καὶ Καπ-πιδοκας ἀμφοτέρους καὶ Λυκάωνας δὲ, οὕς καὶ αὐτοὺς παρῆκε. διὰ τί δ’ ἐν τοῖς μεσογαίους
C 670 ἔταξε τοὺς Χάλυβας, οὕς ὁ ποιητὴς Ἀλιξώνας ἑκάλεσεν, ὡσπερ καὶ ἕμεις ἀπεδείξαμεν; ἀμεινοῦ
γὰρ ἂν διελεῖν καὶ τοὺς μὲν ἐπὶ τῇ θαλάττῃ
φάναι, τοὺς δὲ ἐν τῇ μεσογαίᾳ ὡσπερ καὶ ἐπὶ
τῆς Καππαδοκίας ποιητέων καὶ τῆς Κίλικιας. ὁ
dὲ τὴν μὲν οὐδ’ ὄνομακε, τοὺς Κίλικας δὲ τοὺς
ἐπὶ τῇ θαλάττῃ μόνον εἰρήκεν. οἱ οὖν ἐπ’ Ἀντιπάτρῳ τῷ Δερβητῇ καὶ οἱ Ὀμοναδεῖς καὶ ἄλλοι πλεῖον
οἱ συνάπτοντες τοῖς Πισίδαις,

οὶ οὐκ ἱσασί θάλατταν

ἀνέρες, οὐδὲ θ’ ἀλεσοὶ μεμιγμένον εἶδαρ

ἐδουσί,

τίνα λάβωσι τάξιν; ἀλλ’ οὐδὲ Λυκώσι οὐδὲ
Μῆνονᾶς εἰρήκεν, εἴτε δύο εἶθ’ οἱ αὐτοῦ εἰσι, καὶ
εἴτε καθ’ ἑαυτοὺς εἴτ’ ἐν ἑτέρῳ γένει περιεχο-
μένους. οὖτω γὰρ ἐπίσημον ἔθνος οὐκ ἀπο-
κρύψαι δυνατὸν, ὅ τε μὴ λέγων περὶ αὐτοῦ μηδὲν
οὐκ ἂν δόξει παραλιπεῖν τι τῶν κυριωτάτων;

25. Τίνες δ’ εἰσίν οἱ μιγάδες; οὐ γὰρ ἂν
ἐχοίμεν εἰπεῖν παρὰ τοὺς λεχθέντας τόπους ἡ
ὡνομάσθαι ὡς αὐτοῦ ἡ παραλείψαμεν ἄλλοι,
οὐς ἀποδώσομεν τοῖς μνῆσιν, οὐδὲ γε αὐτῶν τινὰς
tούτων, ὅν ἂν εἰπεῖν ἡ παρέλπε. καὶ γὰρ εἰ
κατεμίχθησαν, ἀλλ’ ἡ ἐπικράτεια πεποίηκεν ἡ
"Ἐλλῆνας ἡ βαρβάρους" τρίτων δὲ γένος οὐδὲν

ψιμεῖν τὸ μικτών.

1 Ἀλιξώνας CEFαυ.
2 οὐδὲ θ’ F, οὐδ’ θ’ other MSS.
must be set down as a part of the peninsula, much more should Cataonia and both Cappadocias, as also Lycaonia, which is itself omitted by him. Again, why did Ephorus place in the interior the Chalybians, whom the poet called Halizones, as I have already demonstrated? ¹ For it would have been better to divide them and set one part of them on the sea and the other in the interior, as should also be done in the case of Cappadocia and Cilicia; but Ephorus does not even name Cappadocia, and speaks only of the Cilicians on the sea. Now as for the people who were subject to Antipater Derbetes, and the Homonadeis and several other peoples who border on the Pisidians, “men who do not know the sea and even do not eat food mingled with salt,” ² where are they to be placed? Neither does he say in regard to the Lydians or Meïones whether they are two peoples or the same, or whether they live separately by themselves or are included within another tribe. For it would be impossible to lose from sight so significant a tribe; and if Ephorus says nothing about it, would he not seem to have omitted something most important?

25. And who are the “mixed” tribes? For we would be unable to say that, as compared with the aforesaid places, others were either named or omitted by him which we shall assign to the “mixed” tribes; neither can we call “mixed” any of these peoples themselves whom he has mentioned or omitted; for, even if they had become mixed, still the predominant element has made them either Hellenes or barbarians; and I know nothing of a third tribe of people that is “mixed.”

¹ 12. 3. 20. ² Odyssey 11. 122.
26. Πώς δὲ τρία γένη τῶν 'Ελλήνων ἐστὶ τὰ τῆς χερρώνησον οἰκονύτα; εἰ γάρ, ὅτι τὸ παλαιὸν οἱ αὐτοὶ ἦσαν 'Ιωνεὶς καὶ 'Αθηναίοι, λεγέσθωσαν καὶ οἱ Δωριεῖς καὶ οἱ Άιολεῖς οἱ αὐτοὶ, διότι δυὸ ἔθνη γίνοντ' ἀν εἰ δὲ διαιρετέον κατὰ τὰ ὑστερὰ ἔθη, καθάπερ καὶ τὰς διαλέκτους, τέτταρα ἂν εἰς καὶ τὰ ἔθνη, καθάπερ καὶ αἱ διαλέκτοι. οἰκονύσι δὲ τῆς χερρώνησον ταύτην, καὶ μᾶλιστα κατὰ τὸν τὸν 'Εφόρου διορισμόν, οὐκ 'Ιωνεὶς μόνον, ἀλλὰ καὶ 'Αθηναίοι, καθάπερ ἐν τοῖς καθ ἐκαστὰ δεδήλωται. τοιαῦτα μὲν δὴ πρὸς τὸν 'Εφόρον διαπορεύειν ἄξιον, Ἀπολλόδωρος δὲ τούτων μὲν ἐφρόντισεν οὐδὲν τοὺς δὲ ἐκκαίδεκα ἔθνεσι προστὶθεσιν ἔπτακαίδεκατον, τὸ τῶν Γαλατῶν, ἀλλὰς μὲν χρῆσιμον λεγόμενα, πρὸς δὲ τὴν δίαιταν τῶν ὑπὸ τοῦ 'Εφόρου λεγομένων ἡ παραλειπομένων οὐ δέον οἰρηκε δὲ τὴν αἰτίαν αὐτὸς, ὅτι ταῦτα πάντα νεώτερα τῆς ἐκείνου ἀλλίκιας.

27. Μεταβὰς δ' ἐπὶ τὸν ποιητὴν τοῦτο μὲν ὀρθῶς λέγει, διότι πολλὴ σύγχυσις γεγένηται τῶν βαρβάρων ἔθνων ἀπὸ τῶν Ἰρωικῶν εἰς τὰ νῦν διὰ τὰς μεταπτώσεις· καὶ γὰρ προσγέγονε τινα καὶ ἐλλέλοιπο καὶ διεσπασται καὶ συνήκται εἰς ἐν. οὐκ εὖ δὲ τὴν αἰτίαν διττὴν ἀποφαίνει, δι' ἢν οὐ μέμνηται τινὸς ὁ ποιητής· ἢ τῷ μῆπῳ τῶν ὥστε οἰκεῖσθαι ὑπὸ τοῦ ἔθνους τοῦτον, ἢ τῷ ἐν ἐτέρῳ γένει περιεχεσθαι. τὴν γὰρ Καππαδοκίαν οὐκ εἰρήκεν, οὔτε τὴν Καταοικίαν, ως δ' αὐτῶς τὴν

1 Cf. 8. 1. 2. 2 14. 1. 3 ff.
GEOGRAPHY, 14. 5. 26-27

26. And how can there be three Hellenic tribes that live on the peninsula? For if it is because the Athenians and the Ionians were the same people in ancient times, let also the Dorians and the Aeolians be called the same people; and thus there would be only two tribes. But if one should make distinctions in accordance with the customs of later times, as, for example, in accordance with dialects, then the tribes, like the dialects, would be four in number. But this peninsula, particularly in accordance with the division of Ephorus, is inhabited, not only by Ionians, but also by Athenians, as I have shown in my account of the several places. Now although it is worth while to raise such questions as these with reference to Ephorus, yet Apollodorus took no thought for them and also goes on to add to the sixteen tribes a seventeenth, that of the Galatians—in general a useful thing to do, but unnecessary for the passing of judgment upon what is said or omitted by Ephorus. But Apollodorus states the reason himself, that all this is later than the time of Ephorus.

27. Passing to the poet, Apollodorus rightly says that much confusion of the barbarian tribes has taken place from the Trojan times to the present because of the changes, for some of them have been added to, others have vanished, others have been dispersed, and others have been combined into one tribe. But he incorrectly sets forth as twofold the reason why the poet does not mention some of them; either because a country was not yet inhabited by this or that tribe or because this or that tribe was included within another; for instance, the poet fails to mention Cappadocia, Cataonia, and
Λυκαονίαν, δι’ οὐδέτερον τούτων· οὐ γὰρ ἔχομεν τοιαύτην ἱστορίαν ἐπ’ αὐτῶν οὐδεμίαν. γελοιόν τε τὸ τοὺς Καππάδοκας καὶ Λυκάονας διὰ τὶ μὲν Ὀμηρος παρέλιπε, φροντίσαι καὶ ἀπολογήσασθαι, διὰ τὶ δ’ Ἑφορος παρῆλθε, παρελθεῖν καὶ αὐτὸν, καὶ ταῦτα παραθέμενον πρὸς αὐτὸ τοῦτο τὴν ἀπόφασιν τάνδρος, πρὸς τὸ ἐξετάσαι καὶ διατίθεαι· καὶ, διότι μὲν Μήθονας ἄντι Λυδῶν ὁ Ὀμηρος εἶπε, διδάξαι, ὅτι δ’ ὦτε Λυδοὺς ὦτε Μήθονας εἰργικεν Ἑφορος, μὴ ἐπισημήσασθαι.

28. Φήσας δὲ ἀγνώτων τινῶν μεμνήσθαι τὸν ποιητήν, Καῦκωνας μὲν ὄρθος λέγει καὶ Σολύμους καὶ Κητείους 1 καὶ Λέλεγας καὶ Κιλικας τοὺς ἐκ Θῆβης πεδίου, τοὺς δ’ Ἀλιξώνας αὐτὸς πλάττει, μᾶλλον δ’ οἱ πρῶτοι τοὺς Ἀλιξώνας ἄγνοησαντες, τίνες εἰσί, καὶ μεταγραφοτες πλεοναχῶς καὶ πλάττοντες τὴν τοῦ ἀργύρου γενέθλην καὶ ἀλλα πολλά μέταλλα, 2 ἐκλελειμένα ἀπαντα· πρὸς ταύτην δὲ τὴν φιλοτιμίαν κακείνας συνήγαγον τὰς ἱστορίας, ὥς ὁ Σκηψιος τίθησε παρὰ Καλλισθένους λαβὼν καὶ ἄλλων τινῶν, οὐ καθαρεύοντων τῆς περὶ τῶν Ἀλιξώνων ψευδοδοξίας· ὥς ο μὲν Ταύτάλου πλοῦτος καὶ τῶν Πελοπιδῶν ἀπὸ τῶν περὶ Φρυγίαν καὶ Σίπυλον μετάλλων ἐγένετο· ὁ δὲ Κάδμου ἐκ τῶν 3 περὶ Θράκην καὶ τὸ Παγγαῖον ὄρος· ὁ δὲ Πριάμου ἐκ τῶν ἐν Ὀστύροις 4 περὶ Ἀβυδον χρυσείων, ὅν καὶ νῦν ἑτὶ μικρὰ λείπεται.

1 Κητείους, Xylander, for Κητίους; so later editors.
2 μετάλλα, Corais, for μεγάλα; so later editors.
3 ἐκ τῶν, Corais inserts; so later editors.
4 Ὀστύροις, Xylander, for Ὀστύριοις CDFiw, περὶ Ἀβυδον ποι.
likewise Lycaonia, but for neither of these reasons, for we have no history of this kind in their case. Further, it is ridiculous that Apollodorus should concern himself about the reason why Homer omitted the Cappadocians and Lycaonians and speak in his defence, and yet should himself omit to tell the reason why Ephorus omitted them, and that too when he had cited the statement of the man for the very purpose of examining it and passing judgment upon it; and also to teach us why Homer mentioned Meionians instead of Lydians, but not to remark that Ephorus mentions neither Lydians nor Meionians.

28. After saying that the poet mentions certain unknown tribes, Apollodorus rightly names the Cauconians, the Solymi, the Ceteians, the Leleges, and the Cilicians of the plain of Thebê; but the Halizones are a fabrication of his own, or rather of the first men who, not knowing who the Halizones were, wrote the name in several different ways and fabricated the "birthplace of silver" and many other mines, all of which have given out. And in furtherance of their emulous desire they also collected the stories cited by Demetrius of Scepsis from Callisthenes and certain other writers, who were not free from the false notions about the Halizones. Likewise the wealth of Tantalus and the Pelopidae arose from the mines round Phrygia and Sipylus; that of Cadmus from those round Thrace and Mt. Pangaeus; that of Priam from the gold mines at Astyra near Abydus (of which still to-day there are small remains; here the amount of earth thrown out is considerable, and the excava-

1 See 12. 3. 21. 
2 See 12. 3. 24.
πολλή δὲ ἡ ἐκβολή καὶ τὰ ὄρυγματα σημεῖα τῆς πάλαι μεταλλείας: ὁ δὲ Μίδου ἐκ τῶν περὶ τὸ Βέρμιον ὄρος· ὁ δὲ Γύγου καὶ Ἀλνάττου καὶ Κραίσου ἀπὸ τῶν ἐν Λυδία καὶ τῆς μεταξὺ Ἀταρνέως τε καὶ Περγάμου, ὅπου πολίχνη ἐρήμη, ἐκμεταλλευμένα ἔχουσα τὰ χωρία.

29. Ἐπὶ καὶ ταύτα μεμφαίο ἂν τις τοῦ Ἀπολλόδωρος, ὅτι τῶν νεωτέρων καινοτομούντων πολλὰ παρὰ τὰς Ὀμηρικὰς ἀποφάσεις, εἰσώθας ταύτ' ἐλέγχειν ἐπὶ πλέον, ἐνταῦθα οἶκ ὀλιγώρηθε μόνον, ἀλλὰ καὶ τάναντια εἰς ἐν συνάγει τὰ μὴ ὀφαντός λεγόμενα. ὁ μὲν γὰρ Ξάνθος ὁ Λυδῶς μετὰ τὰ Τρωικὰ φησὶν ἐλθεῖν τοὺς Φρύγας ἐκ τῆς Εὐρώπης καὶ τῶν ἀριστερῶν τοῦ Πόντου, ἀγαγεῖν δ' αὐτοὺς Σκαμάνδριον ἐκ Βερεκύντων καὶ Ἀσκανίας, ἐπιλέγει δὲ τούτοις ὁ Ἀπολλόδωρος, ὅτι τῆς Ἀσκανίας ταύτης μνημονεύει καὶ Ἐμηρος, ἢς ὁ Ξάνθος.

Φόρκυς δὲ Φρύγας ἔγε καὶ Ἀσκάνιος θεοειδῆς τῆς ἐξ Ἀσκάνιας.

C 681 ἀλλ' εἰ οὕτως ἔχει, ἢ μὲν μετανάστασις ὑστερον ἂν εἰς τῶν Τρωικῶν γεγονοῦν, ἐν δὲ τοῖς Τρωικώσ τὸ λεγόμενον ὑπὸ τοῦ ποιητοῦ ἐπικουρικῶν ἤκεν ἐκ τῆς περαιίας ἐκ τῶν Βερεκύντων καὶ τῆς Ἀσκανίας. τίνες οὖν Φρύγες ἦσαν,

οἱ ὑπ' ὑπ' ἐπιτρατόωντο παρ' ὅχθας Σαγγαρίοιο, ὅτε ὁ Πρίαμος,

ἐπίκουρος ἔδων μετὰ τοῖσιν ἐλέγμην,3

1 καὶ, before τῆς, Corais inserts.
2 δ' ὅπως, before πολίχνη, Jones inserts. Tzschucke and Corais emend πολίχνη ἐρήμην... ἐχουσα το πολίχνη ερήμης... ἐχουσα.
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tions are signs of the mining in olden times); and that of Midas from those round Mt. Bermius; and that of Gyges and Alyattes and Croesus from those in Lydia and from the region between Atarneus and Pergamum, where is a small deserted town, whose lands have been exhausted of ore.

29. Still further one might find fault with Apollodorus, because, when the more recent writers make numerous innovations contrary to the statements of Homer, he is wont frequently to put these innovations to the test, but in the present case he not only has made small account of them, but also, on the contrary, identifies things that are not meant alike; for instance, Xanthus the Lydian says that it was after the Trojan War that the Phrygians came from Europe and the left-hand side of the Pontus, and that Scamandrius led them from the Berecyntes and Ascania, but Apollodorus adds to this the statement that Homer refers to this Ascania that is mentioned by Xanthus: "And Phorcys and godlike Ascanius led the Phrygians from afar, from Ascania." However, if this is so, the migration must have taken place later than the Trojan War, whereas the allied force mentioned by the poet came from the opposite mainland, from the Berecyntes and Ascania. Who, then, were the Phrygians, "who were then encamped along the banks of the Sangarius," when Priam says, "for I too, being an ally, was numbered among these"? And how could Priam have sent

1 Iliad 2. 862.  2 Iliad 3. 187.  3 Iliad 3. 188.

3 ελέγχην is emended by Tzschucke and Corais to ἔλεχθην (as in the Homeric text).
STRABO

φησί; πώς δὲ ἐκ μὲν Βερεκύντων μετεπέμπετο Φρύγας ὁ Πρίαμος, πρὸς οὓς οὐδὲν ἦν αὐτῷ συμβόλαιον, τοὺς δ’ ὀμόροις καὶ οἷς αὐτὸς πρότερον ἐπεκούρησε παρέλπειν; οὕτω δὲ περὶ τῶν Φρυγῶν εἰπὼν ἐπιφέρει καὶ τὰ περὶ τῶν Μυσῶν οὐχ ὁμολογούμενα τούτοις. λέγεσθαι γάρ φησι καὶ τῆς Μυσίας κώμην Ἀσκανίαν περὶ λίμνην ὁμώνυμον, έξ ἦς καὶ τὸν Ἀσκάνιον ποταμὸν ἐτέιν, οὐ μυσμονεύει καὶ Εὐφορίων.

Μυσώδο παρ’ ύδασιν Ἀσκανίωι.
καὶ ὁ Αἰτωλὸς Ἀλέξανδρος.

οὗτος καὶ ἐπ’ Ἀσκανίῳ δῶματ’ ἔχουσι ῥόῳ, λίμνης Ἀσκανίης ἐπὶ χεῖλεσιν’ εὔθα Δολίων νεῖς Σιληνοῦ νάσσατο καὶ Μελίης.

καλοῦσι δὲ, φησί, Δολιοῦδα καὶ Μυσίαιν τῇ περὶ Κύζικον ἢντι εἰς Μιλητοῦπολιν. εἰ οὖν οὕτως ἔχει ταύτα, καὶ ἐκμαρτυρεῖται ὑπὸ τῶν δεικνυμένων νῦν καὶ ὑπὸ τῶν ποιητῶν, τὶ ἐκώλυτο τὸν ὁμηροῦ τάυτης μεμνημονεύει τῆς Ἀσκανίας, ἀλλὰ μὴ τῆς ὑπὸ Ξάνθου λεγομένης; εἰρήται δὲ καὶ πρότερον περὶ τούτων ἐν τῷ περὶ Μυσῶν καὶ Φρυγῶν λόγῳ, ὡστε ἐχέτω πέρας.

VI

1. Λοιπὸν δὲ τὴν πρὸς νότου παρακειμένην τῇ χερρονήσῳ ταύτη περιοδέυσαι νῆσον τὴν Κύπρον. εἰρήται δ’, ὅτι ἡ περιεκομένη θάλαττα ὑπὸ τῆς Λιγύπτου καὶ Φοινίκης καὶ Συρίας καὶ τῆς λοιπῆς παραλίας μέχρι τῆς Ῥοδίας σύνθετος πῶς ἔστιν

1 εἰ CDEFh; but see same passage in 12. 4. 8

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for Phrygians from the Berecyntes, with whom he had no compact, and yet leave uninvited those who lived on his borders and to whom he had formerly been ally? And after speaking in this way about the Phrygians he adds also an account of the Mysians that is not in agreement with this; for he says that there is also a village in Mysia which is called Ascania, near a lake of the same name, whence flows the Ascanius River, which is mentioned by Euphorion, "beside the waters of the Mysian Ascanius," and by Alexander the Aetolian, "who have their homes on the Ascanian streams, on the lips of the Ascanian Lake, where dwelt Dolion, the son of Silenus and Melia." And he says that the country round Cyzicus, as one goes to Miletupolis, is called Dolionis and Mysia. If this is so, then, and if witness thereto is borne both by the places now pointed out and by the poets, what could have prevented Homer from mentioning this Ascania, and not the Ascania spoken of by Xanthus? I have discussed this before, in my account of the Mysians and Phrygians;¹ and therefore let this be the end of that subject.

VI

1. It remains for me to describe the island which lies alongside this peninsula on the south, I mean Cyprus. I have already said that the sea surrounded by Egypt, Phoenicia, Syria, and the rest of the coast as far as Rhodia² consists approximately of

¹ 7. 3. 2-3; 12. 3. 3; 12. 4. 5.
² The Peraeæ of the Rhodians.
Το τού Αιγυπτίου πελάγους και τον Παμφυλίου καὶ τοῦ κατὰ τῶν Ἰσσικῶν κόλπου. ἐν δὲ ταύτῃ ἐστὶν η Ἔβυρος, τὰ μὲν προσάρκτια μέρη συναφτοῦσα τῇ Τραχείᾳ Κιλικία, καθ' ἀκοῦσαι φημίσκεστι τὴν Ἱππείρῳ ἐστὶ, τὰ δὲ ἐφατὶ τῶν Ἰσσικῶν κόλπων, τὰ δ' ἐσπέρια τὸν Παμφυλίῳ κληροδομεῖ πελάγει, τὰ δὲ νότια τῷ Αἰγυπτίῳ. τότε μὲν οὖν σύρροου ἐστὶν ἀπὸ τῆς ἐσπέρας τῷ Λιβυκῷ καὶ τῷ Καρπάθῳ πελάγει, ἀπὸ δὲ τῶν νοτίων καὶ τῶν ἐγών μερῶν ἦ τε Αἰγυπτός ἐστὶ καὶ ἣ ἐφεξῆς παραλία μέχρι Σελευκείας τοῖς τῇ Ἰσσοῦ, πρὸς ἄρκτον δ' ἦ τοῦ Κύπρος καὶ τὸν Παμφυλίου πέλαγος. τότε δὲ ἀπὸ μὲν τῶν ἄρκτων περιέχεται τοῖς τῇ Τραχείᾳ Κιλικίας καὶ τῆς Παμφυλίας καὶ Λυκίας μέχρι τῆς Ῥοδίας, ἀπὸ δὲ τῆς δύσεως τῇ Ῥοδίων νήσοι, ἀπὸ δὲ τῆς ἀνατολῆς τῇ Κύπρῳ τῷ κατὰ Πάφου καὶ τῶν Ἀκάμαντα, ἀπὸ δὲ τῆς μεσημβρίας σύρρου ἐστὶ τῷ Αἰγυπτίῳ πελάγει.

2. "Εστὶ δ' ὁ μὲν κύκλος τῆς Κύπρου σταδίων τρισχίλιων καὶ τετρακοσίων ἔλκοσι κατακολύματι πέισσιν μὴν δ' ἀπὸ Κλειδῆν ἐπὶ τῶν Ἀκάμαντα πεζῆ σταδίων χιλίων τετρακοσίων ὡδεύοντι ἀπ' ἀνατολῆς ἐπὶ δύσιν. εἰσι δὲ αἱ μὲν Κλειδεῖς νησία δύο προκείμενα τῇ Κύπρῳ κατὰ τὰ ἐωθίνα μέρη τῆς νῆσος, τὰ διέχοντα τοῦ Πυρᾶμου σταδίων ἐπιτάκκωσιν; ὁ δ' Ἀκάμας ἐστὶν ἀκρα δύο μαστοὺς ἐχουσα καὶ υλὴν πολλὴν, κεφιμένος μὲν ἐπὶ τῶν ἐσπερίων τῆς νῆσος μερῶν, ἀνατείνων δὲ πρὸς ἄρκτος, ἐγγυτάτων μὲν πρὸς Σελευκοῦντα τῆς Τραχείας Κιλικίας ἐν διάματι χιλίων σταδίων, πρὸς Σίδην δὲ τῆς Παμφυλίας χιλίων καὶ ἐξακο-
the Aegyptian and Pamphylian Seas and of the sea at the gulf of Issus. In this last sea lies Cypros; its northern parts closely approach Cilicia Tracheia, where they are closest to the mainland, and its eastern parts border on the Issic Gulf, and its western on the Pamphylian Sea, being washed by that sea, and its southern by the Aegyptian Sea. Now the Aegyptian Sea is confluent on the west with the Libyan and Carpathian Seas, but in its southern and eastern parts borders on Aegypt and the coast next thereafter as far as Seleuceia and Issus, and towards the north on Cypros and the Pamphylian Sea; but the Pamphylian Sea is surrounded on the north by the extremities of Cilicia Tracheia, of Pamphylia, and of Lycia, as far as Rhodia, and on the west by the island of the Rhodians, and on the east by the part of Cypros near Paphos and the Acamas, and on the south is confluent with the Aegyptian Sea.

2. The circuit of Cypros is three thousand four hundred and twenty stadia, including the sinuosities of the gulfs. The length from Cleides to the Acamas by land, travelling from east to west, is one thousand four hundred stadia. The Cleides are two isles lying off Cypros opposite the eastern parts of the island, which are seven hundred stadia distant from the Pyramus. The Acamas is a promontory with two breasts and much timber. It is situated at the western part of the island, and extends towards the north; it lies closest to Selinus in Cilicia Tracheia, the passage across being one thousand stadia, whereas the passage across to Sidē in Pamphylia is

1 Instead of προκείμενα, Corais and Meineke, following F, read προσκείμενα.
strabo, πρὸς δὲ Χελιδονίας χιλίων ἐννακοσίων. ἔστι δὲ ἐτεροµηκες τὸ ὅλον τῆς νῆσου σχῆµα, καὶ ποὺ καὶ ἱσθµοὺς ποιεῖ κατὰ τὰς τοῦ πλάτος διοριζούσας πλευρὰς. ἔχει δὲ καὶ τὰ καθ' ἑκαστα, ὡς ἐν βραχέσιν εἰπεῖν, οὕτως, ἀρξαµένους ἀπὸ τοῦ πρὸς-
εχεστάτου σηµείου τῇ ἱπείρῳ.

3. Ἐφαµεν δὲ 1 που κατὰ τὸ Ἀνεµούριον, ἄκραν τῆς Τραχείας Κελλίκιας, ἀντικεῖσθαι τὸ τῶν Κυπρίων ἀκρωτήριον τὴν Κροµµύν ἄκραν ἐν τριακοσίως καὶ πεντήκοντα σταδίοις. ἐντεύθεν δὴ ἡ
dη δεξιὰ τὴν νῆσον ἐχουσιν, ἐν ἀριστερᾷ δὲ τὴν ἱπείρον, πρὸς ἄρκτον ὁ πλοῦς ἐστὶ καὶ πρὸς ἔω καὶ πρὸς τὰς Κλείδας εὐθυπλοία σταδίων ἐπτα-
κοσίων. ἐν δὲ τῷ μεταξὺ Λάπαθός τε ἐστὶ πόλεις,
ὑφορμον ἐχουσα καὶ νεώρια, Λακώνων κτίσµα καὶ Πραξάνδρον, καθ' ἤ ἡ Νάγιδος. 2 εἰτ' Ἀφρο-
dίσιον, καθ' ὁ στενὴ ἡ νῆσος: εἰς γὰρ Σαλαµίνα
ὑπέρβασις σταδίων ἐβδοµήκοιτα: εἰτ' Ἀχαιῶν
ἀκτῆς, 3 ὁποὺ Τεῦκρος προσωρµίσθη πρῶτον ὁ
cτίσας Σαλαµίνα τὴν ἐν Κύπρῳ, ἐκβληθεῖς, ὥς
φασιν, ὑπὸ τοῦ πατρὸς Τελαµώνος εἰτα Καρ-
pασία πόλις, λιµένα ἐχουσα. κεῖται δὲ κατὰ τὴν
ἄκραν τὴν Σαρπηδόνα: εκ δὲ τῆς Καρπασίας
ὑπέρβασις ἐστὶν ἱσθµοῦ τριάκοντα σταδίων πρὸς
τὰς νῆσους τὰς Καρπασίας καὶ τὸ νότιον πέλαγος:
eἰτ' ἄκρα καὶ ὄρος: ἡ δ' ἀκρώρεια καλεῖται Ὀλυ-
pνοσ, ἐχουσα Ἀφροδίτης Ἀκραίας ναὸν, ἀδυτον
γυναιξὶ καὶ ἀόρατον. πρόκειται δὲ πλησίον αἱ

1 δὲ, Corais emends to δῆ.
2 ἡ Νάγιδος Corais, for ἡν ἀγιὸς: so the later editors.
3 εἰτ' Ἀχαίων ἀκτῆς μοιχ., εἰτα χάρων ἀκτῆ other MSS.; so
the editors.
sixteen hundred and to the Chelidonian islands one thousand nine hundred. The shape of the island as a whole is oblong; and in some places it forms isthmuses on the sides which define its breadth. But the island also has its several parts, which I shall describe briefly, beginning with the point that is nearest to the mainland.

3. I have said somewhere\(^1\) that opposite to Anemurium, a cape of Cilicia Tracheia, is the promontory of the Cyprians, I mean the promontory of Crommyus, at a distance of three hundred and fifty stadia. Thence forthwith, keeping the island on the right and the mainland on the left, the voyage to the Cleides lies in a straight line towards the north-east, a distance of seven hundred stadia. In the interval is the city Lapathus, with a mooring-place and dockyards; it was founded by Laconians and Praxander, and opposite it lies Nagidus. Then one comes to Aphrodisium, where the island is narrow, for the passage across to Salamis is only seventy stadia. Then to the beach of the Achaeans, where Teucer, the founder of Salamis in Cypros, first landed, having been banished, as they say, by his father Telamon. Then to a city Carpasia, with a harbour. It is situated opposite the promontory Sarpedon; and the passage from Carpasia across the isthmus to the Carpasian Islands and the southern sea is thirty stadia. Then to a promontory and mountain. The mountain peak is called Olympus; and it has a temple of Aphrodite Acraea, which cannot be entered or seen by women. Off

\(^1\) 14. 5. 3.

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\(^4\) \(\delta\), before \(\kappa\rho\iota\sigma\alpha\), Kramer inserts; so the later editors.
Κλείδες καὶ ἀλλαὶ δὲ πλεῖον, εἴθ᾽ αἱ Καρπάσιαι νῆσιοι, καὶ μετὰ ταῦτα ἡ Σαλαμίς, οὐδὲν ἦν Ἀριστος ὁ συγγραφεύς· εἰτ᾽ Ἀρσινώη πόλις καὶ λιμὴν ἐἰτ᾽ ἄλλος λιμὴν Δεύκολλα.\(^1\) εἰτ᾽ ἀκρα Πηδαίλιον, ἤς \(^2\) ὑπέρκειται λόφος τραχύς, ύψηλος, τραπεζοειδῆς, ἱερὸς Ἀφροδίτης, εἰς ὅν ἀπὸ Κλειδῶν στάδιοι ἐξακοσίοι ὑγδοῆκοντα. εἰτα κολπώδης καὶ τραχὺς παράπλους ὁ πλεῖων εἰς Κίτιον ἔχει δὲ λιμένα κλειστὸν· ἐνευθέν ἐστὶ Ζήμων τε, ὁ τῆς στωικῆς αἱρέσεως ἀρχηγῆτης, καὶ Ἀπολ.-

C 683 λόγιος ιατρός· ἐνευθέν εἰς Βηρυτὸν στάδιοι χίλιοι πεντακόσιοι. εἰτ᾽ Ἀμαθοῦς πόλις καὶ μεταξὺ πολίχνη, Παλαιὰ καλομένη, καὶ ὅρος μαστοεἰδὲς Ὁλυμπος· εἰτα Κουρίας χερσονησίων, εἰς ἣν ὑπὸ Θρόνων στάδιοι ἑπτακόσιοι. εἰτα πόλις Κουρίων, ὄρμον ἔχουσα, Ἀργείων κτίσμα. ἡδη οὖν πάρεστι σκοπεῖν τὴν ραβδυμίαν τοῦ ποιήσαντος τὸ ἔλεγειον τοῦτο, οὐ ἡ ἀρχὴ:

ἱράι τῷ Φοίβῳ, πολλὸν διὰ κύμα θέουσαι,

ἡλθομεν αἱ ταχιναὶ τόξα φυγείν ἐλαφοί·

eἰθ᾽ Ἡδύλος \(^3\) ἐστιν, εἰθ᾽ ὀστισοῦν· φησι \(^4\) μὲν γὰρ ὀρμηθήσει τὰς ἐλάφους Κυρικῆς ἀπὸ δειράδος, ἐκ δὲ Κιλίσσης ἡμὸνος εἰς ἀκτὰς διανηξασθαι Κουριάδας, καὶ ἐπιφθέγγεται, διότι

μυρίον ἀνεδράσε θαῦμα νοείν πάρα, πῶς ἀνόδευτον

χεῦμα δι᾽ εἰαρινῷ \(^5\) ἐδράμομεν ξεφύρω.\(^6\)

\(^1\) Δεύκολλα, Casaubon, for Δεύκολα; so the later editors.

\(^2\) ἤς F, εἰς ἤς other MSS.

\(^3\) Ἡδύλος F, εἰθ᾽ ὧδῆς other MSS. \(^4\) φασὶ CDhioz.

\(^5\) δι᾽ εἰαρινῷ, Meineke, for δ᾽ ἀερινῶν moz, δι᾽ ἐρίνων other MSS.

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it, and near it, lie the Cleides, as also several other islands; and then one comes to the Carpasian Islands; and, after these, to Salamis, where Aristus the historian was born. Then to Arsinoë, a city and harbour. Then to another harbour, Leucolla. Then to a promontory, Pedalium, above which lies a hill that is rugged, high, trapezium-shaped, and sacred to Aphroditê, whereto the distance from the Cleides is six hundred and eighty stadia. Then comes the coasting-voyage to Citium, which for the most part is sinuous and rough. Citium has a harbour that can be closed; and here were born both Zeno, the original founder of the Stoic sect, and Apollonius, a physician. The distance thence to Berytus is one thousand five hundred stadia. Then to the city Amathus, and, in the interval, to a small town called Palæa, and to a breast-shaped mountain called Olympus. Then to Curias, which is peninsula-like, whereto the distance from Throni is seven hundred stadia. Then to a city Curium, which has a mooring-place and was founded by the Argives. One may therefore see at once the carelessness of the poet who wrote the elegy that begins, "we hinds, sacred to Phoebus, racing across many billows, came hither in our swift course to escape the arrows of our pursuers," whether the author was Hedylus or someone else; for he says that the hinds set out from the Corycian heights and swam across from the Cilician shore to the beach of Curias, and further says that "it is a matter of untold amazement to men to think how we ran across the impassable stream by the aid of a vernal west wind"; for while

* ζεφύρων, Meineke, for ζεφύρων.
ἀπὸ γὰρ Κωρύκου περίπλους μὲν ἐστὶν εἰς Κουριάδα ἄκτην, οὔτε ξεφύρῳ δὲ, οὔτε ἐν δεξίᾳ ἔχουσι τὴν νῆσον, οὔτ’ ἐν ἀρίστερᾳ, διάρμα δ’ οὖδὲν. ἀρχῇ δ’ οὖν τοῦ δυσμικοῦ παράπλου τὸ Κούριον τοῦ βλέποντος πρὸς ’Ρόδον, καὶ εὐθὺς ἐστὶν ἀκρα, ἀφ’ ἥς ῥίπτουσι τοὺς ἀψαμένους τοῦ βωμοῦ τοῦ 'Απόλλωνος· εἰτὰ Τρῆτα καὶ Βοόσουρα καὶ Παλαισάφος, ὡσον ἐν δέκα σταδίοις ὑπὲρ τῆς θαλάττης ἱδρυμένη, ὑφορμὸν ἔχουσα, καὶ ἑρῶν ἄρχαιον τῆς Παφίας 'Αφροδίτης: εἰτ’ ἀκρα Ζεφυρία, πρόσορμον ἔχουσα, καὶ ἀλλή 'Αρσινόη, ὁμοίως πρόσορμον ἔχουσα καὶ ἑρῶν καὶ ἀλσος: μικρὸν δ’ ἀπὸ τῆς θαλάττης καὶ ἡ 'Ιεροκηπίς. εἰθ’ ἡ Πάφος, κτίσμα 'Ἀγαπήνωρος, καὶ λιμένα ἔχουσα καὶ ἑρῶ τ’ κατεσκευασμένα. διέχει δὲ πεζῇ σταδίους ἐξήκουσα τῆς Παλαισάφου, καὶ πανηγυρίζουσι διὰ τῆς ὀδοῦ ταύτης καὶ ἑτος ἐπὶ τὴν Παλαισάφου ἄνδρες ὁμοίων γυναιξίν συνιόντες καὶ 1 ἐκ τῶν ἀλλων πόλεων. φασὶ δ’ εἰς 'Αλεξάνδρειών τινες ἐκ Πάφου σταδίους εἰναι τρισχίλιους ἐξακοσίους. εἰθ’ ὁ 'Ακάμας ἐστὶ μετὰ Πάφου εἶται πρὸς εὐω μετὰ τοῦ 'Ακάμαντο πλοῦς εἰς 'Ἀρσινόην πόλιν καὶ τὸ τοῦ Διὸς ἀλσος: εἰτά Σόλοι 2 πόλις, λιμένα ἔχουσα καὶ ποταμὸν καὶ ἑρῶν 'Αφροδίτης καὶ 'Ισίδος: κτίσμα δ’ ἐστὶ Φαλήρου καὶ 'Ακάμαντος 'Ἀθηναίων· οἱ δ’ ἐνοικοῦντες Σόλοι καλούνται. ἐντεῦθεν ἦν Στασάνωρ τῶν 'Αλεξάνδρου ἐταίρων, ἀνὴρ ἱγμονίας ἡξιωμένος· ὑπέρεκται δ’ ἐν μεσογαίᾳ Λιμενίᾳ πόλις· εἰθ’ ἡ Κρομμύδου ἄκρα.

1 καὶ is omitted by all MSS. except DF.
2 Ἑλλων, Tzschucke, for Ἑλλων.
there is a voyage round the island from Corycus to the beach Curias, which is made neither by the aid of a west wind nor by keeping the island on the right nor on the left, there is no passage across the sea between the two places. At any rate, Curium is the beginning of the westerly voyage in the direction of Rhodes; and immediately one comes to a promontory, whence are flung those who touch the altar of Apollo. Then to Treta, and to Boosura, and to Palaepaphus, which last is situated at about ten stadia above the sea, has a mooring-place, and an ancient temple of the Paphian Aphrodite. Then to the promontory Zephyria, with a landing-place, and to another Arsinoê, which likewise has a landing-place and a temple and a sacred precinct. And at a little distance from the sea is Hierocepis. Then to Paphus, which was founded by Agapenor, and has both a harbour and well-built temples. It is sixty stadia distant from Palaepaphus by land; and on this road men together with women, who also assemble here from the other cities, hold an annual procession to Palaepaphus. Some say that the distance from Paphus to Alexandria is three thousand six hundred stadia. Then, after Paphus, one comes to the Acamas. Then, after the Acamas, towards the east, one sails to a city Arsinoê and the sacred precinct of Zeus. Then to a city Soli, with a harbour and a river and a temple of Aphrodite and Isis. It was founded by Phalerus and Acamas, Athenians; and the inhabitants are called Solians; and here was born Stasanor, one of the comrades of Alexander, who was thought worthy of a chief command; and above it, in the interior, lies a city Limenia. And then to the promontory of Crommyus.
4. Τί δὲ δεὶ τῶν ποιητῶν θαυμάζειν, καὶ
μάλιστα τῶν τοιούτων, οἷς ἡ πᾶσα περὶ τὴν
C 684 φράσιν ἔστι σπουδή, τὰ τοῦ Δαμάστου συγ-
κρίνοντας, ὡστις τῆς νῆσου τὸ μῆκος ἀπὸ τῶν
ἀρκτῶν πρὸς μεσημβρίαν ἀποδίδοσιν, ἀπὸ
῾Ιεροκηπίας, ὡς φησιν, εἰς Κλείδας; οὐδὲ ὁ
῾Ερατοσθένης εὑ’ αἰτιώμενοι γὰρ τοῦτον, οὔκ ἀπ’
ἀρκτῶν φησιν εἶναι τὴν Ὁρκηπίαν, ἀλλ’ ἀπὸ
νότου οὐδὲ γὰρ ἀπὸ νότου, ἀλλ’ ἀπὸ δύσεως,
eüpfer ἐν τῇ δυσμικῇ πλευρᾷ κεῖται, ἐν ἥ καὶ ἥ
Πάφου καὶ ὁ Ὁκάμας. διάκειται μὲν οὖτως ἡ
Κύπρος τῇ θέσει.

5. Κατ’ ἀρετὴν δ’ οὖν διὰ τῶν νῆσων λείπεται
καὶ γὰρ εὖνοιός ἐστι καὶ εὐέλαιος, σίτῳ τε αὐτάρ-
κει χρήται μέταλλα τε χαλκοῦ ἐστὶν ἄθροιν τὰ
eν Ταμασσώ,1 εὖ οἷς τὸ χαλκανθῆς γίνεται, καὶ ὁ
ἰὸς τοῦ χαλκοῦ, πρὸς τὰς ιατρικὰς δυνάμεις
χρήσιμα. φησὶ δ’ Ἐρατοσθένης τὸ παλαιὸν
ύλομανοῦντων τῶν πεδίων, ὡστε κατέχεσθαι
dρυμοῖς καὶ μὴ γεωργεῖσθαι, μικρὰ μὲν ἐποιεῖται
πρὸς τοῦτο τὰ μέταλλα, δευδροτομοῦντων πρὸς
τὴν καύσιν τοῦ χαλκοῦ καὶ τοῦ ἀργύρου, προσ-
γενέσθαι δὲ καὶ τὴν ναυπηγίαν τῶν στόλων, ἦδη
πλεομένην ἀδεῶς τῆς θαλάττης καὶ μετὰ δυνά-
μευν ως δ’ οὖν ἐξενίκων, ἐπιτρέψας τοῖς βου-
λομένοις καὶ δυναμένοις ἐκκόπτετε καὶ ἔχειν
ἰδιόκτητον καὶ ἀτελῆ τὴν διακαθαρθεῖσαν γῆν.

6. Πρῶτον μὲν οὖν κατὰ πόλεις ἐτυραννοῦντο
οἱ Κύπριοι, ἀφ’ οὗ δ’ οἱ Πτολεμαῖκοι βασίλεις

1 Ταμασσῶ, Xylander, for Ταμασσῶ E, Ταμασσῶ other MSS.
4. But why should one wonder at the poets, and particularly at writers of the kind that are wholly concerned about style, when we compare the statements of Damastes, who gives the length of the island as from north to south, "from Hierocepiaius," as he says, "to Cleides"? Neither is Eratosthenes correct, for, although he censures Damastes, he says that Hierocepiaius is not on the north but on the south; for it is not on the south either, but on the west, since it lies on the western side, where are also Paphus and the Acamas. Such is the geographical position of Cypros.

5. In fertility Cyprus is not inferior to any one of the islands, for it produces both good wine and good oil, and also a sufficient supply of grain for its own use. And at Tamassus there are abundant mines of copper, in which is found chalcanthite and also the rust of copper, which latter is useful for its medicinal properties. Eratosthenes says that in ancient times the plains were thickly overgrown with forests, and therefore were covered with woods and not cultivated; that the mines helped a little against this, since the people would cut down the trees to burn the copper and the silver, and that the building of the fleets further helped, since the sea was now being navigated safely, that is, with naval forces, but that, because they could not thus prevail over the growth of the timber, they permitted anyone who wished, or was able, to cut out the timber and to keep the land thus cleared as his own property and exempt from taxes.

6. Now in the earlier times the several cities of the Cyprians were under the rule of tyrants,

1 Sulphate of copper.
κύριοι τῆς Αιγύπτου κατέστησαν, εἰς ἕκείνους καὶ Ἡ Κύπρος περιέστη, συμπραττόντων πολλάκις καὶ τῶν Ἦρωμαίων. ἐπεὶ δ' ὁ τελευταῖος ἄρξας Πτολεμαίος, ἀδελφὸς τοῦ Κλεοπάτρας πατρός, τῆς καθ' ἡμᾶς βασιλίσσης, ἔδοξε πλημμελής τε εἶναι καὶ ἀχάριστος εἰς τοὺς εὐεργήτας, ἐκεῖνος μὲν κατελύθη, Ἦρωμαῖοι δὲ κατέσχον τὴν νῆσον, καὶ γέγονε στρατηγικὴ ἐπαρχία καθ' αὐτὴν. μάλιστα δ' αὐτίος τοῦ ὀλέθρου κατέστη τῷ βασιλεί Πόπλιος Κλαύδιος Πούλχερ. ἐμπεσὼν γὰρ εἰς τὰ ληστήρια, τῶν Κιλίκων ἀκμαζόντων τότε, λύτρων αὐτοῦμενος ἐπέστειλε τῷ βασιλεῖ, δεόμενος πέμψαι καὶ ῥύσασθαι αὐτὸν; ὥς ἐκέπεμψε μὲν, μικρὸν δὲ τελέως, ὡστε καὶ τοὺς ληστὰς αἰδεισθῆναι λαβεῖν, ἀλλὰ ἀναπέμψαι πάλιν, τὸν δ' ἄνευ λύτρων ἀπολύσαι. ὅσθεν δ' ἐκεῖνος ἀπεμνημόνευσεν ἀμφοτέροις τὴν χάριν, καὶ γενόμενος δήμαρχος, ἵσχυς τοιοῦτον. ὡστε ἐπέμφθη Μάρκος Κάτων, ἀφαιρησόμενος τὴν Κύπρον τὸν κατέχοντα. ἐκεῖνος μὲν οὖν ἐφῆ διαχειρισάμενος αὐτὸν, Κάτων δὲ ἐπελθὼν παρέλαβε τὴν Κύπρον, καὶ τὴν βασιλικὴν οὐσίαν διέθετο, καὶ τὰ χρήματα εἰς τὸ δημόσιον ταιμεῖον τῶν Ἦρωμαίων ἐκόμισεν· εξ ἐκείνου δὲ ἐγένετο ἐπαρχία ἡ νῆσος, καθάπερ καὶ νῦν ἐστὶ, στρατηγικῆ· ὁλίγον δὲ χρόνον τὸν μεταξὺ Ἀντώνιος Κλεοπάτρα καὶ τῇ ἀδελφῇ αὐτῆς Ἀρσινόῃ παρεδώκε· καταλυθέντος δὲ ἐκείνου, συγκατελύθησαν καὶ αἱ διατάξεις αὐτοῦ πᾶσαι.
but from the time the Ptolemaic kings became established as lords of Egypt Cyprus too came into their power, the Romans often co-operating with them. But when the last Ptolemy that reigned, the brother of the father of Cleopatra, the queen in my time, was decreed to be both disagreeable and ungrateful to his benefactors, he was deposed, and the Romans took possession of the island; and it has become a praetorian province by itself. The chief cause of the ruin of the king was Publius Claudius Pulcher; for the latter, having fallen into the hands of the bands of pirates, the Cilicians then being at the height of their power, and, being asked for a ransom, sent a message to the king, begging him to send and rescue him. The king indeed sent a ransom, but so utterly small that the pirates disdained to take it and sent it back again, but released him without ransom. Having safely escaped, he remembered the favour of both; and, when he became tribune of the people, he was so powerful that he had Marcus Cato sent to take Cypros away from its possessor. Now the king killed himself beforehand, but Cato went over and took Cypros and disposed of the king's property and carried the money to the Roman treasury. From that time the island became a province, just as it is now—a praetorian province. During a short intervening time Antony gave it over to Cleopatra and her sister Arsinoë, but when he was overthrown his whole organisation was overthrown with him.
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