THE GEOGRAPHY OF STRABO

VIII

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ΣΤΡΑΒΩΝΟΣ ΓΕΩΓΡΑΦΙΚΩΝ

1Ζ'

1. Ἐπεὶ δὲ τὴν Ἀραβίαν ἐφοδεύοντες καὶ τοὺς κόλπους συμπεριελάβομεν τοὺς σφίγγοντας αὐτήν καὶ ποιοῦντας χερσόνησον, τὸν Περσικὸν καὶ τὸν Ἀράβιον, τούτῳ δὲ τινα συμπερισσεύσθη καὶ τῆς Λιγύπτου καὶ τῆς Αἰγυπτίας, τὰ τῶν Ἱράκλειδον τῶν καὶ τῶν ἐξῆς μέχρι τῶν ἑσχάτων τῆς κινναμωμοφόρου, τὰ λειτομένα καὶ συνεχῆ τοὺς ἔθνεσι τούτοις, ταῦτα δ’ ἐστὶ τὰ περὶ τῶν Νείλου, ἐκθετέον: μετὰ δὲ ταῦτα τὴν Αἰβύθην ἔπιμεν, ἦπερ ἐστὶ λοιπὴ τῆς συμπάθειας γεωγραφίας, κἂνταῦθα δ’ Ἀρατοσθένους ἀποφάσεις προεκθετέον.

2. Φησὶ δὴ τοῦ Ἀραβίου κόλπου πρὸς τὴν ἐσπέραν ἑννακοσίους ἡ χιλίους ¹ σταδίους διέχειν τὸν Νείλου, παραπλήσιον ὄντα κατὰ τὸ σχῆμα ² C 786 τῷ γράμματι τῷ N ³ κειμένῳ ἀνάπαλιν ῥυεις γάρ, φησίν, ἀπὸ Μερόης ἐπὶ τὰς ἄρκτους ὡς δισχίλιοι καὶ ἑπτακοσίους σταδίους, πάλιν ἀναστρέφει πρὸς ⁴ μεσημβρίαν καὶ τὴν χειμερινὴν

¹ ἑννακοσίους ἡ χιλίους, Groskurd, for ἑννακισχίλιους (F has a in margin); ἑννακοσίους, Corais; χιλίους, Kramer.
² σχῆμα, C. Müller, for στόμα. Meineke ejects κατὰ τὸ στόμα.
³ τῷ νῦ EFDr, though D has N above νῦ.

2
THE GEOGRAPHY OF STRABO

BOOK XVII

1

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

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

*1 i.e. Ν. This is true, roughly speaking, of the course of the Nile from Meroê to Syenê (see critical note).*
δύσιν ὡς τρισχιλιοὺς καὶ ἐπτακοσίους σταδίους, καὶ σχεδὸν ἀντάρας τοῖς κατὰ Μερόθν τόποις καὶ εἰς τὴν Λιβύην πολὺ προπεσῶν 1 καὶ τὴν ἐτέραν ἐπιστροφὴν ποιησάμενος πρὸς τὰς ἀρκτικοὺς φέρεται πεντακισχιλιούς μὲν καὶ τριακοσίους σταδίους ἐπὶ τὸν μέγαν καταράκτην, μικρὸν παρεπιστρέφων πρὸς τὴν ἔως, χιλίοις δὲ καὶ διακοσίους τοὺς ἐπὶ τῶν ἐλάττων τὸν κατὰ Συῆνην, πεντακισχιλιούς δὲ ἄλλους καὶ τριακοσίους ἐπὶ τὴν θάλατταν. ἐμβάλλοντι δ’ εἰς αὐτὸν δύο ποταμοῖ, φερόμενοι μὲν ἐκ τινῶν λιμνῶν ἀπὸ τῆς ἔως, περιλαμβάνοντες δὲ νῆσον εὕμεγέθη τὴν Μερόθν, ὅν ὁ μὲν Ἀσταβόρας καλεῖται κατὰ τὸ πρὸς ἔως πλευρὸν ρέων, ἄτερος δ’ Ἀστάπους, οἱ δ’ Ἀστασῶβαι καλοῦσιν, τὸν δ’ Ἀστάπουν ἄλλον εἶναι, ἰένια ἐκ τινῶν λιμνῶν ἀπὸ μεσημβρίας, καὶ σχεδὸν τὸ κατ’ εὐθείαν σῶμα τοῦ Νείλου τοῦτον ποιεῖν τῇ ἐπὶ πληρωσίν αὐτοῦ τοὺς θερμωσὸν ὄμβρους παρασκευάζειν. ὑπὲρ δὲ τὰς συμβολὰς τοῦ Ἀσταβόρα καὶ τοῦ Νείλου σταδίων ἐπτακοσίους Μερόθν εἰναι πάλιν ὄμωνυμον τῇ νῆσῳ ἀλλὰ δ’ εἶναι νῆσον ὑπὲρ τῆς Μερόθης, ὅν ἔχουσιν οἱ Λιγυπτῖνων φυγάδες οἱ ἀποστάντες ἐπὶ 2 Ψαμμητίχου, 3 καλοῦνται δὲ Σεμβρίται, ὥς ἄν ἐπήλυδες· βασιλεύονται δὲ ὑπὸ γυναικός, ὑπακούοντι 4 δὲ τῶν ἐν Μερόθῃ. τὰ δὲ κατωτέρω ἐκατέρωθεν Μερόθν, παρὰ μὲν τῶν Νείλον πρὸς

1 προπεσῶν D, προπεσῶν other MSS.
2 ἐπὶ, Corais emends to ἀπὸ, citing Herodotus 2. 30; and so Meineke, but both ἐπὶ Ψαμμητίχου and ἀπὸ Ψαμμητίχου are found in that passage.
3 Ψαμμητίχου CDFHius.
4 ὑπακούουσι, Corais emends to ἐπαρχοῦσης (cp. 16. 4. 8).
seven hundred stadia, and after almost reaching the same parallel as that of the region of Meroë and projecting far into Libya and making the second turn, flows towards the north five thousand three hundred stadia to the great cataract, turning aside slightly towards the east, and then one thousand two hundred stadia to the smaller cataract at Syenê, and then five thousand three hundred more to the sea. Two rivers empty into it, which flow from some lakes on the east and enclose Meroë, a rather large island. One of these rivers, which flows on the eastern side of the island, is called Astaboras¹ and the other is called Astapus,² though some call it Astasobas and say that another river, which flows from some lakes from the south,³ is the Astapus and that this river forms almost all the straight part of the body of the Nile, and that it is filled by the summer rains. Above the confluence of the Astaboras and the Nile, he says, at a distance of seven hundred stadia, lies Meroë, a city bearing the same name as the island; and there is another island above Meroë which is held by the Aegyptian fugitives who revolted in the time of Psammitichus, and are called “Sembritae,” meaning “foreigners.”⁴ They are ruled by a queen, but they are subject to the kings of Meroë.⁵ The lower parts of the country on either side of Meroë, along the Nile towards the

¹ Now Atbara or Takazze.
² Now Bahr el-Abiad.
³ Now Bahr el-Asrek.
⁴ See 16. 4. 8. According to Herodotus (2. 30), the original number of these fugitives was 240,000 (see Rawlinson’s note, Vol. II, p. 37).
⁵ This statement is inconsistent with that in 16. 4. 8, which, however, appears to have been taken from Artemidorus.
Strabo

τὴν Ἐρυθρὰν Μεγάβαροι καὶ Βλέμμυες, Αἰθιόπων ὑπακούοντες, Αἰγυπτίων δ’ ὁμοροι παρὰ θάλατταν δὲ Τρωγλοδύται: διεστάσι δὲ εἰς δέκα ἡ δώδεκα ἡμέρων ὄδον οἱ κατὰ τὴν Μερόην Τρωγλοδύται τοῦ Νείλου. έξ ἀριστερῶν δὲ τῆς χώρας τοῦ Νείλου Νοῦβαι κατοικοῦσιν εἰς τῇ Διβυγῇ, μέγα ἔθνος, ἀπὸ τῆς Μερόης ἀρξάμενοι μέχρι τῶν ἀγκώνων, οὐχ ὑποταττόμενοι τῶν Αἰθιοπίν, ἄλλ’ ἰδία κατὰ πλείους βασιλείας διείλημμένοι. τῆς δ’ Αἰγύπτου τὸ παρὰ τὴν θάλαττάν ἐστιν ἀπὸ τοῦ Πηλοσιακοῦ στόματος πρὸς τὸ Κανναβικόν στάδιοι χίλιοι τριακόσιοι. Ἐρατοσθένης μὲν οὖν οὕτως.

3. Δεὶ δὲ ἐπὶ πλέον εἰπεῖν, καὶ πρῶτον τὰ περὶ τὴν Αἰγύπτου, ὅπως ἀπὸ τῶν γυνωριμωτέρων ἐπὶ τὰ ἐξῆς προέβην: κοινὰ μὲν γὰρ τινὰ καὶ ταύτη τῇ χώρᾳ καὶ τῇ συνεχεῖ καὶ ύπὲρ αὐτῆς τῆς τῶν Αἰθιοπίων ὁ Νείλος παρασκευάζει, ποτίζων τε αὐτῶς κατὰ τὰς ἀναβάσεις καὶ τούτ’ οἰκήσιμον αὐτῶν τὸ μέρος ἀπολείποντα μόνον τὸ καλυπτόμενον ἐν ταῖς πλημμυρίσι, τὸ δ’ ὑπερδέξιον καὶ μετεωρότερον τοῦ βεύματος πάν ἄοικητον διεξῖον ἐκατέρωθεν καὶ ἔρημον διὰ τὴν αὐτὴν ἀνυδρίαν. ἀλλὰ τὴν μὲν Αἰθιοπίαν οὔτε πᾶσαν διεξίσων ὁ Νείλος οὔτε μόνος οὔτ’ ἐπὶ εὐθείας οὔτ’ οἰκουμένην καλῶς: τὴν δὲ Αἰγύπτου καὶ μόνος καὶ πᾶσαν καὶ ἐπ’ εὐθείας ἀπὸ τοῦ μικροῦ καταράκτου ὑπὲρ Συνῆς καὶ Ἐλεφαντίνης ἀρξάμενος, οὔπερ εἰς ὑπὸ ὅροι τῆς Αἰγύπτου καὶ τῆς Αἰθιοπίας, ἕως τῶν ἐπὶ

1 χίλιοι (as in 15. 1. 33; cp. 1. 4. 5), the editors, for τρισχίλιοι (Ε reads γα').
GEOGRAPHY, 17. 1. 2-3

Red Sea, are inhabited by Megabari and Blemmyes, who are subject to the Aethiopians and border on the Aegyptians, and, along the sea, by Troglodytes (the Troglodytes opposite Meroë are a ten or twelve days' journey distant from the Nile), but the parts on the left side of the course of the Nile, in Libya, are inhabited by Nubae, a large tribe, who, beginning at Meroë, extend as far as the bends of the river, and are not subject to the Aethiopians but are divided into several separate kingdoms. The extent of Aegypt along the sea from the Pelusiac to the Canobic mouth is one thousand three hundred stadia. This, then, is what Eratosthenes says.

3. But it is necessary to speak at greater length, and first of the parts about Aegypt, in order to proceed from those that are better known to those that come in order thereafter; for the Nile effects certain common results in this country and in that which is continuous with it and lies above it, I mean the country of the Aethiopians, in that it waters them at the time of its rise and also leaves only those parts of them habitable which have been covered during the overflows, and in that it merely passes through all the higher parts that are at a greater altitude than its current, leaving them uninhabited and desert on both sides because of the same lack of water. However, the Nile does not pass through the whole of Aethiopia, nor alone, nor in a straight line, nor through country that is well inhabited, but it alone passes through Aegypt, through the whole of it and in a straight line, beginning from the little cataract above Syenê and Elephantinê, which are the boundaries of Aegypt and Aethiopia, to its outlets on the sea-coast. And
θάλατταν ἐκβολῶν.\(^1\) καὶ μὴν οἷς άν Άλθίσπες το
πλέον νομαδικός ζώσι καὶ ἀπόρως διά τε τήν λυτ
ρότητα τής χώρας καὶ τήν τῶν ἀέρων ἀσυμμετρίαν καὶ τῶν ἀφ’ ἡμῶν ἐκτοπισμόν, τοῖς δ’ Αἰγυπτίωις
ἀπαντά τάναντια συμβέβηκε καὶ γὰρ πολιτικῶς καὶ ἡμέρως εἰ ἀρχῆς ζώσι καὶ εἰ ἐν γυνώριοις
’ιδρυνται τόποις, ὡστε καὶ αἱ διατάξεις αὐτῶν
μημονεύονται καὶ ἐπαινούνται γε, δοκοῦντες
ἀξίως χρήσασθαι τῇ τῆς χώρας εὐδαίμονία, μερισ
σαντες τε εὕ καὶ ἐπιμεληθέντες. Βασιλέα γὰρ
ἱποδείξαντες τριχή τὸ πλῆθος διείλευ, καὶ τοὺς
μὲν στρατιώτας ἐκάλεσαν, τοὺς δὲ γεωργοὺς, τοὺς
dὲ ἱερέας καὶ τοὺς μὲν τῶν ἱερῶν ἐπιμελητάς,
toûs δ’ ἄλλους τῶν περὶ τῶν ἀνθρωπών καὶ τοὺς
μὲν τὰ ἐν τῷ πολέμῳ, τοὺς δ’ ὅσα ἐν εἰρήνῃ, γῆν
tε καὶ τέχνια ἐργαζομένους,\(^3\) ἀφ’ δὲντερ καὶ αἱ
πρόσοδοι συνήγοντο τῷ βασιλέϊ. οἱ δ’ ἱερεῖς καὶ
φιλοσοφίαν ἠσκοῦν καὶ ἀστρονομίαν ὁμιληταὶ τε
τῶν βασιλείων ἦσαν. ἥ δὲ χώρα τήν μὲν πρώτην
diaίρεσιν εἰς νομοὺς ἐσχε, δέκα μὲν ἡ Θῆβαις,
dέκα δ’ ἡ ἐν τῷ Δέλτα, ἐκκαίδεκα δ’ ἡ μεταξὺ
(ὡς δὲ τινες, τοσοῦτοι ἦσαν οἱ σύμπαντες νομοί,
ὅσαι αἱ ἐν τῷ λαβυρίνθῳ αὐλαί.\(^4\) αὐταὶ δ’ ἐκά
τους τῶν τριάκοντα\(^5\). πάλιν δ’ οἱ νομοὶ τομᾶς
ἀλλας ἐσχοῦ, εἰς γὰρ τοπαρχίας οἱ πλεῖστοι

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1 τοῦ Νεῖλου, after ἐκβολῶν, Groskurd and later editors eject.
2 τά, added from the Epitome.
3 ἐργαζομένους, Kramer, for ἐργαζομένων.
4 αὐλαί F, αὐταί other MSS.
5 τριάκοντα, Meineke, following conj. of Groskurd, emends to τριάκοντα ἐξ.
indeed the Aethiopians lead for the most part a nomadic and resourceless life, on account of the barrenness of the country and of the unseasonable-ness of its climate and of its remoteness from us, whereas with the Aegyptians the contrary is the case in all these respects; for from the outset they have led a civic and cultivated life and have been settled in well-known regions, so that their organ-isions are a matter of comment. And they are commended in that they are thought to have used worthily the good fortune of their country, having divided it well and having taken good care of it; for when they had appointed a king they divided the people into three classes, and they called one class soldiers, another farmers, and another priests; and the last class had the care of things sacred and the other two of things relating to man; and some had charge of the affairs of war, and others of all the affairs of peace, both tilling soil and following trades, from which sources the revenues were gathered for the king. The priests devoted themselves both to philosophy and to astronomy; and they were companions of the king. The country was first divided into Nomes,\(^1\) the Thebaïs containing ten, the country in the Delta ten, and the country between them sixteen (according to some, the number of the Nomes all told was the same as that of the halls in the Labyrinth, but the number of these is less than thirty\(^2\)); and again the Nomes were divided into other sections, for most of them were divided into

\(^1\) The Greek word (\textit{Nomoi}) here means Districts or Provinces. Pliny (5. 9) refers to them as \textit{praefecturae oppidorum}.

\(^2\) Meineke and others unnecessarily emend the text to read "thirty-six" (see critical note).
Strabo refers to the Aegyptian land-measure, which was 100 Aegyptian cubits square (Herodotus 2. 168), i.e. about seven-elevenths of our acre. Each soldier was
toparchies, and these also into other sections; and the smallest portions were the arourae.\textsuperscript{1} There was need of this accurate and minute division on account of the continuous confusion of the boundaries caused by the Nile at the time of its increases, since the Nile takes away and adds soil, and changes conformations of lands, and in general hides from view the signs by which one's own land is distinguished from that of another. Of necessity, therefore, the lands must be re-measured again and again. And here it was, they say, that the science of geometry\textsuperscript{2} originated, just as accounting and arithmetic originated with the Phoenicians, because of their commerce.\textsuperscript{3} Like the people as a whole, the people in each Nome were also divided into three parts, since the land had been divided into three equal parts. The activity of the people in connection with the river goes so far as to conquer nature through diligence. For by nature the land produces more fruit than do other lands, and still more when watered; and by nature a greater rise of the river waters more land; but diligence has often-takes, even when nature has failed, availed to bring about the watering of as much land even at the time of the smaller rises of the river as at the greater rises, that is, through the means of canals and embankments. At any rate, in the times before Petronius\textsuperscript{4} the crop was the largest and the rise the highest when the Nile would rise to fourteen cubits, and when it would rise to only eight a famine would ensue; but in the time of his reign over the

generated the free use of twelve arourae of land without taxation (Herodotus 2. 168).

\textsuperscript{2} Literally, "land-measuring."

\textsuperscript{3} See 16. 2. 24.

\textsuperscript{4} C. Petronius (see 17. 1. 54).
πληρώσαντος πήχεις τοῦ Νείλου μέτρου,1 μεγίστη ἤν ἡ φορά, καὶ ὅκτῳ ποτε μόνον πληρώσαντος, λιμοῦ οὐδεὶς ἤσθετο. τοιαύτη μὲν ἡ διάταξις, τά δ' ἐξῆς λέγωμεν νυνί.

4. Ἀπὸ γὰρ τῶν Ἀἰθιοπικῶν τερμόνων ἰδίᾳ ἐπ' εὐθείᾳ ὁ Νείλος πρὸς ἀρκτοὺς, ἔως τοῦ καλουμένου χωρίου Δέλτα: εἰτ' ἐπὶ κορυφὴν σχίζομενοι ὁ Νείλος, ὡς φησίν ὁ Πλάτων, ὡς ἂν τριγώνῳ κορυφῆς ἀποτελεῖ τὸν τόπον τούτον, πλευράς δὲ τοῦ τριγώνου τὰ σχίζομενα ἐφ' ἐκάτερα ἰδέηθρα καθήκοντα μέχρι τῆς θαλάττης, τὸ μὲν ἐν δεξιᾷ τῆς κατὰ Πηλούσιον, τὸ δ' ἐν ἀριστερὰ τῆς κατὰ Κάνωβον καὶ τὸ πλησίον Ἦρακλειον προσα-γορεύμονεν, βάσιν δὲ τὴν παραλίαν τὴν μεταξὺ τοῦ Πηλούσιον καὶ τοῦ Ἦρακλείου. γέγονε δὴ2 νῆσος ἐκ τε τῆς θαλάττης καὶ τῶν ρευμάτων ἀμφοῖν τοῦ ποταμοῦ, καὶ καλεῖται Δέλτα διὰ τὴν ὁμοίότητα τοῦ σχίματος, τὸ δ' ἐπὶ τῇ κορυφῇ χωρίου ὁμωνύμως κέκληται διὰ τὸ ἀρχήν εἶναι τοῦ λεχθέντος σχίματος, καὶ ἡ κόμη δὲ ἡ ἐπ' αὐτῶ καλεῖται Δέλτα. δύο μὲν οὖν ταῦτα τοῦ Νείλου στόματα, ὅν τὸ μὲν Πηλούσιακον καλεῖται, τὸ δὲ Κανωβικὸν καὶ Ἦρακλειωτικὸν, μεταξὺ δὲ τούτων ἀλλαὶ πέντε εἰς ἐκβολαὶ αἱ γε ἀξιόλογοι, λεπτοτεραὶ δὲ πλείουσιν· ἀπὸ γὰρ τῶν πρῶτων μερῶν ἀπορρόφῃς πολλαὶ καθ' ὅλην μερισθείσα τὴν νῆσον πολλὰ καὶ ἰδεῖθρα καὶ νῆσους ἐποίησαν, ὡσθ' ὅλην γενέσθαι πλωτὴν διωρύγος ἐπὶ διώρυγι, τμηθεῖσων, αἱ κατὰ ῥαστών πλέονται τοσαύτην,

1 Νείλου μέτρου γ'; Νειλομετρίου, Corais; πηχέων ... μέτρου conj. Villebrun.
2 δή, Groskurd, for δ' ἡ.
GEOGRAPHY, 17. I. 3-4

country, and when the Nilometer registered only twelve cubits, the crop was the largest, and once, when it registered only eight cubits, no one felt hunger. Such is the organisation of Aegypt; but let me now describe the things that come next in order.

4. The Nile flows from the Aethiopian boundaries towards the north in a straight line to the district called ‘‘Delta,’’ and then, being ‘‘split at the head,’’ as Plato says,¹ the Nile makes this place as it were the vertex of a triangle, the sides of the triangle being formed by the streams that split in either direction and extend to the sea—the one on the right to the sea at Pelusium and the other on the left to the sea at Canobus and the neighbouring Heracleium, as it is called,—and the base by the coast-line between Pelusium and the Heracleium. An island, therefore, has been formed by the sea and the two streams of the river; and it is called Delta on account of the similarity of its shape; and the district at the vertex has been given the same name because it is the beginning of the above-mentioned figure; and the village there is also called Delta. Now these are two mouths of the Nile, of which one is called Pelusiac and the other Canobic or Heracleiotic; but between these there are five other outlets, those at least that are worth mentioning, and several that are smaller; for, beginning with the first parts of the Delta, many branches of the river have been split off throughout the whole island and have formed many streams and islands, so that the whole Delta has become navigable—canals on canals having been cut, which are

¹ Timaeus 21 e.
άστε καὶ ὀστράκινα ἐνίοις εἶναι πορθμεῖα. τὴν μὲν οὖν περὶμετρὸν ὅσον τρισχίλιοι σταδίων ἐστὶν ἡ σύμπασα νῆσος· καλοῦσιν Δ' αὐτὴν καὶ τὴν κάτω χώραν σὺν ταῖς ἀπαντικρυ ποταμίαις τοῦ Δέλτα: ἐν δὲ ταῖς ἀναβάσεσι τοῦ Νεῖλου καλύπτεται πᾶσα καὶ πελαγίζει πλὴν τῶν οἰκήσεων. αὐταὶ Δ' ἐπὶ λόφων αὐτοφυῖδῶν ἡ χωμάτων· Καίντας, πόλεις τε ἀξιόλογοι καὶ κώμαι, νησίζουσαι κατὰ τὴν πόρρωθεν ὤψιν. πλείους Δ' ἦ² τετταράκοντα ἡμέραι τοῦ θέρους διαμείναν τὸ ὕδωρ ἐπείθ' ὑπόβασιν λαμβάνει κατ' ὀλίγον, καθάπερ καὶ τὴν αὐξήσαν ἐσχέν ἐν ἐξήκοντα δὲ ἡμέραις τελέως γυμνοῦται καὶ ἀναψύχεται τὸ πεδίον· ὅσῳ δὲ θάττων ἡ ἀνάψυξις, τοσῷδε θάττων ὁ ἄροτος καὶ ὁ σπόρος· θάττων δὲ, παρ' οἷς τὰ μείζων θάλπη. τὸν αὐτὸν τρόπον καὶ τὰ ἐπάνω τοῦ Δέλτα ποτίζεται, πλὴν ὅτι ἐπὶ εὐθείας ὅσον τετρακισχίλιοι σταδίων δὲ ἐνὸς χείμαρρον τοῦ ποταμοῦ φερομένου, πλὴν εἰ ποὺ ³ τις ἐντρέχει νῆσος, διὸ ἄξιολογωτάτη· τὸν Ἡρακλεωτικὸν νομὸν περιέχουσα, ἢ εἰ ποὺ τις ἐκτροπῇ διώρυγῃ ἐπὶ πλέον εἰς λίμνην μεγάλην καὶ χώραν, ἢν ποτίζειν δύναται, καθάπερ ἐπὶ τῆς τῶν Ἀρσινοίτην⁴ νομὸν ποτιζούσησι δὲ καὶ τὴν Μοίριδος λίμνην καὶ τῶν εἰς τὴν Μαρεότιν ἀναχεομένων. συλλήξθησαν δὲ εἰπεῖν, ἡ ποταμία μὸνον ἐστὶν Αἰγύπτως ἡ ἐκατέρωθεν ἐσχάτη τοῦ Νεῖλου, σπάνιων εἰ ποὺ

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1 καλοῦσιν, Brequigny, for καλτοῦσιν; κατοικοῦσιν, Corais.
2 Δ' ἦ kmw, ἦ E, δὲ other MSS.
3 εἰ ποὺ EF; εἰ ἦ ποὺ other MSS.
4 Ἀρσινοῖτην D; Ἀρσινοῖτην other MSS.
5 ποτιζούσης Lebronne, for ποιοῦσης.
GEOGRAPHY, r7. I. 4

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

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

⁵ Μαρεώτιν E, Μαραώτιν other MSS.


tριακοσίων σταδίων ἐπέχουσα συνεχῶς πλάτος
tὸ οἰκήσιμον, ἀρξαμένη ἀπὸ τῶν ὄρων ¹ τῆς
Αἰθιοπίας, μέχρι τῆς κορυφῆς τοῦ Δέλτα. ἔοικεν
όνων κερία ² ψυχομένη ³ ἐπὶ μήκος, ὑπεξαιρο-
μένων τῶν ἑπὶ πλέον ἐκτροπῶν. ποιεῖ δὲ τὸ
σχῆμα τούτο τῆς ποταμίας, ἢς λέγω, καὶ τῆς
χώρας τὰ ́ ὅρη τὰ ἐκατέρωθεν ἀπὸ τῶν περὶ
Συνήνη τόπων καταγόμενα μέχρι τοῦ Αἰγυπτίου
πελάγους· ἐφ' ὅσον γὰρ ταῦτα παρατείνει καὶ
dιέστηκεν ἀπ' ἀλλήλων, ἐπὶ τοσοῦτον καὶ ὁ
ποταμὸς συνάγεται τε καὶ διαχεῖται καὶ διασχι-
ματίζει τὴν χώραν διαφόρως τὴν οἰκήσιμον. ἡ
dὲ ύπὲρ τῶν ὄρων ἐπὶ συχνῶν ἀοικητός ἔστω.

5. Οἱ μὲν οὖν ἀρχαῖοι στοχασμῷ τὸ πλέον, οἱ
d' ὑστερον αὐτόπται γενηθέντες ἢσθοντο ὑπὸ
ὀμβρων θερηνῶν πληρούμενον τῶν Νείλον, τῆς
Αἰθιοπίας τῆς ἄνω κλυξομένης, καὶ μάλιστα ἐν τοῖς
ἐσχάτοις ὀρεσὶ, παυσαμένων δὲ τῶν ὀμβρῶν
παυμένη κατ' ὀλίγου τὴν πλημμυρίδα. τούτῳ
d' ὑπηρέτα μάλιστα δήλου τοῖς πλέουσι τῶν
Ἀράβιον κόλπων μέχρι τῆς κυναμωμοφόρου καὶ
toῖς ἐκπεπτομένοις ἐπὶ τὴν τῶν ἑλεφάντων θήραν,
καὶ εἰ παρέχει, και παρώξυνον ἐκείσε ἀν-
δρας προχειρίζεσθαι τούς τῆς Αἰγύπτου βασιλείας
toῖς Πτολεμαίκοισ. οὕτω γὰρ ἐφροντίσαν τῶν
tοιοῦτων, διαφερόντως δ' ὁ Φιλάδελφος ἐπικλή-

¹ ὄρων, Corais, for ὄραν.
² κερία CEFs (C adding ν above η), κερία Dhimoulxπ (D adding the ei above η), κερία Ald.
³ ψυχομένη, Corais (who conj. τεταμένη, however), for ψυχομένη; ἀναπτυσσομένη or ἀνεπτυγμένη conj. Kramer.

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

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

2 See 1. 2. 25. 3 See 16. 4. 7.
STRABO

θείς, φιλιστορών καὶ διὰ τὴν ἀσθένειαν τοῦ σώματος διαγωγὰς ἀεὶ τινας καὶ τέρψεις ξητῶν καινοτέρας. οἱ πάλαι δὲ βασιλεῖς οὐ πάνω
C 790 ἐφρόντισαν τῶν τοιούτων, καὶ περὶ οἰκεῖοι σοφίας
γεγονότες καὶ αὐτοὶ καὶ οἱ ἱερεῖς, μεθ’ ὃν ἦν
ἀυτοῖς ὁ πλείων βίως· ὡστε καὶ θαυμάζειν ἄξιον
καὶ διὰ τούτο καὶ διότι Σέσσωστρις τὴν Αἰθιοπίαν
ἐπῆλθεν ἀπασαν μέχρι τῆς κυναμωμοφόρου, καὶ
ὑπομνήματα τῆς στρατείας αὐτοῦ καὶ νῦν ἔτη
δείκνυται, στῆλαι καὶ ἐπιγραφαί. Καμβύσης τε
τὴν Αἰγυπτίων κατασχὼν προῆλθε καὶ μέχρι τῆς
Μερόης μετὰ τῶν Αἰγυπτίων· καὶ δὴ καὶ τούνομα
τῇ τε νήσῳ καὶ τῇ πόλει τούτῳ παρ’ ἑκείνου
tεθῆναι φασίν, ἵνα ἐπὶ τῆς ἀδελφῆς ἀποδομοῦσις
αὐτῷ Μερόης (οἱ δὲ γυναῖκα φασί); τὴν ἐπωνυμίαν
οὐν ἔχαρισατο αὐτῇ τιμῶν τὴν ἀνθρώπων. θαυ-
μαστὸν οὖν, πῶς ἐκ τῶν τοιούτων ἀφορμῶν οὗ
τελέως ἑναργής ἦν ἡ περὶ τῶν ὀμβρῶν ἱστορία
τοῖς τότε, καὶ ταῦτα τῶν ἱερῶν φιλοπραγμονέσ-
tερον ἀναφερόντων εἰς τὰ ἱερὰ γράμματα καὶ
ἀποτιθεμένων, ὅσα μάθησιν περιττὴν ἐπιφάνειν.1
εἰ γὰρ ἄρα, τοῦτ’ ἐχρῆν ζητεῖν, ὅπερ καὶ νῦν ἔτι
ζητεῖται, τί δὴ ποτὲ θέρους, χειμῶνος δὲ οὕ, καὶ
ἐν τοῖς νοτιωτάτοις, ἐν δὲ τῇ Θηβαίδι καὶ τῇ περὶ
Συήνην οὐ συμπίπτουσιν ὀμβρῶν· τὸ δ’ ὅτι ἐξ
ομβρῶν αἱ ἀναβάσεις μὴ ζητεῖν, μηδὲ τοιούτωι
dεῖσθαι μαρτύρων, οἷον Ποσειδώνιος Εἰρηκε. 
φησὶ γὰρ Καλλισθένη λέγειν τὴν ἐκ τῶν ὀμβρῶν

1 ὑποφαίνει μαζ, ἐπιτείνει E, marg. F, D first hand but
changed to ἐπιφάνεια.
inquiring disposition, and on account of the infirmity of his body was always searching for novel pastimes and enjoyments. But the kings of old were not at all concerned with such things, although they proved themselves congenial to learning, both they and the priests, with whom they spent the greater part of their lives; and therefore we may well be surprised, not only on this account, but also by the fact that Sesostris traversed the whole of Aethiopia as far as the Cinnamon-bearing country, and that memorials of his expedition, pillars and inscriptions, are to be seen even to this day. Further, when Cambyses took possession of Aegypt, he advanced with the Aegyptians even as far as Meroê; and indeed this name was given by him to both the island and the city, it is said, because his sister Meroê—some say his wife—\(^1\) died there. The name, at any rate, he bestowed upon the place in honour of the woman. It is surprising, therefore, that the men of that time, having such knowledge to begin with, did not possess a perfectly clear knowledge of the rains, especially since the priests rather meticulously record in their sacred books, and thus store away, all facts that reveal any curious information; for they should have investigated, if they made any investigations at all, the question, which even to this day is still being investigated, I mean why in the world rains fall in summer but not in winter, and in the southernmost parts but not in Thebaïs and the country round Syenê;\(^2\) but the fact that the rising of the river results from rains should not have been investigated, nor yet should this matter have needed such witnesses as Poseidonius mentions; for instance, he says that it was Callisthenes who states that the summer rains
aιτίαν τῶν θερινῶν, παρὰ 'Αριστοτέλους λαβόντα, ἐκεῖνον δὲ παρὰ Θρασυάλκου τοῦ Θασίου (τῶν ἀρχαίων δὲ φυσικῶν εἰς οὕτος), ἐκεῖνον δὲ παρὰ ἄλλου,\(^1\) τὸν δὲ παρὰ Ὄμηρον διπτέα φάσκοντος τοῦ Νείλου.

ἀν δὲ εἰς Αἰγύπτου διπτέος ποταμοῖο.

'Αλλ' ἐδώ ταῦτα, πολλῶν εἰρηκότων, ὃν ἀρκέσει δύο μηνύσαι τοὺς ποιήσαντας καθ' ἡμᾶς τὸ περὶ τοῦ Νείλου βιβλίον, Εὐδώρων τε καὶ 'Αρίστωνα τὸν ἐκ τῶν περιπάτων· πλὴν ἃρ τῆς τάξεως τά γε ἄλλα καὶ τῇ φράσει καὶ τῇ ἐπιχειρήσει ταύτα\(^2\) ἐστι κείμενα παρ' ἀμφοτέρους. ἐγὼ γοῦν ἀποροῦμενοι ἀντιγράφοιν εἰς τὴν ἀντιβολὴν ἐκ θατέρου θάτερου ἀντέβαλον· πότερος δ' ἣν ὁ ταλλότρια ὑποβάλλομενος, εὖ 'Ἀμμώνος εὐροὶ τις ἄν. Εὐδώρος δ' ἢτιάτο τὸν 'Αρίστωνα· ἡ μέντοι φράσις 'Αριστώνειος μᾶλλον ἐστιν.

Οἱ μὲν οὖν ἀρχαῖοι τὸ οἰκούμενον αὐτὸ καὶ ποτεζόμενον ὑπὸ τοῦ Νείλου μόνον Αἰγύπτου ἐκαλοῦν, ἀπὸ τῶν περὶ Συίνην τόπων ἀρξάμενοι μέχρι τῆς θαλάττης· οἱ δ' ύστερον μέχρι νῦν προσέλαβον ἐκ μὲν τῶν πρὸς ἑω μερῶν τὰ\(^3\) μεταξὺ τοῦ Ἀραβίου κόλπου καὶ τοῦ Νείλου C 791 σχεδὸν τι πάντα (οἱ δ' Αἰθίοπες οὐ πάνυ χρῶνται τῇ Ἕρυθρᾷ θαλάττῃ), ἐκ δὲ τῶν ἑσπερίων τὰ

\(^1\) For ἄλλου Κ. Μüller conj. παρὰ Θαλόυ (citing l. l. 11).
\(^2\) ταῦτα, Corais, for ταύτα.
\(^3\) τά, before μεταξύ, Corais inserts.

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

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

Now the early writers gave the name Aegypt to only the part of the country that was inhabited and watered by the Nile, beginning at the region of Syenê and extending to the sea; but the later writers down to the present time have added on the eastern side approximately all the parts between the Arabian Gulf and the Nile (the Aethiopians do not use the Red Sea at all\(^2\)), and on the western side the parts

\(^2\) In the Alexandrian library, apparently.
\(^3\) The other translators interpret πάνταν as meaning "much," or "to such an extent," or the like. But Strabo is speaking of Aethiopians in the strict sense of the term; for "the country between the Nile and Arabian Gulf is Arabia" (17.1.21), and even Aegyptian Heliopolis (17.1.30) and Thebes (17.1.46) are in "Arabia."
μέχρι τῶν Ἀνάσεων καὶ ἐν τῇ παραλίᾳ τὰ ἀπὸ τοῦ Κανωβικοῦ στόματος μέχρι Καταβαθμοῦ καὶ τῆς Κυρηναίων ἐπικρατείας. οἱ τε γὰρ ἀπὸ τοῦ Πτολεμαίου βασιλεῖς ἵσχυσαν τοσοῦτον, ὡστε καὶ τὴν Κυρηναίαν αὐτὴν κατέσχον καὶ διενεῖμαντο πρὸς τὴν Ἀἰγυπτον καὶ τὴν Κύπρον. Ρωμαίοι τε οἱ διαδεξάμενοι τὴν ἑκείνων ἐπαρχίαν κρίναντες τὴν Ἀἰγυπτον ἐν τοῖς αὐτοῖς ὅροις διεφύλαξαν. Ἀνάσεως δ’ οἱ Ἀἰγύπτιοι καλοῦσι τὰς οἰκουμενίας χώρας περιεχομένας κύκλῳ μεγαλαίς ἐρημίαις, ὥς ἄν νήσους πελαγίας. πολὺ δὲ τούτ᾽ ἔστι κατὰ τὴν Αἰβύθνη, τρεῖς δ’ εἰσιν αἱ πρὸσχώροι τῇ Ἀἰγυπτῳ καὶ οὔτ’ αὐτὴ τεταγμέναι. τὰ μὲν οὖν καθ’ ὅλον καὶ ἀνωτάτῳ περὶ τῆς Ἀἰγυπτος ταῦτα λέγομεν, τὰ καθ’ ἕκαστα δὲ καὶ τὰς ἄρετὰς αὐτῆς νῦν διέξιμεν.

6. Ἐπει δὲ τὸ πλείστον τοῦ ἔργου τούτου καὶ τὸ κυριώτατον ἡ Ἀλεξάνδρεια ἐστὶ καὶ τὰ περὶ αὐτῆς, ἐντεύθην ἀρκτέον. ἐστὶ τοῖς ἡ ἀπὸ Πηλοσίου παραλίᾳ πρὸς τὴν ἐσπέραν πλέουσι μέχρι μὲν τοῦ Κανωβικοῦ στόματος χιλίων που καὶ τριακοσίων σταδίων, δ’ ἔτη καὶ βάσιν τοῦ Δέλτα ἐφαμεν· ἐντεύθην δ’ ἐπὶ Φάρου τὴν νῆσον ἄλλοι στάδιοι πεντήκοντα πρὸς τοῖς ἑκατόν. ἡ δὲ Φάρος νῆσίον ἐστὶ παράμηκες, προσχέστατον τῇ ἥπειρῳ, λιμένα πρὸς αὐτὴν ποιοῦν ἀμφίστομον.

1 ἃστε, Letronne and Groskurd, for οῖ γε.
2 οὔ τ’ ὕμ for ἔπ’; so Corais and Meineke.
3 The text of F from καὶ to Πτολεμαῖος (17. 1. 11) is lost.

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

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

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

3 The Greek spelling is “auases.”

4 See Map of Alexandria at end of volume.

5 17. 1. 4.
This tower, one of the “Wonders of the World,” cost 800 talents (Pliny 6. 18). According to Eusebius (Chron. ad Olymp. 124. 1), it was built in the time of Ptolemy Philadelphus, but, according to Suidas, at the beginning of the reign of Pyrrhus (299 B.C.), i.e. in the time of Ptolemy Soter. According to Josephus (Bell. Jud. 4. 10. 5, or L.C.L. edition, Vol. III, pp. 181 and 231), it was visible from the sea at 300 stadia; according to Epiphanes (Steph. Byz., s.v. Φάρος), it was 306 fathoms high; and the Schol. Lucian ad Icaromenippum, § 12, says that it was visible 300 miles away! See
the shore of the mainland forms a bay, since it thrusts two promontories into the open sea, and between these is situated the island, which closes the bay, for it lies lengthwise parallel to the shore. Of the extremities of Pharos, the eastern one lies closer to the mainland and to the promontory opposite it (the promontory called Lochias), and thus makes the harbour narrow at the month; and in addition to the narrowness of the intervening passage there are also rocks, some under the water, and others projecting out of it, which at all hours roughen the waves that strike them from the open sea. And likewise the extremity of the isle is a rock, which is washed all round by the sea and has upon it a tower that is admirably constructed of white marble with many stories and bears the same name as the island.¹ This was an offering made by Sostratus of Cnidus, a friend of the kings, for the safety of mariners, as the inscription says:² for since the coast was harbourless and low on either side, and also had reefs and shallows, those who were sailing from the open sea thither needed some lofty and

¹ Some of the MSS. (see critical note) record the inscription, which is preserved in Lucian, How to Write History, § 62 (but is obviously a gloss in Strabo): “Sostratus of Cnidus, son of Dexiphanes, on behalf of mariners, to the Divine Saviours.” “The Divine Saviours” might refer to Ptolemy Soter and Berenice (see the Corais-Letronne edition, which cites Spannheim, De Praestantia et Usu Numismat. I, p. 415, and Visconti, Iconographie Grecque II, 18, p. 564), but it was the Dioscuri (Castor and Pollux) who were known by “all” as “guardians of the sea” and “the saviours of sailors” (1. 3. 2 and 5. 3. 5).
καὶ λαμπροῦ τοῖς ἀπὸ τοῦ πελάγους προσπλέουν. C 792 σιν, ὡστ' εὐστοχεῖν τής εἰσβολῆς τοῦ λιμένος. καὶ τὸ ἐσπέριον δὲ στόμα οὐκ εὐεἰσβολόν ἔστιν, οὐ μὴν τοσαύτης γε δεῖται προνοίας. ποιεῖ δὲ καὶ τοῦτο ἄλλον λιμένα τὸν τοῦ Ἐγνώστου καλοῦμενον πρόκειται δ' οὗτος τοῦ ὅρυκτος καὶ κλειστοῦ λιμένος: ο μὲν γὰρ ἐκ τοῦ λεχθέντος πύργου τῆς Φάρου τὸν εἰσπλέουν ἔχων ὁ μέγας ἐστὶ λιμήν ὅπου δὲ συνεχεῖς ἐν βάθει ἐκείνῳ, τῷ ἐπτασταδίῳ καλομένῳ χώματι διειργόμενοι ἀπ' αὐτοῦ, παράκεινται. τὸ δὲ χωμά ἐστιν ἀπὸ τῆς ἡπείρου γέφυρα ἐπὶ τὴν νῆσον κατὰ τὸ ἐσπέριον αὐτῆς μέρος ἐκτεταμένη, δύο διάπλους ἀπολείπουσα μόνον εἰς τὸν Ἐγνώστου λιμένα, καὶ αὐτοὺς γεγεφυρωμένους. ἦν δ' οὐ γέφυρα μόνον ἐπὶ τὴν νῆσον τὸ ἔργον τοῦτο, ἀλλὰ καὶ ὕδα ραγώμιον, ὅτε γε ὅκειτο. νῦν δ' ἥρμισθεν αὐτὴν ὁ θεὸς Καίσαρ ἐν τῷ πρὸς Ἀλεξανδρέας πολέμω, τεταγμένη μετὰ τῶν βασιλέων. ὀλίγοι δ' οἰκοῦσι πρὸς τῷ πύργῳ ναυτικοὶ ἄνδρες. ο γοῦν μέγας λιμὴν πρὸς τῷ κεκλείσθαι καλῶς τῷ τε χώματι καὶ τῇ φύσει, ἀγχιβαθής τε ἐστιν, ὡστε τὴν μεγίστην ναῦν ἐπὶ κλίμακος ὀρμεῖ, καὶ εἰς πλείους σχίζεται λιμένας. οἱ μὲν οὖν πρότεροι τῶν Αἰγυπτίων βασιλείς,

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

2 This harbour (called “Cibotus,” i.e. “Chest” or “Box”), which was fortified, was connected with Lake Mareotis by a canal. Its shape and size are to-day problematical, for it 26
conspicuous sign to enable them to direct their course aright to the entrance of the harbour. And the western mouth is also not easy to enter, although it does not require so much caution as the other. And it likewise forms a second harbour, that of Eunostus, as it is called, which lies in front of the closed harbour which was dug by the hand of man. For the harbour which affords the entrance on the side of the above-mentioned tower of Pharos is the Great Harbour, whereas these two lie continuous with that harbour in their innermost recess, being separated from it only by the embankment called the Heptastadium. The embankment forms a bridge extending from the mainland to the western portion of the island, and leaves open only two passages into the harbour of Eunostus, which are bridged over. However, this work formed not only a bridge to the island but also an aqueduct, at least when Pharos was inhabited. But in these present times it has been laid waste by the deified Caesar in his war against the Alexandrians, since it had sided with the kings. A few seamen, however, live near the tower. As for the Great Harbour, in addition to its being beautifully enclosed both by the embankment and by nature, it is not only so deep close to the shore that the largest ship can be moored at the steps, but also is cut up into several harbours. Now the earlier kings of the has been filled up and its site lies within that of the present Heptastadium.

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

Julius Caesar.
7. 'H d' εὐκαιρία πολύτροπος· ἀμφίκλυστον τε γὰρ ἐστὶ τὸ χωρίον δυσὶ πελάγεσι, τῷ μὲν

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1 *γῆ*, Groskurd, for *τῆ*.  
2 *εἰς πλείους*, Tozer suspects as being a gloss.  
3 λέγεται μεν.  
4 γεγονότοι ἄλλα.  
5 τῷ μὲν . . . τῷ δὲ Ἔ, τῷ μὲν . . . τῷ δὲ other MSS.

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1 Literally, "white earth."
2 According to Plutarch (Alexander 26), birds of all kinds settled on the place like clouds and ate up all the barley.
Aegyptians, being content with what they had and not wanting foreign imports at all, and being prejudiced against all who sailed the seas, and particularly against the Greeks (for owing to scarcity of land of their own the Greeks were ravagers and coveters of that of others), set a guard over this region and ordered it to keep away any who should approach; and they gave them as a place of abode Rhacotis, as it is called, which is now that part of the city of the Alexandrians which lies above the ship-houses, but was at that time a village; and they gave over the parts round about the village to herdsmen, who likewise were able to prevent the approach of outsiders. But when Alexander visited the place and saw the advantages of the site, he resolved to fortify the city on the harbour. Writers record, as a sign of the good fortune that has since attended the city, an incident which occurred at the time of tracing the lines of the foundation: When the architects were marking the lines of the enclosure with chalk, the supply of chalk gave out; and when the king arrived, his stewards furnished a part of the barley-meal which had been prepared for the workmen, and by means of this the streets also, to a larger number than before, were laid out. This occurrence, then, they are said to have interpreted as a good omen.

7. The advantages of the city's site are various; for, first, the place is washed by two seas, on the meal with which the area had been marked out, so that Alexander was greatly disturbed at the omen; but the seers assured him that the omen was good. The barley-meal betokened an abundance of food (Ammianus Marcellinus 22. 16. 7).
C 793 ἀπὸ τῶν ἄρκτων τῷ Αἰγυπτίῳ λεγομένῳ, τῷ δὲ ἀπὸ μεσσημβρίας τῷ τῆς λίμνης τῆς Μαρείας, ἦ καὶ Μαρεώτης Ἀλέξανδρεία πληροῖ δὲ ταὐτήν πολλαῖς διώκειν ὁ Νεῖλος, ἀνωθέν τε καὶ ἐκ πλαγίων, δι' ὧν τὰ εἰσκομιζόμενα πολλῷ πλεῖον τῶν ἄπω θαλάττης ἐστίν, ὥσθ' ὁ λιμήν ὁ λιμναῖος ὑπήρχε πλουσιότερος τοῦ θαλαττίου· ταύτη δὲ καὶ τὰ ἐκκομιζόμενα ἐξ Ἀλέξανδρείας πλεῖον τῶν εἰσκομιζόμενων ἐστὶ· γνοίη δ' ἂν τις ἐν τῇ Ἀλέξανδρείᾳ καὶ τῇ Δικαιαρχίᾳ γενόμενος, ὁρών τὰς ὁλκάδας ἐν τῷ καταπλω καὶ ἐν ταῖς ἀναγωγαῖς, ὅσον βαρύτεραι τε καὶ κονφότεραι δεύρο κἀκεῖστε πλέοιεν. πρὸς δὲ τῷ πλούτῳ τῶν καταγομένων ἐκατέρωσε εἰς τὸν κατὰ θαλαττὰν λιμένα καὶ εἰς τὸν λιμναίον, καὶ τὸ εὐάρεσθιν ἄξιον σημειώσεως ἐστιν· ὁ καὶ αὐτὸ συμβαίνει διὰ τὸ ἀμφίκλυστον καὶ τὸ εὐκαίριον τῆς ἀναβάσεως τοῦ Νεῖλου. αἱ μὲν γὰρ ἀλλαὶ πόλεις αἱ ἐπὶ λιμνῶν ἱδρυμέναι βαρεῖς καὶ πυγώδεις ἔχουσι τοὺς ἀέρας ἐν τοῖς καύμασι τοὺς θέρους· ἐπί γὰρ τοῖς χεῖλεσιν αἱ λίμναι τελματοῦνται διὰ τῆς ἐκ τῶν ἄλλων ἀναθυμίας· βορβορωδοὺς οὐν ἀναφερομένης τοσαύτης ἰκμάδος, νοσώδης ὁ ἄρρηται καὶ λοιμικῶν κατάρχει παθῶν· ἐν Ἀλέξανδρείᾳ δὲ τοῦ θέρους ἄρχομένου πληροῦμενος ὁ Νεῖλος πληροῖ καὶ τὴν λίμνην καὶ οὐδὲν ἐὰν τελματῶδες τὸ τῆς ἀναφοράν ποιήσων μοχθηρῶν· τότε δὲ καὶ οἱ ἐτησίαι πνεοῦσιν ἐκ τῶν βορείων καὶ τοῦ τοσοῦτον πελάγους, ὥστε κάλλιστα τοῦ θέρους Ἀλέξανδρείας διάγοουσιν.

1 Μαρείας ... Μαρεώτις E, Μαρίας ... Μαραιώτις other MSS.
2 ποιήσων τοῦ, ποιήσαν other MSS.
30
north by the Aegyptian Sea, as it is called, and on the south by Lake Mareia, also called Mareotis. This is filled by many canals from the Nile, both from above and on the sides, and through these canals the imports are much larger than those from the sea, so that the harbour on the lake was in fact richer than that on the sea; and here the exports from Alexandria also are larger than the imports; and anyone might judge, if he were at either Alexandria or Dicaearchia¹ and saw the merchant vessels both at their arrival and at their departure, how much heavier or lighter they sailed thither or therefrom.

And in addition to the great value of the things brought down from both directions, both into the harbour on the sea and into that on the lake, the salubrity of the air is also worthy of remark. And this likewise results from the fact that the land is washed by water on both sides and because of the timeliness of the Nile’s risings; for the other cities that are situated on lakes have heavy and stifling air in the heats of summer, because the lakes then become marshy along their edges because of the evaporation caused by the sun’s rays, and, accordingly, when so much filth-laden moisture rises, the air inhaled is noisome and starts pestilential diseases, whereas at Alexandria, at the beginning of summer, the Nile, being full, fills the lake also, and leaves no marshy matter to corrupt the rising vapours. At that time, also, the Etesian winds blow from the north and from a vast sea,² so that the Alexandrians pass their time most pleasantly in summer.

¹ Now Puteoli.
² The Aegyptian monsoons, here called the “Etesian” (i.e. “Annual”) winds, blow from the north-west all summer.
8. "Εστι δὲ χλαμυδοειδὲς τὸ σχῆμα τοῦ ἐδάφους τῆς πόλεως: οὐ τὰ μὲν ἐπὶ μῆκος πλευρά ἐστι τὰ ἀμφίκλυστα, ὅσον πριάκοντα σταδίων ἔχοντα διάμετρον, τὰ δὲ ἐπὶ πλάτος οἱ ἰσθμοὶ, ἐπτὰ ἡ ὁκτὼ σταδίων ἐκάτερος, σφιγγόμενος τῇ μὲν ὑπὸ θαλάτης, τῇ δὲ ὑπὸ τῆς λίμνης. ἀπασα μὲν ὅδοις κατατέμπηται ἱππάλατοι καὶ ἀρματηλάτοις, δυσὶ δὲ πλατυτάταις, ἐπὶ πλέον ἡ πλέθρον ἀναπεπταμέναις, αἱ δὴ δίχα καὶ πρὸς ὀρθὰς τέμνουσιν ἀλλήλας. ἔχει δ' ἡ πόλις τεμένη τε κοινὰ κάλυπτα καὶ τὰ βασίλεια, τέσσαραν ἣ καὶ τρίτων τοῦ παντὸς περιβόλου μέρος: τῶν γὰρ βασιλέων ἐκαστος ὀσπερ τοὺς κοινοὺς ἀναθήμασι προσεφυλωκάλετι τινὰ κόσμου, οὕτω καὶ οἰκησιν ἑδία

1 According to Plutarch (5. 11), the shape was like that of a Macedonian chlamys, or military cloak; and the plan was designed by "Diochares" (probably an error for "Deinocrates"). Likewise, "the inhabited world is chlamys-shaped" (see Vol. 1, p. 435 and footnote 3). See Tarbell, Classical Philology, I, p. 283, for a discussion of this passage as bearing on the shape of the chlamys.

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

3 According to Philo (In Flaccum 973 A) the city was divided into five sections, which were designated as Alpha, Beta, Gamma, Delta, and Epsilon. Beta apparently comprised the palææ, including the Museum, the Sema and many other buildings; Delta, the Jewish quarter (Josephus, Bell. Jud. 2. 8); but the sites of the three others are doubtful. On the dimensions of the city, cp. Josephus, Bell. Jud. 2. 16. 4 (30 × 10 stadia); Philo, In Flaccum 757 (10 stadia in breadth); Stephanus Byzantinus, s. v. Ἀλεξάνδρεια (34 × 8, 32
GEOGRAPHY, 17. 1. 8

8. The shape of the area of the city is like a chlamys; the long sides of it are those that are washed by the two waters, having a diameter of about thirty stadia, and the short sides are the isthmuses, each being seven or eight stadia wide and pinched in on one side by the sea and on the other by the lake. The city as a whole is intersected by streets practicable for horse-riding and chariot-driving, and by two that are very broad, extending to more than a plethrum in breadth, which cut one another into two sections and at right angles. And the city contains most beautiful public precincts and also the royal palaces, which constitute one-fourth or even one-third of the whole circuit of the city; for just as each of the kings, from love of splendour, was wont to add some adornment to the public monuments, so also he would invest himself at his own expense with a residence, in addition to those

and 110 in circuit); Pliny 5. 10 (15 miles in circuit); and Diodorus Siculus 17. 59 (40 in breadth), who obviously means by "breadth" what others call "length," and seems to include suburban districts on east and west.

The main longitudinal street ran straight through from the "Canobic Gate," or "Gate of the Sun," on the east to the "Gate of the Moon" on the west. Its site has been identified in part with that of the present Rosetta Street (see A. M. de Zogher, Études sur L’Ancienne Alexandrie, p. 11); but Dr. Botti (cited by Zogher) takes a different view. "The most important of the latitudinal streets was that of the Sema, which had on its right the tomb of Alexander the Great, and, on its left, very probably the Museum. Then it crossed the Canobic avenue, passed the Adrianum and Caesareum on the right, the temple of Isis-Plousia and the Emporium on the left, and ends on the quay of the great maritime port and the place of embarkation, near the two obelisks" (Neroutsos-Bey, quoted by Zogher, p. 15). See Map at end of volume.
STRABO

περιεβάλλετο πρὸς ταῖς ὑπάρχουσαις, ὡστε νῦν
tὸ τοῦ ποιητοῦ,

ἐξ ἐτέρων ἐτερ' ἔστίν

ἀπαντα μέντοι συναφῆ καὶ ἀλλήλοις καὶ τῷ
λιμένι, καὶ οὔτα ἐξὼ αὐτοῦ. τῶν δὲ βασιλείων
μέρος ἔστι καὶ τὸ Μουσείον, ἔχον περίπατον καὶ
C 794 ἔξεδραν καὶ οἶκον μέγαν, ἐν ὦ τὸ συναίτιον τῶν
μετεχόντων τοῦ Μουσείου φιλολόγων ἄνδρῶν.
ἔστι δὲ τῇ συνόδῳ ταύτη καὶ χρήματα κοινά καὶ
ἰρευός ὁ ἐπὶ τῷ Μουσείῳ, τεταγμένος τότε μὲν
ὑπὸ τῶν βασιλέων, νῦν δ' ὑπὸ Καίσαρος. μέρος
dὲ τῶν βασιλείων ἔστι καὶ τὸ καλούμενον Σῆμα,²
ὁ περίβολος ἢν, ἐν ὦ αἱ τῶν βασιλέων ταφαὶ καὶ
ἡ 'Αλεξάνδρου' ἔφθη γὰρ τὸ σῶμα ἀφελόμενος
Περδίκκαν ὁ τοῦ Δάγου Πτολεμαίος, κατακομβὶ-
ζοντα ἐκ τῆς Βαβυλώνος καὶ ἐκτρεπόμενον ταύτῃ
κατὰ πλεονεξίαν καὶ ἐξιδιασμὸν τῆς Ἀιγύπτου.

1 ὑπὸ Δῆ. 2 Σῆμα, Τζσχουκ, for Σῶμα; so later editors.

1 Odyssey, 17. 266 (concerning the palace of Odysseus).
2 i.e. on the promontory called Lochias (see § 9 following).
3 Cp. the structure described by Vitruvius, De Architectura
(5. 11. 2): "Spacious exedras within three porticoes with
seats, where philosophers, rhetoricians and all others who
take delight in studies can engage in disputation." Suidas
(s.v. ἔξεδρα) seems to make the Exedra a building distinct
from the Museum: "They live near the Museum and the
Exedra."
4 i.e. "Tomb." However, the MSS. (see critical note)
read Soma, i.e. "Body." And so does the Greek version
of the Pseudo-Callisthenes (C. Müller, Didot Edition, Scrip-
tores Rerum Alexandri Magni III, 3. 4): "And Ptolemy
made a tomb in the holy place called 'Body of Alexander';
and there he laid the body, or remains, of Alexander"; but
already built, so that now, to quote the words of the poet, "there is building upon building." All, however, are connected with one another and the harbour, even those that lie outside the harbour. The Museum is also a part of the royal palaces; it has a public walk, an Exedra with seats, and a large house, in which is the common mess-hall of the men of learning who share the Museum. This group of men not only hold property in common, but also have a priest in charge of the Museum, who formerly was appointed by the kings, but is now appointed by Caesar. The Sema also, as it is called, is a part of the royal palaces. This was the enclosure which contained the burial-places of the kings and that of Alexander; for Ptolemy, the son of Lagus, forestalled Perdiccas by taking the body away from him when he was bringing it down from Babylon and was turning aside towards Aegypt, moved by greed and a desire to make that country his own. Further-

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

5 Ptolemy Soter.

6 The accounts vary. According to Diodorus Siculus (18. 26–28), Arrhidaeus spent two years making elaborate preparations for the removal of Alexander's body; and Ptolemy I went as far as Syria to meet him, and thence took the body to Aegypt for burial. Pausanias (1. 6. 3, 1. 7. 1) says that Ptolemy I buried it at Memphis and Ptolemy II transferred it to Alexandria. The Pseudo-Callisthenes (l.c.) says that the Macedonians were at first determined to take the body back to Macedonia, but later, upon consulting the
oracle of the Babylonian Zeus, all agreed that "Philip Ptolemy" (surely an error for "Philip Arrhidæus," the immediate successor of Alexander, or for "Ptolemy I") should take it from Babylon to Aegypt and bury it at Memphis; and that he took the body to Memphis, but, by order of the chief priest of the temple there, immediately took it to Alexandria. There, according to Diodorus Siculus (l.c.), Ptolemy devised a sacred precinct (τέμενος), which in size and construction was worthy of Alexander's glory. When Augustus was in Alexandria, he saw the body, having had the coffin and body brought forth from its shrine, penetrall (Suetonius, Augustus 18); and "he not only saw the body, but touched it, whereupon, it is said, a piece of nose broke off" (Dio Cassius 51. 16).

1 Perdiccas first attacked Ptolemy on the Pelusiac branch of the Nile "not far from a fortress called 'Camel's Wall,'"
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more, Perdiccas lost his life, having been slain by his soldiers at the time when Ptolemy attacked him and hemmed him up in a desert island. So Perdiccas was killed, having been transfixed by his soldiers' sarissae when they attacked him; but the kings who were with him, both Aridacus and the children of Alexander, and also Rhoxanë, Alexander's wife, departed for Macedonia; and the body of Alexander was carried off by Ptolemy and given sepulture in Alexandria, where it still now lies—not, however, in the same sarcophagus as before, for the present one is made of glass, whereas the one wherein Ptolemy laid it was made of gold. The latter was plundered by the Ptolemy nicknamed "Cocces" and "Pareisactus," who came over from Syria but was immediately expelled, so that his plunder proved unprofitable to him.

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

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

2 Long Macedonian pikes.
3 Also spelled Arrhidaeus.
4 Or, possibly, "alabaster." Cp. the so-called "Sarcophagus of Alexander" found at Sidon and now at the Ottoman Museum in Constantinople.
5 i.e. "scarlet."
6 Literally, "Pareisaetus" means "one who has been brought in (i.e. upon the throne) privily," i.e. "usurper." But scholars take the word to mean "Illegitimate" (i.e. "Pretender") in this passage and identify this Ptolemy with Ptolemy XI (so Tozer, Selections, p. 350).
7 This must mean "immediately" after his violation of the tomb, for Ptolemy XI mounted the throne in 80 B.C. and, so far as is known, he was never expelled till 58 B.C.
Δοξίδας ἄκρα, ἔχουσα βασίλειον. εἰσπλεύσαντι δ' ἐν ἀριστερᾷ ἐστὶ συνεχῆ τοῖς ἐν τῇ Δοξίδι τὰ ἑυδότερῳ βασίλειᾳ, πολλὰς καὶ ποικιλὰς ἔχοντα διαιτᾶς καὶ ἄλσος τούτοις δ' ὑπόκειται ὁ τε ὀρυκτὸς λιμὴν καὶ κρυπτὸς,1 ὅδοις τῶν βασιλέων, καὶ ἡ Ἀντίρροδος, νησίον προκείμενον τοῦ ὀρυκτοῦ λιμένος, βασίλειον ἀμα καὶ λιμένιον ἔχου έκάλεσαν δ' οὕτως, ως ἄν τῇ 'Ῥόδῳ ἐναμιλλοῦν. ὑπέρκειται δὲ τούτῳ τὸ θέατρον, εἶτα τὸ Ποσείδιον, ἀγκῶν τις ἀπὸ τοῦ Ἐμπορίου καλομένου προπεττωκῶς, ἔχων ίερὸν Ποσείδιδόν: ὣς προσθεῖς χῶρα Ἀντώνιος ἐτί μᾶλλον προνεὺθ'ν εἰς μέσον τὸν λιμένα ἐπὶ τῷ ἄκρῳ κατεσκεύασε διαιταὶ βασιλικὴν, ἤν Τιμώνιον προσηγόρευσε. τούτῳ δ' ἔπραξε τὸ τελευταῖον, ἥνικα προλειψθεῖς υπὸ τῶν φίλων ἀπήρευν εἰς Ἀλεξάνδρειαν μετὰ τὴν ἐν Ἁκτίῳ κακοπραγίαν, Τιμώνιον ἡμών2 αὐτῶ κρίνας τὸν λοιπὸν βίον, ὅν διάξειν ἔμελλεν ἔρημος τῶν τοσούτων φίλων. εἶτα τὸ Καϊσάριον καὶ τὸ Ἐμπόριον καὶ αἰ3 ἀποστάσεις: καὶ μετὰ ταῦτα τὰ νεώρια μέχρι τοῦ ἐπτασταδίου. ταῦτα μὲν τὰ περὶ τῶν μέγαν λιμένα.

10. Ἐξῆς δ' ἑυνόστου λιμήν μετὰ τὸ ἐπτα-
C 795 στάδιον καὶ ὑπὲρ τούτου ὁ ὀρυκτὸς, ὃν καὶ Κἰβωτὸν καλοῦσιν, ἔχων καὶ αὐτὸς νεώρια. ἑυδό-
τέρῳ δὲ τούτῳ διώρυξ πλωτή μέχρι τῆς λίμνης

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

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1 Cp. § 6 above. 2 31 B.C.
promontory Lochias, with a royal palace upon it; and on sailing into the harbour one comes, on the left, to the inner royal palaces, which are continuous with those on Lochias and have groves and numerous lodges painted in various colours. Below these lies the harbour that was dug by the hand of man and is hidden from view,¹ the private property of the kings, as also Antirrhodos, an isle lying off the artificial harbour, which has both a royal palace and a small harbour. They so called it as being a rival of Rhodes. Above the artificial harbour lies the theatre; then the Poseidium—an elbow, as it were, projecting from the Emporium, as it is called, and containing a temple of Poseidon. To this elbow of land Antony added a mole projecting still farther, into the middle of a harbour, and on the extremity of it built a royal lodge which he called Timonium. This was his last act, when, forsaken by his friends, he sailed away to Alexandria after his misfortune at Actium,² having chosen to live the life of a Timon ³ the rest of his days, which he intended to spend in solitude from all those friends.⁴... Then one comes to the Caesarium and the Emporium and the warehouses; and after these to the ship-houses, which extend as far as the Heptastadium. So much for the Great Harbour and its surroundings.

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

¹ Timon the Athenian was nicknamed the "Misanthrope." Antony, like Timon, felt that he himself also had been wronged and treated with ingratitude, and therefore hated all men (Plutarch, Antony 69).
² He slew himself in 30 B.C.
tetamény τῆς Μαρεώτιδος. ¹ ἐξώ μὲν οὖν τῆς διώρυγος μικρὸν ἔτι λεύπτεαι τῆς πόλεως. εἰθ' ἡ Νεκρόπολις ² τὸ προάστειον, ἐν δ' κῆποι τε πολλοὶ καὶ ταφαὶ καὶ καταγωγαὶ πρὸς τὰς ταριχεῖας τῶν νεκρῶν ἐπιτήδειαῖ. εὑτὸς δὲ τῆς διώρυγος τὸ τε Σαράπιον καὶ ἄλλα τεμένη ἀρχαία ἐκλειπμένει πῶς διὰ τὴν τῶν νέων ³ κατασκευῆν τῶν ἐν Νικοπόλει καὶ γὰρ ἀμφιθέατρον καὶ στάδιον καὶ οἱ πεντετερικοὶ ἀγῶνες ἐκεῖ συντελοῦνται; τὰ δὲ παλαιὰ ὁλιγώρηται. συννηβὸν δ' εἴπεν ἡ πόλις μεστὴ ἐστὶν ἀναθημάτων καὶ ιερῶν κάλλιστον δὲ τὸ γυμνάσιον, μεῖξον ἡ σταδιαίας ἔχου τὰς στοάς. ἐν μέσῳ δὲ τὸ τε ⁴ δικαστήριον καὶ τὰ ἄλση. ἐστὶ δὲ καὶ Πάνειον, ύψος τι χειροποιητὸν στροβιλοειδὲς ἐμφερέως όχθων πετρώδει διὰ κοχλίων τὴν ἀνάβασιν ἔχον. ἀπὸ δὲ τῆς κορυφῆς ἐστὶν ἄπιθεν ὅλη τὴν πόλιν ὑποκειμένην αὐτῷ πανταχοθεν. ἀπὸ δὲ τῆς Νεκροπόλεως ἡ ἐπὶ τὸ μῆκος πλατεία διατείνει παρὰ τὸ γυμνάσιον μέχρι τῆς πύλης τῆς Καυσοβικῆς. εἰθ' ἰππόδρομος καλούμενος ἔστι καὶ αἱ παρακείμεναι ⁵ ἄλλαι μέχρι τῆς διώρυγος τῆς Καυσοβικῆς. διὰ

¹ Μαρεώτιδος E, Μαραίωτιδος other MSS.
² Εμος read καί after Νεκρόπολις.
³ νέων, Groskurd, for νεκρῶν s, νεῶν other MSS.
⁴ στοάς. ἐν μέσῳ δὲ τὸ τε, Corais, for στοάς ἐν μέσῳ. τὸ δὲ.
⁵ D (?) and the editors before Kramer add αἱ before ἄλλαι. Kramer conj. that κατασκευαί, or some word of similar meaning, has fallen out after ἄλλαι. Meineke conj. καλαί ("wooden dwellings"), Vogel ἄλαί ("salt-works"), for ἄλλαι.

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

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3 Sanctuary of Pan.
4 See § 8 above.
5 Both the text and the interpretation are doubtful. δοῖ ("streets") is not found in the MSS.; but, although it is the natural word to supply, just as δῶς must be supplied above with πλατεία ("broad"), it hardly suits the context, as Kramer, who conjectures κατοικίαι ("settlements"), insists. Vogel (see critical note) simply emends ἀλλαὶ ("other") to ἀλαὶ ("salt-works").
δὲ τοῦ Ἰπποδρόμου διελθόντι ἡ Νικόπολις ἔστιν, ἐξουσα κατοικίαιν ἐπὶ θαλάττῃ πόλεως οὐκ ἐλάττω- τριάκοντα δὲ εἰσιν ἀπὸ τῆς Ἀλεξανδρείας στάδιοι. τοῦτον δὲ ἔτιμησεν ὁ Σεβαστὸς Καίσαρ τὸν τόπον, ὅτι ἐνταῦθα εἶναι τῇ μάχῃ τοὺς ἐπεξίοντας ἐπ’ αὐτὸν μετὰ Ἀντωνίου καὶ λαβὼν ἐξ ἐφόδου τὴν πόλιν ἴμαγκασε τοὺς μὲν Ἀντώνιον ἑαυτὸν διαχειρίσασθαι, τὴν δὲ Κλεοπάτραν ἐξελθὲν εἰς τὴν ἐξουσίαν· μικρὸν δ’ ὑστερον κάκειν ἑαυτὴν ἐν τῇ φρουρᾷ διεχειρίσατο λάθρα δήγματι ἀσπίδος ἡ φαρμάκω ἐπιχρίστῳ (λέγεται γὰρ ἀμφοτέρως), καὶ συνεβῇ καταλυθῆναι τὴν τῶν Λαγιδῶν ἀρχὴν, πολλὰ συμμείνασαν ἐτη.

11. Πτολεμαίος γὰρ ὁ Λάγου διεδέξατο Ἀλέξανδρου, ἐκείνων δὲ ὁ Φιλάδελφος, τοῦτον δὲ ὁ Εὐεργέτης, εἰδ’ ὁ Φιλοπάτωρ ὁ τῆς Ἀγαθοκλείας, εἰδ’ ὁ Ἐπιφανῆς, εἰδ’ ὁ Φιλομήτωρ, παῖς παρὰ πατρὸς ἑαυτὸς διαδεχόμενος· τοῦτον δ’ ἀδελφὸς διε- δέξατο ὁ δεύτερος Εὐεργέτης, ὅπερ καὶ Φύσκωνα προσαγορεύουσι, τοῦτον δ’ ὁ Λάθουρος ἐπικληθεὶς

C 796 Πτολεμαίος, τοῦτον δ’ ὁ Ἀὐλητής ὁ καθ’ ἡμᾶς, ὅσπερ ἦν τῆς Κλεοπάτρας πατήρ. ἅπαντες μὲν οὖν οἱ μετὰ τὸν τρίτον Πτολεμαίον ὑπὸ τρυφῆς διεφθαρμένοι χεῖρον ἐπολιτεύσαντο, χείριστα δ’ ὁ τέταρτος καὶ ἐξὸδομος καὶ ὁ ύστερος, ὁ Ἀὐλητής· ὅς χωρίς τῆς ἄλλης ἀσελγείας χοραυλεῖν ἡ σκηνή,

1 Χοραυλεῖν Ε, χοραύλην other MSS.

1 Josephus (Bell. Jud. 4. 11. 5) says “twenty.”
2 Cp. Plutarch, Antony 86.
Having passed through the Hippodrome, one comes to Nicopolis, which has a settlement on the sea no smaller than a city. It is thirty\(^1\) stadia distant from Alexandria. Augustus Caesar honoured this place because it was here that he conquered in battle those who came out against him with Antony; and when he had taken the city at the first onset, he forced Antony to put himself to death and Cleopatra to come into his power alive; but a little later she too put herself to death secretly, while in prison, by the bite of an asp or (for two accounts are given) by applying a poisonous ointment;\(^2\) and the result was that the empire of the sons of Lagus, which had endured for many years, was dissolved.

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

\(^3\) i.e. Ptolemy VII. Strabo here skips Ptolemy IX (Alexander I) and Ptolemy X (Alexander II), who apparently had no place in the official list of legitimate kings (op. LeTronne edition, note ad loc.).
καὶ ἐπ᾽ αὐτῷ γε ἑσεμνύνετο τοσούτων, ὡστε ὅπως ὁκνεὶ συντελεῖν ἀγώνας ἐν τοῖς βασιλείοις, εἰς οὓς παρήγια διαμιλλησόμενος τοῖς ἀνταγωνισταῖς. τούτων μὲν οὖν οἱ Ἀλεξανδρεῖς ἐξεβαλον, τρίων δ᾽ αὐτῶ θυγατέρων οὖσῶν, ὡς μία γνησία ἢ πρεσβυτάτη, ταύτην ἀνέδειξαν βασιλισσαν· οἵ νικὸ δ᾽ αὐτοῦ δύο νήπιοι τῆς τότε χρείας ἐξέπεπττον τελέως. τῇ δὲ κατασταθείσῃ μετεπέμψαντο ἄνδρα ἐκ τῆς Ῥυήνας Κυβισάκτην τινά, προσποιησάμενον τοῦ γένους ἐναι τῶν Ῥυήνακῶν βασιλέων· τούτων μὲν οὖν ὁλίγων ἥμερῶν ἀπεστραγγάλισεν ἡ βασιλίσσα, οὐ φέρουσα τὸ βάναυσον καὶ τὸ ἀνελεύθερον. ἦκε δ᾽ ἀντ᾽ ἐκεῖνον προσποιησάμενος καὶ αὐτὸς ἐναι Μιθριδάτου νιὸς τοῦ Εὐπάτορος Ἀρχέλαος, ὅς ἦν μὲν Ἀρχέλαόν νιὸς τοῦ προς Σύλλαν διαπολεμήσαντος καὶ μετὰ ταῦτα τιμηθέντος ὑπὸ Ῥωμαίων, πάππος δὲ τοῦ βασιλεύσαντος Καππαδόκων ὑστάτου καθ᾽ ἡμᾶς, ἱερεὺς δὲ τῶν ἐν Πόντῳ Κομάνων. Γαβινώ δὲ τότε συνιδεύθησαν ὡς συστρατεύσων ἐπὶ Παρθανίον, λαθὼς δὲ τούτων κομίζεται διὰ τινῶν εἰς τὴν βασιλίσσαν καὶ ἀναδεικνυται βασιλεύς. ἐν τούτῳ τὸν Αὐλητὴν ἀφικόμενον εἰς Ρώμην ἰδεόμενος Πομπήιος Μάγιος συνίστησι τῇ συγ-

1 γε, Corais, for δὲ.  
2 Ce have ἐπὶ before τοσούτων.  
3 Κυβισάκτην C.
the flute, and upon this he prided himself so much that he would not hesitate to celebrate contests in the royal palace, and at these contests would come forward to vie with the opposing contestants. He, however, was banished by the Alexandrians; and since he had three daughters, of whom one, the eldest, was legitimate, they proclaimed her queen; but his two sons, who were infants, were completely excluded from service at the time. When she had been established on the throne, they sent after a husband for her from Syria, a certain Cybiosactes, who had pretended that he belonged to the family of the Syrian kings. Now the queen had this man strangled to death within a few days, being unable to bear his coarseness and vulgarity; but in his place came a man who likewise had pretended that he was a son of Mithridates Eupator—I mean Archelaiüs, who was son of the Archelaiüs who carried on war against Sulla and afterwards was honoured by the Romans, and was grandfather of the man who was last to reign as king over the Cappadocians in our time, and was priest of Comana in Pontus. At that time he had been tarrying with Gabinius, in the hope of joining with him on an expedition against the Parthians, but without the knowledge of Gabinius he was brought by certain agents to the queen and proclaimed king. In the meantime Pompey the Great, having received Auletes, who had arrived at Rome, recommended

5 12. 1. 2.
6 On this Archelaiüs, see 12. 3. 34.
7 Proconsul of Syria, 57 B.C.
8 He reigned only six months, being slain in battle by Gabinius (12. 3. 34).
κλήτω καὶ διαπράττεται κάθοδον μὲν τοῦτω, τῶν δὲ πρέσβεων τῶν πλείστων, ἐκατὸν ὄντων, ὠλέθρον τῶν καταπρεσβευσάντων αὐτοῦ· τοῦτων δ' ἦν καὶ Δίων ὁ Ἀκαδημαίκος, ἀρχιπρεσβευτὴς γεγονός· καταχθείς οὖν ὑπὸ Γαβινίου Πτολεμαίος τὸν τε Ἀρχέλαον ἀναίρει καὶ τὴν θυγατέρα, χρόνου δ' οὖ πολὺ τῇ βασιλείᾳ προσβείς τελευτᾷ νόσῳ, καταλιπὼν δῦο μὲν νεῖς, δῦο δὲ θυγατέρας, πρεσβυτάτην δὲ Κλεοπάτραν. οἱ μὲν οὖν Ἀλέξανδρεῖς ἀπεδείξαν βασιλέας τὸν τε πρεσβύτερον τῶν παίδων καὶ τὴν Κλεοπάτραν, οἱ δὲ συνώντες τῷ παιδὶ καταστασιάζαντες ἐξέβαλον τὴν Κλεοπάτραν, καὶ ἀπήρα μετὰ τῆς ἀδελφῆς εἰς τὴν Συρίαν. ἐν τούτῳ Πομπήιος Μάγνος ἦκε φεύγων ἐκ Παλαιφαρσάλου πρὸς τὸ Πηλούσιον καὶ τὸ Κάσιον ὁ δρόμος. τοῦτον μὲν οὖν δολοφονοῦσιν οἱ μετὰ τοῦ βασιλέως, ἔπελθον δὲ Καῖσαρ τὸν τε μειρακισκον διαφθείρει καὶ καθίστησι τῆς Ἀιγύπτου βασιλείας τὴν Κλεοπάτραν, μεταπεμψάντων ἐκ τῆς φυγῆς· συμβασιλεύειν δ' ἀπεδειξα τὸν λοιπὸν ἀδελφὸν αὐτῇ, νέον παντελῶς ὄντα. 

C 797 μετὰ δὲ τὴν Καῖσαρος τελευτήσαν καὶ τὰ ἐν Φιλίπποις διαβὰς 'Αντώνιος εἰς τὴν 'Ασίαν ἐξετίμησεν ἐπὶ πλέον τὴν Κλεοπάτραν, ὡστε καὶ γναίκα ἐκρινε καὶ ἐτεκνοποιήσατο ἐξ αὐτῆς, τὸν τε Ἀκτιακὸν πόλεμον συνήρατο ἐκείνη καὶ συνεφυγε· καὶ μετὰ ταύτα ἐπακολουθήσασ ὁ Σεβαστὸς Καῖσαρ ἀμφοτέρους κατέλυσε καὶ τὴν Λιγυπτον ἐπαυσε παροινουμένην.

1 Κάσιον Dlx, κάσιον other MSS.

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

² The famous Cleopatra. ³ 42 b.c.
12. "Επαρχία δὲ νῦν ἐστὶ, φόρουσ μὲν τελοῦσα ἀξιολόγους, ὑπὸ σωφρόνων δὲ ἀνδρῶν διοικομένη τῶν πεμπομένων ἐπάρχων ᾧ. ο μὲν οὖν πεμφθεὶς τήν τοῦ βασιλέως ἐχεί τάξιν ὑπ' αὐτὸν ὁ ἐστὶν ὁ δικαιοδότης, ο τῶν πολλῶν κρίσεων κύριος: ἀλλὰ ἐστὶν ὁ προσαγορευόμενος ἰδιόλογος,1 ὁς τῶν ἀδεσπότων καὶ τῶν εἰς Καίσαρα πίπτειν ὁφειλόντων ἐξεταστής ἐστιν παρέπονται δὲ τούτων ὑπελεύθεροι Καίσαρος καὶ οἰκονόμοι, μείζω καὶ ἠλάττω πεπιστευμένοι πράγματα. ἐστὶ δὲ καὶ στρατιωτικὸς τριὰ τάγματα, ὁν τὸ ἐν κατὰ τὴν πόλιν ἱδρυται, τάλλα δὲ ἐν τῇ χώρᾳ: χωρίς δὲ τούτων ἐννέα μὲν εἰσὶ σπεῖραι Ῥωμαίων, τρεῖς μὲν ἐν τῇ πόλει, τρεῖς δὲ ἐπὶ τῶν ὅρων τῆς Λιθιοπίας ἐν Ἥσυχῃ, φρουρὰ τοῖς τόποις, τρεῖς δὲ κατὰ τὴν ἄλλην χώραν. εἰσὶ δὲ καὶ ἵππαρχία τρεῖς ὀμοίως διατεταγμέναι κατὰ τοὺς ἐπικαιρίους τόπους. τῶν δὲ ἐπιχωρίων ἀρχώντων κατὰ πόλιν μὲν ὁ τε ἐξηγήτης ἐστι, πορφύραι ἀμπεχόμενοι καὶ ἔχουν πατρίους τιμάς καὶ ἐπιμέλειαν τῶν τῇ πόλει χρησίμων, καὶ ὁ ύπομηνυματογράφος καὶ ὁ ἀρχιδικαστής, τέταρτος δὲ ὁ νυκτερινὸς στρατηγὸς. ἠσαν μὲν οὖν καὶ ἐπὶ τῶν βασιλέων αὐτοὶ αἱ ἁρχαῖ, κακῶς δὲ πολίτευμενων τῶν βασιλέων ἥφαιστο καὶ ἡ τῆς πόλεως εὐκαιρία διὰ τὴν ἀνομίαν. ὁ γοῦν Πολύβιος γεγονὼς ἐν τῇ πόλει βεβελύττεται τὴν

1 ἰδιόλογος, Corais, for κύριος λόγος s, ἰδιὸς λόγος other MSS.

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

3 A kind of "Special Agent," or "Procurator," of Caesar.
4 Interpres.
5 Scriba publicus.
6 Judicium praefectus.
7 Praetor nocturnus.
τότε κατάστασιν, καὶ φησὶ τρία γένη τὴν πόλιν οίκειν, τὸ τε Δειττιον καὶ ἑπιχώριον φῦλον, ὅτι καὶ ἀπολιτικόν, καὶ τὸ μισθοφορικόν, βαρὺ καὶ πολὺ καὶ ἀνάγωγον. ἦκε έθους γὰρ παλαιὸν ξένους ἔτρεφον τοὺς τὰ ὅπλα ἔχοντας, ἀρχεῖν μᾶλλον ἢ ἀρχεσθαὶ δεδιδαγμένους διὰ τὴν τῶν βασιλέων οὐδένειαν τρίτον δ’ ἦν γένος τὸ τῶν Ἀλεξανδρείων, οὐδ’ αὐτὸ εὐκρινῶς πολιτικὸν διὰ ταῖς αὐτὰς αἰτίας, κρεῖττον δ’ ἐκεῖνων ὅμως καὶ γὰρ εἰ μιγάδες, Ἑλληνες ὅμως ἀνέκαθεν ἦσαν καὶ ἐμέμυγμενο τοῦ κοινοῦ τῶν Ἑλλήνων ἐθους. ἠφανισμένου δὲ καὶ τοῦτο τοῦ πλῆθους, μάλιστα C 798 ὑπὸ τοῦ Ἐνεργήτου τοῦ Φύσκωνος, καθ’ ὅν ἦκεν εἰς τὴν Ἀλεξανδρείαν ὁ Πολύβιος (καταστασιαζομένος γὰρ ὁ Φύσκων πλεονάκις τοῖς στρατιώταις ἐφίε τὰ πλῆθη καὶ διέφθειρε), τοιοῦτων δὴ, φησὶν, ὅντων τῶν ἐν τῇ πόλει, λοιπῶν ἦν τῷ ὄντι τὸ τοῦ ποιητοῦ.

Ἀλειψτόνδ’ ἵέναι δολιχὴν ὀδὸν ἀργαλέων τε.

13. Τοιαῦτα δ’ ἦν, εἰ μὴ χείρω, καὶ τὰ τῶν ύστερον βασιλέων. τρωμαίοι δ’ εἰς δύναμιν, ως εἰπεῖν, ἐπηνώρθωσαν τὰ πολλά, τὴν μὲν πόλιν διατάξαντες ως εἰπον, κατὰ δὲ τὴν χώραν

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

"to go to Aegypt, a long and painful journey." 3

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

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1 The MSS. omit the negative ("not"), without which one would naturally interpret δηο as meaning "acute" rather than "quick-tempered."

2 i.e. the first class.

3 Odyssey 4. 483.

4 § 12 above.
Strabo seems not to have known that the office of Epistrategus was in existence as far back as 181 B.C. (Victor Martin, *Les Epistratigés*, pp. 11, 173, Geneva, 1911). But in the time of the Ptolemies only the Thebaïs had an Epistrategus (l.c. p. 22), and, as the title indicates, he was a Military Governor. The several Epistrategi appointed by the

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

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

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

\(^1\) Rulers of Nomes” (on the “Nomes,” see 17. 1. 3).
\(^2\) Rulers of Tribes.
\(^3\) No longer extant.
\(^4\) Cp. Diodorus Siculus (17. 52), who says six thousand talents.

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komίζεται φόρτος εἰς τὴν Ἀἰγυπτίου, καὶ τεῦθεν πάλιν εἰς τοὺς ἄλλους ἐκπέμπεται τόπους· ὡστε τὰ τέλη διπλάσια συναγεται, τὰ μὲν εἰσαγωγικά, τὰ δὲ ἐξαγωγικά· τῶν δὲ βαρυτίμων βαρεά καὶ τὰ τέλη. καὶ γὰρ δὴ καὶ μονοπωλίας ἔχει· μόνη γὰρ ἡ 'Ἀλεξάνδρεια τῶν τοιούτων ὡς ἐπὶ τὸ πολὺ καὶ ὑποδοχεῖον ἐστὶ καὶ χορηγεῖ τοῖς ἐκτός. ἔτι δὲ μᾶλλον κατιδεῖν ἐστὶ τὴν εὐφυίαν ταύτην περιοδεύοντι τὴν χώραν, καὶ πρῶτον τὴν παραλίαν ἀρξαμένην ὑπὸ τοῦ Καταβαθμοῦ· μέχρι δὲν χρύ ἐστιν ἡ Ἀἰγυπτίου, ἡ δ' ἔξης ἐστὶ Κυρηναία καὶ οἱ περιοικοῦντες βάρβαροι Μαρμαρίδαι.

14. 'Ἀπὸ μὲν όν ὁ Καταβαθμὸς εἰς Παραιτοῦνος1 εὐθυπλοοῦντι σταδίων ἐστὶν ἐννακοσίων ὁ δρόμος. τόλις δ' ἐστὶ καὶ λιμήν μέγας τετταράκοντα ποιον τοῦ Κ 799 σταδίων· καλοῦσι δ' οἱ μὲν Παραιτοῦνον τὴν πόλιν, οἱ δ' Ἱ Ἀμμωνίαν. μεταξὺ δὲ ἦ τοῦ Διπλατίων κώμη καὶ ἡ Αἰνησίσφυρα 2 ἀκρα, καὶ Τυνδάρειοι σκόπελοι, νησίδα τέταρα ἐξουσα λιμένα· εἰθ' ἔξης ἀκρα Δρέπανον καὶ νῆσος Αἰνησίσπεια 3 ἐξουσα λιμένα καὶ κώμη 'Ἀπις, ἀφ' ἦς εἰς μὲν Παραιτοῦνον στάδιοι ἐκατον, εἰς δὲ Ἱ Ἀμμωνὸς ὀδὸς ἕμερων πέντε. ἀπὸ δὲ τοῦ Παραιτοῦνος εἰς 'Ἀλεξάνδρειαν 4 χίλιοι ποι καὶ τριακόσιοι στάδιοι. μεταξὺ δὲ πρῶτον μὲν ἀκρα λευκόγειος, λευκὴ ἀκτὴ καλομένη, ἐπειτα Φοινικὸς λιμὴν.
are brought to Aegypt, and thence sent forth again to the other regions; so that double duties are collected, on both imports and exports; and on goods that cost heavily the duty is also heavy. And in fact the country has monopolies also; for Alexandria alone is not only the receptacle of goods of this kind, for the most part, but also the source of supply to the outside world. And, further, one can perceive more clearly these natural advantages if one travels round the country, visiting first of all the part of the coast which begins at Catabathmus—for Aegypt extends as far as that place, though the country next thereafter belongs to the Cyrenaes and to the neighbouring barbarians, the Marmaridae.

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

1 i.e. in circuit.
5 eis 'Aleξάνδρειαν, inserted by Mannert and the editors.
καὶ Πυγεῦς κόμη· εἶτα νῆσος Πηδώνια ἔχουσα, εἰτ' Ἀντίφραε μικρὸν ὑπωτέρω τῆς θαλάττης. ἀπασα μὲν ἡ χώρα αὐτὴ οὐκ ἐνοικος, πλεῖον δεχομένου τοῦ κεραμοῦ θάλατταν ἢ οἶνον, ὄν δὴ καλοῦσι Λιβυκῶν, φί δὴ καὶ τῷ ζύθῳ τὸ πολὺ φύλον χρήται τῶν Ἀλέξανδρεών· σκόπτουται δὲ μάλιστα αἱ Ἀντίφραε· εἰθ' ἡ Δέρρης λιμὴν, καλοῦμενος οὖτως διὰ τὴν πλησίον πέτραν μέλαιναν δέρρει ἐνυκρίναν ὑνομίζουσι δὲ καὶ Ζεφύριον τὸν πλησίον τόπον, εἰτ' ἄλλος λιμήν Λεύκαστις καὶ ἄλλοι πλεῖοι· εἶτα Κυνὸς σήμα· εἶτα Ταπόσεσσίς, οὐκ ἐπὶ θαλάττῃ, πανώριμων δεχομένη μεγίλην. (καὶ ἄλλη θ' ἐστὶ Ταπόσεσσίς ἐπέκεινα τῆς πολέως ἱκανῶς.) αὐτῆς δὲ πλησίον πετρώδες ἐπὶ τῇ θαλάττῃ χωρίον, καὶ αὐτὸ δεχόμενον πολλοὺς τοὺς ἀκμάζοντας ἀπασαν ὠραν ἑτοὺς· εἰθ' ἡ Πλιθήνι ὡ καὶ Νικίον κόμη καὶ Χερρόνησος φρούριον, πλησίον ἡδὴ τῆς Ἀλεξανδρείας καὶ τῆς Νεκροπόλεως ἐν ἐβδομηκοντα στάδιοις. ἡ δὲ Μαρεία λίμην παρατείνουσα μέχρι καὶ δεῦρο πλάτος μὲν ἔχει πλεῖόνων

1 Σιδώνια Сmоз.
2 ζύθῳ, Xylander, for ζύγῳ.
3 Δέρρης ЕF, Δέρρης other MSS.
4 Ταπόσεσσίς Еh, Ταπόσεσσίς with φ above π, D.
5 ἀκμάζοντας, the later editors, following conj. of Tyrwhitt, emend το κωμάζοντας.
6 Πλιθήνη DKh, Πλιθήνη CFx.
7 Μαρεία Е, Μαρίνα F, Μαρία other MSS.

1 i.e. apparently, as distinguished from the two other classes of people at Alexandria (see § 12 above), and not “most of the people at Alexandria,” as others interpret it.
2 i.e. because of the bad wine.
3 i.e. a “hide.”
4 i.e. like that mentioned in § 16 below.

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Pnigeus, a village, and then to Pedonia, an island with a harbour, and then to Antiphrae, which is at only a little distance from the sea. The whole of this country is without good wine, since the wine-jars receive more sea-water than wine; and this they call "Libyan" wine, which, as also beer, is used by most of the tribe of Alexandrians; but Antiphrae is ridiculed most. Then one comes to the harbour Derrhis, so called because of the black rock near by, which resembles a "derrhis"; and the neighbouring place is also called Zephyrium. Then to another harbour, Leucaspis and several others; and then to Cynos-Sema; and then to Taposeiris, not on the sea, which holds a great public festival. (There is also another Taposeiris on the other side of the city and quite far from it.) And near it there is a rocky place on the sea where likewise crowds of people in the prime of life assemble during every season of the year. And then one comes to Plinthine and to the village of Nicias, and to Cherronesus, a stronghold, where we are now near Alexandria and Necropolis, a distance of seventy stadia. Lake Mareia, which extends even as far as this, has a

5 "White-shield."
7 The translator understands "it" to refer to the first Taposeiris, and parenthesises the preceding statement accordingly, though "it" might refer to the second (cp. §§ 16 and 17 below), in which case the parenthesis should end with "season of the year."
8 The later editors, except Müller-Dübner, very plausibly emend the text to read, "crowds of 'revellers'" (see critical note, and cp. §§ 16 and 17 below).
9 i.e. continuing from the first Taposeiris.
10 Also called "Mareotis" (§ 7 above).
11 i.e. Cherronesus.
Η πεντήκοντα καὶ έκατον σταδίων, μῆκος δ' ἑλαττώνος ἡ τριακοσίων. ἔχει δ' ὅκτω νῆσους καὶ τὰ κύκλω πάντ' οἰκούμενα καλῶς· εὐοινία τε ἐστὶ περὶ τοὺς τόπους, ὡστε καὶ διαχεἰσθαι πρὸς παλαιῶσιν τὸν Μαρεώτην¹ οἶνον.

15. Φύτει τινὲς Αἰγυπτιακοὶ ἔλεσι καὶ ταῖς λίμναις ᾗ τε βύβλος καὶ ὁ Αἰγύπτιος κύάμος, ἐξ οὗ τὸ κιβώριον, σχεδὸν τι ἴσοί· ἵππος δὲ ἱππίος κατὰ πολλὰ μέρη φύλλα καὶ ἀνθή ἐκφέρει καὶ καρπὸν ὁμοιὸν τῷ παρ' ἡμῖν κυάμῳ, μεγέθει μόνον καὶ γεύσει διαλλαττοῦτα. οἱ οὖν κυαμώνες ἢδειαν ὅψιν παρέχουσι καὶ τέρψιν τοῖς ένευχεῖσθαι βουλομένοις· εὐχοῦνται δ' ἐν σκάφαις θαλάμη-γοῖς, ἐνδύοντες εἰς τὸ πῦκνωμα τῶν κυάμων καὶ σκιαζόμενοι τοῖς φύλλοις· ἐστὶ γὰρ σφόδρα μεγάλα, ὡστε καὶ ἄντι ποτηρίων καὶ τρυβλίων χρήσθαι· ἔχει γὰρ τινα καὶ κοιλότητα ἐπιτηδείαν πρὸς τούτοις καὶ δὴ καὶ ἡ 'Αλεξάνδρεια μεστὴ τοῦτων ἐστὶ κατὰ τὰ ἐργαστήρια, ὡς σκεύεσι χρωμένων· καὶ οἱ ἁγροὶ μίαν τινὰ ὑπὸ τῶν προσῶν καὶ ταύτην ἔχουσι τὴν ἀπὸ τῶν φύλλων. οὐ μὲν δὴ κύάμος τοσοῦτος· ἡ δ' βύβλος ἐνταῦθα μὲν οὐ πολλὴ φύτει (οὐ γὰρ ἀσκεῖται), ἐν δὲ τοῖς κάτω μέρεσι τοῦ Δέλτα πολλῆ, ἡ μὲν χείρων,

1 Μαραώτην CDEh, Μαρεώτιν Fmoxz.

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

15. The byblus ² grows in the Aegyptian marshes and lakes, as also the Aegyptian cyamus,³ from which comes the ciborium;⁴ and they have stalks approximately equal in height, about ten feet. But whereas the byblus is a bare stock with a tuft on top, the cyamus produces leaves and flowers in many parts, and also a fruit like our cyamus, differing only in size and taste. Accordingly, the bean-fields afford a pleasing sight, and also enjoyment to those who wish to hold feasts therein. They hold feasts in cabin-boats, in which they enter the thick of the cyami and the shade of the leaves; for the leaves are so very large that they are used both for drinking-cups and for bowls, for these even have a kind of concavity suited to this purpose; and in fact Alexandria is full of these in the work-shops, where they are used as vessels; and the farms have also this as one source of their revenues—I mean the revenue from the leaves. Such, then, is the cyamus. As for the byblus, it does not grow in large quantities here (for it is not cultivated), but it grows in large quantities in the lower parts of the Delta, one kind

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

16. 'Εν δεξιά δὲ τῆς Κανωβικῆς πύλης ἐξίστη ἡ διώρυξ ἐστίν ἡ ἐπὶ Κάνωβον συνάπτουσα τῇ λίμνῃ ταύτῃ δὲ καὶ ἐπὶ Σχεδίαν ὁ πλοῦς ἐπὶ τῶν μέγαν ποταμῶν καὶ ἐπὶ τὸν Κάνωβον, πρῶτον δὲ ἐπὶ τὴν 'Ελευσίναν ἐστί δ' αὐτὴ κατοικία πλησίον τῆς τε 'Αλεξανδρείας καὶ τῆς Νικόπολεως ἐπ' αὐτῇ τῇ Κανωβικῇ διώρυγῇ κειμένην, διαίτας ἔχουσα καὶ ἀπόψεις τοῖς κατυρίζειν βουλομένους καὶ ἀνδράσι καὶ γυναιξίν, ἀρχὴ τις Κανωβισμοῦ καὶ τῆς ἐκεῖ λαμπρίας. ἀπὸ δὲ τῆς 'Ελευσίνος προελθοῦσι μικρὸν ἐν δεξιᾷ ἐστὶν ἡ διώρυξ ἀνά-

1 For ἐντρέχειαν, Cobet conj. κακεντρέχειαν, citing 7. 3. 7.
2 οὖν τοις CDFlhnsx; αὐτοῖς, Corais.

1 i.e. the kind "devoted to sacred purposes." The superior quality consisted of the middle and broadest (about 9½ inches) strips of the plant; but though originally called Hieratica, it was later called Augusta in honour of Augustus (see Encyclopaedia Britannica, s. v. "Papyrus.")

2 Dr. F. Zucker (Philologus 70, N.F. 24, 1911, pp. 79-105) shows that the Romans established a government monopoly of Aegyptian papyrus; but his conclusion that under the Ptolemyes there was no such monopoly and that Strabo's words, "some of those who wished to enhance the revenues, etc.," mean that "a number of large proprietors misused their power, and through limiting the cultivation to their own 60
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being inferior, and the other superior, that is, the Hieratica. And here, too, certain of those who wished to enhance the revenues adopted the shrewd practice of the Judaeans, which the latter had invented in the case of the palm tree (particularly the caryotic palm) and the balsam tree; for they do not allow the byblus to grow in many places, and because of the scarcity they set a higher price on it and thus increase the revenues, though they injure the common use of the plant.

16. On the right of the Canobic Gate, as one goes out, one comes to the canal which is connected with the lake and leads to Canobus; and it is by this canal that one sails, not only to Schedia, that is, to the great river, but also to Canobus, though first to Eleusis. Eleusis is a settlement near both Alexandria and Nicopolis, is situated on the Canobic canal itself, and has lodging-places and commanding views for those who wish to engage in revelry, both men and women, and is a beginning, as it were, of the “Canobic” life and the shamelessness there current. On proceeding a slight distance from Eleusis, and on the right, one advantage and to the injury of the public produced a rise in the price of papyrus,” is vigorously opposed by Professor J. P. Mahaffy (Hermathena, 16, 1911, pp. 237-41), who rightly understands Strabo to refer to “certain chancellors of the exchequer (διοίκηται) who had to meet a sudden demand by raising money as best they could.” However, in a later article (Philologus 74, N. F. 28, pp. 184-85) Zucker retracts his former interpretation of the passage, accepting Mahaffy’s. See also Wilcken, Papyruskunde, Grundzüge I, 1, pp. 255-56.

3 i.e. “connected” indirectly, by a short tributary southwest of the city.

4 i.e. the luxurious life at Canobus, which was proverbial.
γουσα ἐπὶ τὴν Σχεδίαν. διέχει δὲ τετράσχοινον τῆς Ἀλεξάνδρείας ἡ Σχεδία, κατοικία πόλεως, ἐν ἦ τὸ ναύσταθμον τῶν θαλαμηγῶν πλοίων, ἐφ' οίς οἱ ἡγεμόνες εἰς τὴν ἀνω χώραν ἀναπλέουσιν ἐνταῦθα δὲ καὶ τὸ τελώνιον τῶν ἀνωθεν καταγομένων καὶ ἀναγομένων οὖ ὕμαι καὶ σχεδία ἐξενκαὶ ἐπὶ τῷ ποταμῷ, ἀφ' ἦς καὶ τούνομα τῷ τόπῳ. μετὰ δὲ τὴν διώργανα τὴν ἐπὶ Σχεδίαν ἀγονσαν ὁ ἐξῆς ἐπὶ τῶν Κάνωβον πλοὺς ἐστὶ παράλληλος τῇ παραλίᾳ τῇ ἀπὸ Φάρου μέχοι τοῦ Κανωβικοῦ στόματος: στενὴ γάρ τις ταινία μεταξὺ διήκει τοῦ τε πελάγους καὶ τῆς διώρυγος, ἐν ἦ ἐστιν ἦ τε μικρὰ Ταπόσειρις μετὰ τὴν Νικόπολιν καὶ τὸ Ζεφύριον, ἀκρα ναύσκον ἔχουσα Ἀρσινόης Ἀφροδίτης: τὸ δὲ παλαιὸν καὶ Θὸνιν τῶν πόλιν ἐνταῦθα φασίν, ἐπώνυμοι τοῦ βασιλέως τοῦ δεξαμένου Μενελάον τὸ καὶ Ἐλεύθερον ἦνια. περὶ οὖν τῶν τῆς Ἐλέυθερης φορμάκων φησίν οὕτως ὁ ποιητής.

ἐσθλά, τά οἱ Πολύδαμμα πόρεν Θὸνιν παράκοιτας.

17. Κάνωβος δ' ἐστὶ πόλις ἐν εἰκοσὶ καὶ ἐκατὸν σταδίων ἀπὸ Ἀλεξάνδρείας πεζῷ ἴούσιν, ἐπώνυμος Κανώβου τοῦ Μενελάου κυβερνήτου, ἀποθανόντος αὐτοῦ, ἔχουσα τὸ τοῦ Σαράπιδος ἵερὸν πολλὴ ἀγιστεία τιμώμενον καὶ θεραπείας ἐκφέρον, ὅστε καὶ τοὺς ἐλλογιμωτάτους ἀνδρὰς πιστεύειν καὶ

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1 See § 24 below.  
2 i.e. "raft" or "pontoon bridge."  
3 Thonis was situated at the Canobic mouth of the Nile, and in early times was the emporium of Aegypt (Diodorus 62
comes to the canal which leads up to Schedia. Schedia is four schoeni ¹ distant from Alexandria; it is a settlement of the city, and contains the station of the cabin-boats on which the praefects sail to Upper Aegypt. And at Schedia is also the station for paying duty on the goods brought down from above it and brought up from below it; and for this purpose, also, a schedia ² has been laid across the river, from which the place has its name. After the canal which leads to Schedia, one's next voyage, to Canobus, is parallel to that part of the coast-line which extends from Pharos to the Canobic mouth; for a narrow ribbon-like strip of land extends between the sea and the canal, and on this, after Nicopolis, lies the Little Taposeiris, as also the Zephyrium, a promontory which contains a shrine of Aphrodité Arsinoë. In ancient times, it is said, there was also a city called Thonis here, ³ which was named after the king who received Menelaüs and Helen with hospitality. At any rate, the poet speaks of Helen's drugs as follows: "goodly drugs which Polydamna, the wife of Thon, had given her." ⁴

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

Siculus 1. 19); and King Thon was the warden of the Canobic mouth in the time of the Trojan war (Herodotus 1. 113).

⁴ Odyssey 4. 228.
ἐγκοιμάσθαι αὐτοὺς ὑπὲρ ἑαυτῶν ἢ ἑτέρων·
συγγράφουσι δὲ τινὲς καὶ τὰς θεραπείας, ἄλλοι
dὲ ἀρετὰς τῶν ἑυταύθα λογίων. 1 άντί πάντων
d' ἐστίν ὁ τῶν πανηγυριστῶν ὁχλός τῶν ἐκ τῆς
'Αλεξανδρείας κατιόντων τῇ διώρυγῇ· πάσα γὰρ
ήμερα καὶ πάσα νυξ πληθύνει τῶν μὲν 2 ἐν τοῖς
πλοιάριοις καταυλουμένων καὶ κατορχουμένων
ἀνέδην 3 μετὰ τῆς ἐσχάτης ἀκολασίας, καὶ ἄνδρῶν καὶ
γυναικῶν, τῶν ἐν αὐτῷ τῷ Κανώββῳ κατα-
γωγάς ἐχοντων, ἐπικειμένας τῇ διώρυγῇ εὐφειεῖς
πρὸς τὴν τοιαύτην ἀνεσίν καὶ εὐωξίαι.

18. Μετὰ δὲ τῶν Κανώββων ἐστὶ τὸ Ἡράκλειον 4
'Ἡρακλεός ἔχον ἱερόν· εἶτα τὸ Κανώββικον στόρμα
καὶ ἡ ἄρχῃ τοῦ Δέλτα. τὰ δ＇ ἐν δεξιᾷ τῆς
Κανωβίκης διώρυγος ὁ Μενελαῖτης ἐστὶ νομὸς
ἀπὸ τοῦ ἀδελφοῦ τοῦ πρῶτου Πτολεμαίου καλοῦ-
μενος, οὐ μᾶ Διὰ ἀπὸ 5 τοῦ ἱρωσ, ὡς ἐνοὶ φασιν,
ὅν καὶ Ἁρτεμίδωρος. μετὰ δὲ τὸ Κανωβικὸν
στόρμα ἐστὶ τὸ Βολβίτινον, εἶτα τὸ Σεβεννυτικόν,
καὶ τὸ Φατυτικὸν, τρῖτον ὑπάρχουν τῷ μεγέθει
παρὰ τὰ πρῶτα δύο, οἷς ὄρισται τὸ Δέλτα· καὶ
γὰρ οὖ 6 πόρρω τῆς κορυφῆς σχῆσται εἰς τὸ ἐντὸς
toῦ Δέλτα. τῷ δὲ Φατυτικῷ συνάπτει τὸ
Μενδήσιον, εἶτα τὸ Τανιτικὸν καὶ τελευτάιον τὸ
Πηλοσιακὸν. ἐστὶ δὲ καὶ ἄλλα τούτων μεταξύ,
ὡς ἀν ψευδοστόματα, ἀσημότερα· ἔχει μὲν οὖν

1 ἀρεταλογίων CDFh, ἀρετολογίων x, τεπτολογίων i.
2 μὲν, Corais inserts.
3 ἀνέδην h, and second hand in D; ἀναίδην other MSS.
4 τὸ, after Ἡράκλειον Ex omit.
5 ἀπὸ EF, ὑπὸ other MSS.
6 οὐ F, οὐδέ other MSS.
selves on their own behalf or others for them.¹ Some writers go on to record the cures, and others the virtues of the oracles there. But to balance all this is the crowd of revellers who go down from Alexandria by the canal to the public festivals; for every day and every night is crowded with people on the boats who play the flute and dance without restraint and with extreme licentiousness, both men and women, and also with the people of Canobus itself, who have resorts situated close to the canal and adapted to relaxation and merry-making of this kind.

18. After Canobus one comes to the Heracleium, which contains a temple of Heracles; and then to the Canobic mouth and the beginning of the Delta. The parts on the right of the Canobic canal are the Menelaïte Nome, so called from the brother of the first Ptolemy²—not, by heaven, from the hero, as some writers say, among whom is also Artemidorus. After the Canobic mouth one comes to the Bolbitine mouth, and then to the Sebennytic, and to the Phatnitic, which is third in size as compared with the first two,³ which form the boundaries of the Delta; for not far from the vertex of the Delta the Phatnitic splits, sending a branch into the interior of the Delta. Lying close to the Phatnitic mouth is the Mendesian; and then one comes to the Tanitic, and, last of all, to the Pelusiac. There are also others in among these, pseudo-mouths as it were, which are rather insignificant. Their mouths

¹ Even Moses advocated this practice (16. 2. 35).
² On this Menelaüs see Diodorus Siculus (20. 21-53) and Plutarch (Demetrius 15-17).
³ The Canobic and Pelusiac.
eisagwgas tâ stômata, allâ ouk evfueis oudê megálous ploïois, allî upērretikoiis dia to braxeía einai kai elôdh. màlista mëntoi to Kainobikô stômati êkrównto ws empório, tôn kath' 'Axeiândreian lîménov apokekleiménôn,1 wós proeîpomen. Metâ dé to Bolbítinov stôma épi pléon ekkeietai tâpeinê kai âmmôdhs âkra kalêtai dé 'Agnov kéras: eîth' hé Perseôs skotpē kai to Mîlîsîwv teîchos: plêußantas gar épi Ïammitîchou trâkônta nausî Mîlîsîoi (katâ Kvaizârî d' ouvôs ên ton Mîdhon) katesçhon eîs to stôma to Bolbítinov, eît' ekbaîntes êteîchisân to lexâvhn ktiîmâi xronôv d' anapleûssantes eîs tôn Saiîtikôn vûmôn katavanumaîhsantes 'Înârôn pólon ekistics Nâukrâtin ou polû tîs Schêdias ûperbhen. metâ dé to twv Mîlîsîwv teîchos épi to Sêbênnuitîkôn prôîonti2 stôma lîmnaie eisîn, òn h' ètêra Bouitiîh kalaîtai âpò Bouîtou pólews, kai h Sêbênnuitikh dê pólis kai h Saiîs, meuropolis tîs kâtw xôras, en ën timôsî tîn 'Atheînân: en dé to ierô autîs ën thîkê keîtai tôv Ïammitîchou. peri dé tîn Bouîtou kai 'Ermou pólis en vîsos keîménh, en dé tî Bouîtrw Lethûs estî muanteîon.

19. 'En dé tî mesogeîfî tî ûper toû Sêbênnuitîkou kai Fathitikou stômatoî Èois estî kai vîsos kai pólis en toû Sêbênnuitîkou vômô. esti

1 apokekleiménôn D, apokekleiménôn other MSS.
2 prôîonti E, prôsiîonti other MSS.

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1. i.e. to foreign imports (§ 6 above).
indeed afford entrance to boats, but are adapted, not to large boats, but to tenders only, because the mouths are shallow and marshy. It is chiefly, however, the Canobic mouth that they used as an emporium, since the harbours at Alexandria were kept closed,\(^1\) as I have said before. After the Bolbitine mouth one comes to a low and sandy promontory which projects rather far into the sea; it is called Agnu-Ceras.\(^2\) And then to the Watch-tower of Perseus\(^3\) and the Wall of the Milesians; for in the time of Psammitichus (who lived in the time of Cyaxares the Mede) the Milesians, with thirty ships, put in at the Bolbitine mouth, and then, disembarking, fortified with a wall the above-mentioned settlement; but in time they sailed up into the Saïtic Nome, defeated the city Inaros in a naval fight, and founded Naucratis, not far above Schedia. After the Wall of the Milesians, as one proceeds towards the Sebennytic mouth, one comes to two lakes, one of which, Buticé, has its name from the city Butus, and also to the Sebennytic city, and to Saïs, the metropolis of the lower country, in which Athena is worshipped; and in her temple lies the tomb of Psammitichus. In the neighbourhood of Butus is also an Hermopolis,\(^4\) which is situated on an island; and in Butus there is an oracle of Leto.\(^5\)

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

\(^1\) Herodotus (2. 15) appears to place the watch-tower at the Canobic mouth.

\(^3\) "City of Hermes."

\(^4\) On Leto’s shrine and oracle in Butus, see Herodotus 2. 155.
δὲ καὶ Ἕρμοῦ πόλις καὶ Δύκου πόλις καὶ Μένδης, ὃποιοι τὸν Πάνα τιμῶσι καὶ τῶν ξώνων τράγον· ὃς δὲ Πινδαρὸς φησιν, οἱ τράγοι ένταθ’ γυναιξὶ μίγνυσιν:

Μένητα παρὰ κρημνῶν θαλάσσης, ἐσχατόν Νείλου κέρας, αἰγιβάται ὅθι τράγοι γυναιξὶ μίσγονται.¹

πλησίον δὲ Μένητος καὶ Δίου πόλις καὶ αἱ περὶ αὐτὴν λίμνες καὶ Λεοντόπολις· εἰτ’ ἀπωτέρῳ ἡ Βούσιρις πόλις ἐν τῷ Βουσιρίτῃ νομῷ καὶ Κυνὸς πόλις. φησὶ δ’ Ἕρατοσθένης κοινὸν μὲν εἶναι τοῖς βαρβάροις πᾶσιν ἔθος τὴν ξενηλασίαν, τοὺς δ’ Αἰγυπτίους ἐλέγχεσθαι διὰ τῶν περὶ τὸν Βούσιριν μεμυθεμένων ἐν τῷ Βουσιρίτῃ νομῷ, διαβάλλει τὴν αξενίαν βουλομένων τοῦ τόπου τούτου τῶν ϊστερῶν, οὐ βασιλέως, μὰ Δία, οὐδὲ τυράννου γειομένου τινὸς Βουσιρίδος· προσεπιφημισθήναι δὲ καὶ τὸ

Αἰγυπτόν’ έλειν δολιχὴν ὁδὸν ἀργαλένην τε,

προσλαμβάνοντος πρὸς τοῦτο πάμπολυ καὶ τοῦ ἀλιμένου καὶ τοῦ μηδὲ τῶν ὄντω λιμένα ἀνείσθαι τὸν πρὸς τῇ Φάρῳ, φρούρεισθαι δ’ ὑπὸ βουκόλων ληστῶν ἐπιτιθεμένων τοῖς προσομοιομένοις·

Καρχηδονίους δὲ καταποντοῦν, εἰ τίς τῶν ξένων εἰς Σαρδῶ παραπλεύσειν ἐπὶ Στῆλας· διὰ δὲ

1 The words Μένητα . . . μίσγονται are not found in EF. Kramer and later editors reject them.

¹ “City of Lycus.” ² Frag. 201 (215), Schroeder.
³ So Herodotus (2. 46), who also says that “In the Aegyptian language both the he-goat and Pan are called ‘Menudes.’”

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Hermopolis and a Lycopolis, and Mendes, at which place they worship Pan and, among animals, a he-goat; and, as Pindar says, the he-goats have intercourse with women there: "Mendes, along the crag of the sea, farthest horn of the Nile, where the goat-mounting he-goats have intercourse with women." Near Mendes lie also a Diospolis and the lakes in its neighbourhood and Leontopolis; and then, at a greater distance, the city Busiris in the Busirite Nome, and Cynopolis. According to Eratosthenes, the expulsion of foreigners is a custom common to all barbarians, and yet the Aegyptians are condemned for this fault because of the myths which have been circulated about Busiris in connection with the Busirite Nome, since the later writers wish falsely to malign the inhospitality of this place, although, by heavens, no king or tyrant named Busiris ever existed; and, he says, the poet's words are also constantly cited—"to go to Aegypt, long and painful journey"—the want of harbours contributing very much to this opinion, as also the fact that even the harbour which Aegypt did have, the one at Pharos, gave no access, but was guarded by shepherds who were pirates and who attacked those who tried to bring ships to anchor there; and the Carthaginians likewise, he adds, used to drown in the sea any foreigners who sailed past their country to Sardo or to the Pillars, and

4 "City of Zeus."  
5 "Lion City."  
6 "Dog's City."  
7 The mythical king Busiris sacrificed all foreigners who entered Aegypt, but at last was slain by Heracles (Apollodorus 2. 5. 11).  
8 Sardinia.
ταῦτ’ ἀπιστεῖσθαι τὰ πολλὰ τῶν ἐσπερίων· καὶ
touς Πέρσας δὲ κακῶς ἥγεισθαι τοῖς πρέσβεσι
τὰς ὁδοὺς κύκλω καὶ διὰ δυσκόλων.

20. Συνάπτει δὲ καὶ ὁ Ἀθριβίτης νομὸς καὶ
Αθριβις πόλις καὶ ἐτὶ ὁ Προσωπίτης νομὸς, ἐν
ὁ Ἀφροδίτης πόλις. ὑπὲρ δὲ τὸ Μενδήσιον
στόμα καὶ τὸ Ταυτικὸν λίμνη μεγάλη καὶ ὁ
Μενδήσιος ἐστὶ νομὸς καὶ ὁ Λεοντοπολίτης καὶ
πόλις Ἀφροδίτης καὶ ὁ Φαρβητίτης νομὸς· εἰτὰ
tὸ Ταυτικὸν στόμα, ὁ τυχὸς Σαίτικον λέγουσι,
cαὶ ὁ Ταυτίτης νομὸς καὶ πόλις ἐν αὐτῷ μεγάλη
Τάννος.

21. Μεταξὺ δὲ τοῦ Ταυτικοῦ καὶ τοῦ Πηλου-
σιακοῦ λίμνας καὶ ἔλθ μεγάλα καὶ συνεχῆ κύμας
πολλαῖς ἔχοντα· καὶ αὐτὸ δὲ τὸ Πηλούσιον κύκλῳ
περικείμενα ἔχει ἔλθ, ἀ τυχὸς Βύραθρα καλοῦσι,
cαὶ τέλματα· ὡθεῖσαν δ’ ἀπὸ θαλάττῃς ἐν
πλεῖσσιν ἡ εἰκοσι σταδίοις, τὸν δὲ κύκλῳ ἔχει
tοῦ τείχους σταδίων εἰκοσιν· ὠνόμασται δ’ ἀπὸ
tοῦ πηλοῦ καὶ τῶν τελμάτων. ταῦτῃ δὲ καὶ
δυσεῖσβολὸς ἐστὶν ἡ Ἀἵγνυττος ἐκ τῶν ἑωθινῶν
τόπων τῶν κατὰ Φοινίκην καὶ τὴν Ἰουδαίαν, καὶ
ἐκ τῆς Ἀραβίας δὲ τῆς Ναβαταίων, ἦπερ ἐστὶ
προσεχὴς· διὰ τοῦτο ἐπὶ τὴν Ἀἵγνυττον ἡ ὁδός.
ἡ δὲ μεταξὺ τοῦ Νείλου καὶ τοῦ Ἀραβίου κόλπου
Ἀραβία μέν ἐστὶ, καὶ ἐπὶ γε τῶν ἄκρων αὐτῆς
Ἰδρύται τὸ Πηλούσιον, ἀλλ’ ἔρημος ἀπασά ἐστι
καὶ ἅβατος στρατοπέδω. ὁ δὲ μεταξὺ ἱσθιμὸς
Πηλούσιον καὶ τοῦ μυχοῦ τοῦ καθ’ Ἡρώων πόλιν
χιλίων ¹ μέν ἐστὶ σταδίων, ὡς δὲ Ποσειδώνιος

¹ χιλίων (as in 1. 2. 29 and Herodotus 2. 158, 4 11),
Epitome and editors, for ἐννακοσίων.
it is for this reason that most of the stories told about the west are disbelieved; and also the Persians, he says, would treacherously guide the ambassadors over roundabout roads and through difficult regions.

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

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

1 "Pits." 2 i.e. "mud." 3 "City of Heroes."
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φησιν, ἐλαττόνων ὡς χιλίων καὶ πεντακοσίων· πρὸς δὲ τῷ ἀνυδρος εἶναι καὶ ἀμμώδης ἐρπετῶν πλῆθος ἔχει τῶν ἀμμοδοτῶν.

22. Ἀπὸ δὲ Σχεδίας ἀναπλέουσιν ἐπὶ Μέμφιν ἐν δεξιᾷ μὲν εἰσὶ πάμπολλα κώμαι μέχρι τῆς Μαρείας ἡ λίμνης, ὅπειρα καὶ ἡ Χαβρίου κώμη καλουμένη· ἐπὶ δὲ τῷ ποταμῷ Ἐρμοῦ πόλις ἑστίν· εἰτὰ Γυναικών πόλις καὶ νομὸς Γυναικοπολίτης· ἐϕεξῆς δὲ Μώμεμφις καὶ Μωμεμφίτης νομος· μεταξὺ δὲ διώρυγες πλείους εἰς τὴν Μαρεώτιν. οὐ δὲ Μωμεμφίται τὴν Ἀφροδίτην τιμῶσι, καὶ τρέφεται θῆλεια βούς ιερὰ, καθάπερ ἐν Μέμφει ὁ Ἀτίς, ἐν Ἡλίου δὲ πόλει ὁ Μνεῖς· οὕτως μὲν οὖν θεοὶ νομίζονται, οὐ δὲ παρὰ τοῖς ἀλλοις (παρὰ πολλοῖς γάρ δὴ ἐν τῷ Δέλτα καὶ ἔξω αὐτοῦ τοῖς μὲν ἄρρητοι, τοῖς δὲ θῆλεια τρέφεται), οὕτως δὲ θεοὶ μὲν οὖ νομίζουσιν, ιεροὶ δὲ.

23. Τπέρ δὲ Μωμέμφεως εἰσὶ δύο νυτρίαι πλείστον ύμτρον ἐχοῦσαι καὶ νομοὶ Νιτρώτης. τιμᾶται δὲ ἐνταῦθα ὁ Σάραπις καὶ παρὰ μόνοις τούτοις θυεται ἐν Ἀγώντῳ πρόβατων· πλησίον δὲ καὶ ἐνταῦθα πόλις Μενέλαος, ἐν ἀμιστερὰ δὲ ἐν τῷ Δέλτα ἐπὶ μὲν τῷ ποταμῷ Ναύκρατις, ἀπὸ δὲ τοῦ ποταμοῦ δισχοινὸν διέχουσα ἡ Σαίσ· καὶ μικρὸν τάυτης ὑπέρθε τὸ τοῦ Ὀσύριδος ἄσυλον, ἐν ὃ κεῖσθαι τὸν Ὅσιρίν φασιν. ἀμφίσβητοι δὲ τοῦτον πολλοῖ, καὶ μάλιστα οἱ τὰς Φιλάς οἰκονομεῖς τὰς ὑπὲρ Συήνης

1 Μαρείας E, Σαμαρείας Dh, Σαμαρίας CF, Μαρίας moswxx.

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

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

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

3 The ancients meant by “nitre” native sodium carbonate, not potassium nitrate (saltpetre), the present meaning. Pliny (31. 6) mentions the various kinds and their uses.
καὶ τῆς Ἑλεφαντίνης. μυθεύουσι γὰρ δὴ, διότι ᾧ Ἑσις κατὰ πολλοὺς τόπους κατὰ γῆς θείη σοροὺς τοῦ Ὀσίριδος (μία δὲ τούτων ἦν ἔχουσα τὸν Ὀσίριν, ἀφανὴς πάσι), τούτῳ δὲ πράξει λαθεὶν βουλομένη τὸν Τυφώνα, μὴ ἔπελθων ἐκρίψει τὸ σῶμα τῆς θήκης.

24. Ἀπὸ μὲν δὴ τῆς Ἀλεξανδρείας ἐπὶ τὴν τοῦ Δέλτα κορυφὴν αὐτῆς ἡ περιήγησις, φησὶ δ’ ὁ Ἀρτεμίδωρος σχοῖνων ὅκτω καὶ έικοσὶ τῶν ἀνάπλουν, τούτῳ δ’ εἰναι σταδίους ὄκτακοσίους τετταράκοντα, λογιζόμενος τριακονταστάδιον τὴν σχοῖνον ἕμιν μέντοι πλέουσιν ἄλλος ἄλλῳ μέτρῳ χρώμενοι τῶν σχοίνων ἀπεδίδοσαν τὰ διαστήματα, ὡστε καὶ τετταράκοντα σταδίους καὶ ἐτί μείζους κατὰ τόπους ὀμολογεῖσθαι παρ’ αὐτῶν. καὶ διότι παρὰ τοῖς Αἰγυπτίωις ἀστατὸν ἐστὶ τὸ τῆς σχοίνου μέτρον, αὐτὸς ὁ Ἀρτεμίδωρος ἐν τοῖς ἑξῆς δηλοῖ. ἀπὸ μὲν γὰρ Μέμφεως μέχρι Θηβαίδος τὴν σχοῖνον ἐκάστην φησὶν εἶναι σταδίων ἑκατόν έικοσὶν, ἀπὸ δὲ τῆς Θηβαίδος μέχρι Συήνης ἐξήκοντα, ἀπὸ δὲ Πηλουσίου πρὸς τὴν αὐτὴν ἀναπλέουσι κορυφὴν σχοίνους μὲν πέντε καὶ έικοσὶ φησὶ, σταδίους δὲ ἐπτακοσίους πεντήκοντα, τῷ αὐτῷ μέτρῳ χρησάμενοι. πρώτῃ δ’ ἐκ τοῦ Πηλουσίου προελθοῦσιν εἶναι διώρυγα τὴν πληροῦσαν τὰς κατὰ τὰ ἐξη καλουμένας λίμνας, αἱ δύο μὲν εἰσὶν, ἐν ἀριστερὰ δὲ κεῖται τοῦ μεγάλου ποταμοῦ ὑπὲρ τὸ Πηλουσίου ἐν τῇ Ἀραβία; καὶ ἄλλας δὲ λέγει λίμνας καὶ διώρυγας

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

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

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2 This goddess was both sister and wife of Osiris.
3 Typhon came to be identified with the Aegyptian god "Set" (brother of Osiris and Isis), who murdered Osiris.
en tois autois meresin eix tov Delta. esti de kai nomos Sebrot'thys para tiv et'eron limnyn' eva de twn deka twn en tov Delta diarismetai kai touton eis de tas autas1 limnas symballousi kai allai duo diafruges.

25. 'Allh de' estin ekdidousa eis tiv 'Eruvb'n kai tov 'Ara'bian kolvon katá2 polin 'Arxivnyn, hyn einoi Kleistaprida kalousi. diarrei de kai dia twn pukrwv kaloumenon limewn, ai protoron men 'hson pikrai, tmiheis the de tis diwrygos the lexeis heteballon3 tiv kraxe tov potamou, kai vun eisin evousoi, mestai de kai tivn limnaiwn epnevwn, etmithi de 4 h diwryx kai arxas men upo Sebostrios pro tov Tropikwn' ois de upo tiv Psammitikon pайдos, arxamenon monon, eit' eklipontos tov bion' usteron de upo Darseion tov protou, diadexamewn to eixis erhnoi. kai ou'tos de doxei thevdei peisitheis afhke to erhno peri sunteleian he' epieisithi gar meletorotevan einai tiv 'Eruvb'n thalattan tis Aigup'ton kai, ei diakopthein pais o metaxu ismodos, epitkludhthei the tiv thalattan tis Aigup'ton ois mevtoi Tolemaikoi basileis diakophantes kleiston epaoiasan tov eupiton, oiste, ote Bouloimto, ekpleien akwlytow eis tivn eixw thalattan kai eispleien palin. eirhetai

1 tas autas Groskurd, for tavtas tas Ex, tosoautas other MSS. So Kramer and later editors.
2 katá, Brequigny, for kai; so the editors.
3 meteballon, u and the editors, for meteballon.
4 Dhi insert kai before h.

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

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

2 i.e. by Necos (Diodorus Siculus 1. 33. 9), or Necho, who lost 120,000 men in the effort (Herodotus 2. 158).
3 So Diodorus Siculus (1. 33. 9).
4 "Ptolemy II" (Diodorus Siculus 1. 33. 11).
5 "At the most advantageous place he built a cleverly contrived barrier" (Diodorus Siculus 1. 33. 11).
δὲ καὶ περὶ τῆς τῶν ὑδάτων ἐπιφανείας καὶ ἐν τοῖς πρώτοις ὑπομνήμασι.

26. Πλησίον δὲ τῆς Ἀρσινόης καὶ ἡ τῶν Ἡρώων ἐστὶ πόλις καὶ ἡ Κλεοπάτρις ἐν τῷ μυχῷ τοῦ Ἀραβίου κόλπου τῷ πρὸς Ἀιγυπτιων καὶ λιμένες καὶ κατοικίαι διώρυγές τε πλείους καὶ λίμναι πλησιάζουσι τούτοις. ἐνταῦθα δ᾽ ἐστὶ καὶ ὁ Φαγρωριοπολίτης νομὸς καὶ πόλις Φαγρωριόπολις. η δὲ ἀρχὴ τῆς διώρυγος τῆς ἐκδιδούσης εἰς τὴν Ἐρυθρὰν ἀπὸ κώμης ἀρχεῖ τα Φακούσης, ἡ συνεχῆς ἐστὶ καὶ ἡ Φίλωνος κώμη: πλάτος δ᾽ ἐχεί πηχών ἐκατον ἡ διώρυξ, βάθος δ᾽ ὅσον ἄρκειν μυριοφόρῳ νη: οὗτοι δ᾽ οἱ τόποι πλησιάζουσι τῇ κορυφῇ τοῦ Δέλτα.

27. Αὐτοῦ δὲ καὶ ἡ Βούβαστιτής νομὸς καὶ ὁ Βούβαστιτής νομὸς καὶ ὑπὲρ αὐτὸν ὁ Ἑλιοπολίτης νομός. ἐγείραθα δ᾽ ἐστὶν ἡ τοῦ Ἑλίου πόλις ἐπὶ χώματος ἄξιολόγον κειμένη, τὸ ἱερὸν ἔχουσα τοῦ Ἑλίου καὶ τῶν βοῶν τῶν Μνεῶν ἐν σηκῷ τινι τρέφομεν, ὅσ παρ᾽ αὐτοῖς νενόμισται θεός, ὅσπερ καὶ ἐν Μέμφει ὁ Ἀπίς. πρόκεινται δὲ τοῦ χώματος λίμναι, τὴν ἀνάξωσιν ἐκ τῆς πλησίου διώρυγος ἔχουσα. νυνι μὲν ὅστιν ἐστὶ πανέρημος ἡ πόλις, τὸ ἱερὸν ἔχουσα τῷ Ἀιγυπτίῳ τρόπῳ κατεσκευασμένον ἀρχαῖον, ἔχον πολλὰ τεκμήρια τῆς Καμβύσου μανίας καὶ ἱεροσυλίας, ὅσ τὰ μὲν πυρί, τὰ δὲ σιδήρῳ διελωβᾶτο τῶν ἱερῶν, ἀκρωτηριάζων καὶ περικαίων, καθάπερ καὶ τοὺς ἀβελλίσκους: ὅν δὸ καὶ εἰς Ῥώμην ἐκομίσθησαν οἱ μὴ κεκακωμένοι τελέως, ἀλλοι δ᾽ εἰσὶ κακεῖ καὶ ἐν Θήβαις, τῇ νῦν Διοσπόλει, ἡ μὲν ἐστῶτες ἀκρίν πυρίβρωτοι, οἱ δὲ καὶ κείμενοι.

1 τε, Corais, for δὲ; so the later editors.
already discussed the levels of the bodies of water in my first commentaries.¹

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

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

¹ 1. 1. 20 and 1. 3. 8 ff.
28. Τῆς δὲ κατασκευῆς τῶν ἱερῶν ἡ διάθεσις τοιαύτη· κατὰ τὴν εἰσβολὴν τὴν εἰς τὸ τέμενος λιθόστρωτον ἐστὶν ἔδαφος, πλάτος μὲν ὅσον πλεθριαῖον ἦ καὶ ἔλαττον, μήκος δὲ καὶ τριπλάσιον καὶ τετραπλάσιον, ἐστὶν ὅπου καὶ μείζων καλεῖται δὲ τούτο δρόμος, καθάπερ Καλλίμαχος εἴρηκεν.

ὁ δρόμος ἱερὸς οὗτος Ἀνούβιδος.

διὰ δὲ τοῦ μήκους παντὸς ἐξῆς ἐφ' ἐκάτερα τοῦ πλάτους σφίγγες ἵδρυται λιθίναι, πήχει εἰκοσιὼν ἡ μικρὸ ὁ πλείως ἀπ' ἀλλήλων διέχουσαι, ὡσθ' ἕνα μὲν εκ δεξιῶν εἶναι στίχοι τῶν σφίγγων, ἕνα δ' ἐξ εὐνυχώμον· μετὰ δὲ τὰς σφίγγας πρόπυλον μέγα, εἰτ' ἄλλο προελθόντι πρόπυλον, εἰτ' ἄλλο· οὐκ ἐστὶ δὲ διωρισμένος ἁρμόδιος οὗτος τῶν προπύλων οὔτε τῶν σφίγγων, ἀλλὰ δ' ἐν ἄλλοις ἱεροῖς, ὡσπερ καὶ τὰ μίκη καὶ τὰ πλάτη τῶν δρόμων. μετὰ δὲ τὰ προπύλαια ὁ νεὼς πρόναοι ἔχων μέγα καὶ ἀξιόλογου, τῶν δὲ σηκῶν σύμμετρου, ξοάνων δ' οὕτων, ἡ σῶκαν ἀνθρωπόμορφον, ἀλλὰ τῶν ἀλόγων ἐφών τινός τοῦ δὲ προνάου παρ' ἐκάτερον πρόκειται τὰ λεγόμενα ἕπερα· ἐστὶ δὲ ταύτα ἰσουρῆ τῷ νεῶ τείχῃ δύο, κατ' ἀρχὰς μὲν ἀφεστῶτα ἀπ' ἀλλήλων μικρῶν πλείων ἡ τῶν πλάτος ἐστὶ τῆς κρηπίδος τοῦ νεῶ, ἐπείτ' εἰς τὸ πρόσθεν προϊόντι κατ' ἐπινευοῦσας γράμ.

1 Instead of λεγόμενα C reads μεγάλα. 2 miκρὸ Dr. ἐπινευοῦσας, Corais and Groskurd emend to ἀποτελεοῦσας.

1 Strabo means the Aegyptian temples in general.
2 A sketch of the plan may be found in Tozer’s Selections, p. 336; but cp. the sketch of the pronaos in the Corais-Latronne edition.
28. The plan of the construction of the temples is as follows: at the entrance into the sacred precinct there is a floor paved with stones, with a breadth of about a plethrum, or less, and a length either three or four times as great, or in some cases more; and this is called the dromus, as Callimachus states: "This is the dromus, sacred to Anubis." Throughout its whole length are stone sphinxes placed in order on each of its two sides, at a distance from one another of twenty cubits or a little more, so that one row of the sphinxes is on the right and one row on the left. And after the sphinxes one comes to a large propylum, and then, as one proceeds, another, and then another; but there is no prescribed number either of propyla or of sphinxes, and they are different in different temples, as are also the lengths and the breadths of the dromi. After the propylaea one comes to the naos, which has a large and noteworthy pronaos, and to a sanctuary of commensurate size, though it has no statue, or rather no statue of human form, but only of some irrational animal. On either side of the pronaos project the wings, as they are called. These are two walls equal in height to the naos, which are at first distant from one another a little more than the breadth of the foundation of the naos, and then, as one proceeds onward, follow

3 Literally, "course" or "run."
4 The Aegyptian Anpu, worshipped as "Lord of the Grave."
5 Literally, "Front Gate"; but, like the Propylaea on the Aeropolis at Athens, the propylum was a considerable building forming a gateway to the temple.
6 i.e. the temple proper.
7 i.e. front hall-room.
μάς μέχρι πηχῶν πεντήκοντα ἡ ἐξήκοντα: ἀναγ-λυφας δ’ ἔχουσιν οἱ τοῖχοι οὕτωι μεγάλων εἰδῶλων, ὀμοίων τοῖς Τυρρηνικοῖς καὶ τοῖς ἀρχαίοις σφόδρα τῶν παρὰ τοῖς Ἑλλησί δημιουργημάτων. ἦστι δὲ τις καὶ πολύστυλος οἶκος, καθάπερ ἐν Μέμφει, βαρβαρικὴ ἔχων τὴν κατασκευὴν: πλὴν γὰρ τοῦ μεγάλου εἶναι καὶ πολλῶν καὶ πολυστύχων τῶν στύλων 1 οὐδεν ἔχει χαρίν οὐδὲ γραφικὸν, ἀλλὰ ματαιοποιῶν ἐμφαίνει μᾶλλον.

29. Ἐν δὲ τῇ Ἡλίου πόλει καὶ οἴκους εἶδομεν μεγάλους, ἐν οἷς διέτριβον οἱ ιερεῖς. μάλιστα γὰρ ἡ ταύτην κατοικίαν ιερέων γεγονέναι φασὶ τὸ πυλαῖον, φιλοσόφων ἄνδρῶν καὶ ἀστρονομικῶν, ἐκλέλοιπε δὲ καὶ τοῦτο νυνὶ τὸ σύνθημα καὶ ἡ ἁσκήσεις. ἐκεὶ μὲν οὖν οὐδεὶς ἤμιν ἑδείκυντο τῆς τοιαύτης ἁσκήσεως προεστῶς, ἀλλ’ οἱ ιεροποιοὶ μόνον καὶ ἑξηγητικοί τοῖς ξένοις τῶν περὶ τὰ ἱερά. παρηκολούθει δὲ τις ἐξ ’Αλεξανδρείας ἀναπλέοντι εἰς τὴν Αὐγοπτοῦν Ἀλιῶν Γάλλῳ τῷ ἡγεμόνι Χαιρήμων τοῦνομα, προσποιοῦμενος τοιαύτην τιμὰ ἐπιστήμην, γελώμενος δὲ τὸ πλέον ὡς ἀλαζών καὶ ἵδιωτῆς. ἐκεὶ δ’ οὖν ἑδείκυντο ὥς τῶν ἱερέων οἶκοι καὶ Πλάτωνοι καὶ Εὐδόξοι διατριβαὶ συνανέβη γὰρ ὑδ’ τῷ Πλάτωνι ὁ Εὐδόξος δεῦρο καὶ συνδιέτριψαν τοῖς ιερεύσιν ἐνταῦθα ἑκείνου τρισκαίδεκα ἐτῆ, ὡς εἰρητά τισι’ περιττοὺς γὰρ ὄντας κατὰ τὴν ἐπιστήμην τῶν οὐρανῶν, μουσι-

1 mos: change all these genitives to accusatives; so Corais.

1 i.e. in the Etruscan tombs.

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

29. In Heliupolis I also saw large houses in which the priests lived; for it is said that this place in particular was in ancient times a settlement of priests who studied philosophy and astronomy; but both this organisation and its pursuits have now disappeared. At Heliupolis, in fact, no one was pointed out to me as presiding over such pursuits, but only those who performed the sacrifices and explained to strangers what pertained to the sacred rites. When Aelius Gallus the praefect sailed up into Aegypt, he was accompanied by a certain man from Alexandria, Chaeremon by name, who pretended to some knowledge of this kind, but was generally ridiculed as a boaster and ignoramus. However, at Heliupolis the houses of the priests and schools of Plato and Eudoxus were pointed out to us; for Eudoxus went up to that place with Plato, and they both passed thirteen years with the priests, as is stated by some writers; for since these priests excelled in their knowledge of the heavenly bodies, about 25 B.C., but that Chaeremon was a tutor of Nero after A.D. 49.

3 The Epitome reads "three years," and Diogenes Laertius (8. 87) "sixteen months."
κοινός δὲ καὶ δυσμεταδότους, τῶν χρόνων καὶ ταῖς θεραπείαις ἐξελιπάρησαν, ὥστε τινὰ τῶν θεωρημάτων ἵστορήσατο· τὰ πολλὰ δὲ ἀπεκρύψατο οἱ βάρβαροι. οὕτω δὲ τὰ ἐπιτρέχοντα τῆς ἡμέρας καὶ τῆς νυκτὸς μόρια ταῖς τριακοσίαις ἐξήκοντα πέντε ἡμέραις εἰς τὴν ἐκπλήρωσιν τοῦ ἐνιαυσίου χρόνου παρέδοσαν. ἀλλ' ἠγνοεῖτο τέως ὁ ἐνιαυτός παρὰ τοῖς Ἑλληστῖν, ὡς καὶ ἄλλα πλείω, ἐως οὶ νεώτεροι ἀστρολόγοι παρέλαβον παρὰ τῶν μεθερμηνευσάντων εἰς τὸ Ἑλληνικὸν τὰ τῶν ἱερέων ὑπομνήματα· καὶ ἔτι νῦν παραλαμβάνουσι τὰ ὑπ' ἐκείνων, ὁμοίως καὶ τὰ τῶν Χαλδαίων.

30. 'Εντενθεὶ δὴ ὁ Νειλός ἔστιν ὁ ύπὲρ τοῦ Δέλτα· τοῦτον δὴ τὰ μὲν δεξιὰ καλοῦσι Διβύην ἀναπλέοντι, ὅσπερ καὶ τὰ περὶ τὴν Ἀλεξάνδρειαν καὶ τὴν Μαρεῶτιν, τὰ δ' ἐν ἀριστερᾶ Ἀραβίαν. ἢ μὲν οὖν Ἡλίου πόλις ἐν τῇ Ἀραβίᾳ ἐστίν, ἐν δὲ τῇ Διβύη Κερκέσουρα πόλις κατὰ τὰς Εὐδόξου κειμένη σκοπᾶς· δείκνυται γὰρ σκοπῆ τις πρὸ τῆς Ἡλίου πόλεως, καθάπερ καὶ πρὸ τῆς Κνίδου, πρὸς ἦν ἐσθειοῦτο ἐκείνος τῶν οὐρανίων τινὰς κινήσεις· οὐ δὲ νομὸς Δητοπολύτης οὕτως ἀναπλεύσαντι δ' ἔστι Βαβυλών, φρούριον ἐρυμόν, ἀποστάντων ἐνταῦθα Βαβυλωνίων τινῶν,

1 Instead of δὴ, Dh read δέ

1 As stated in § 46 (below), they divided the year into twelve months of thirty days each, and at the end of the
albeit secretive and slow to impart it, Plato and Eudoxus prevailed upon them in time and by courting their favour to let them learn some of the principles of their doctrines; but the barbarians concealed most things. However, these men did teach them the fractions of the day and the night which, running over and above the three hundred and sixty-five days, fill out the time of the true year. But at that time the true year was unknown among the Greeks, as also many other things, until the later astrologers learned them from the men who had translated into Greek the records of the priests; and even to this day they learn their teachings, and likewise those of the Chaldaeans.

30. From Heliopolis, then, one comes to the Nile above the Delta. Of this, the parts on the right, as one sails up, are called Libya, as also the parts round Alexandria and Lake Mareotis, whereas those on the left are called Arabia. Now Heliopolis is in Arabia, but the city Cercesura, which lies near the observatories of Eudoxus, is in Libya; for a kind of watch-tower is to be seen in front of Heliopolis, as also in front of Cnidus, with reference to which Eudoxus would note down his observations of certain movements of the heavenly bodies. Here the Nome is the Letopolite. And, having sailed farther up the river, one comes to Babylon, a stronghold, where some Babylonians had withdrawn in revolt and then successfully negotiated for permission twelve months added five days (so Herodotus 2. 4), and then at the end of every fourth year added another day. Diodorus Siculus (1. 50), however, puts it thus: "They add five and one-fourth days to the twelve months and in this way complete the annual period."
Strabo’s statement is too concise to be clear. He refers to certain Babylonian captives who, being unable to endure the hard work imposed upon them in Aegypt, revolted from the king, seized the stronghold along the river, and gained the concession in question after a successful war (Diodorus Siculus, 1. 56. 3).

1 i.e. to Babylon.

2 The pyramids of Gizeh, described by Herodotus (2. 124 ff.) and Pliny (36. 16).
from the kings to build a settlement; but now it is an encampment of one of the three legions that guard Aegypt. There is a ridge extending from the encampment even as far as the Nile, on which the water is conducted up from the river by wheels and screws; and one hundred and fifty prisoners are employed in the work; and from here one can clearly see the pyramids on the far side of the river at Memphis, and they are near to it.

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

4 According to Pliny (36. 16) the pyramids were seven and one-half miles (i.e. sixty stadia) from Memphis.
5 On the “schoenus,” see 17. 1. 24.
6 “He is black, and has on his forehead a triangular white spot and on his back the likeness of an eagle” (Herodotus 3. 28). Pliny (8. 71) says, “a crescent-like white spot on the right side.”
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Τό τε δή τοῦ Ἀπιδός ἐστιν ἱερόν, παρακείμενον τῷ Ἡφαιστείῳ, καὶ αὐτὸ τὸ Ἡφαίστειον πολυτελῶς κατεσκευασμένον ναιόν τε μεγέθει καὶ τοῖς ἄλλοις. πρόκειται δ' ἐν τῷ δρόμῳ καὶ μονόλιθος κολοσσός: ἔθος δ' ἐστὶν ἐν τῷ δρόμῳ τούτῳ ταύρων ἀγώνας συντελείσθαι πρὸς ἄλληλους, οὕς ἐπίτηδες τρέφουσί τινες, ὡσπερ οἱ ἐπιποτρόφοι· συμβάλλουσι γὰρ εἰς μάχην ὑφέντες, οὐ δὲ κρείττων νομισθείς ἄθλου τυγχάνει. ἦστι δ' ἐν Μέμφι καὶ Ἁφροδίτης ἱερόν, θεᾶς Ἑλληνίδος νομιζομένης· τινὲς δὲ Σελήνης ἱερὸν εἰναι φασίν.

32. Ἑστὶ δὲ καὶ Σαράπιον ἐν ἀμµῶδει τόπῳ σφόδρα, ὦσθ' ὑπ' ἀνέµων θίνας ἀµµων σωρεύσθαι, υφ' ὄν ἀι σφίγγες αἰ μὲν καὶ μέχρι κεφαλῆς ἐωρῶντο υφ' ἰµῶν κατακεχωσμέναι, αἰ δ' ἰµαφανείς: εξ' ὄν εἰκάζειν παρὴν τὸν κίνδυνον, εἴ τῶ βαδίζοντι πρὸς τὸ ἱερὸν λαίλαψ ἐπιπέσοι. πόλις δ' ἐστὶ μεγάλη τε καὶ εὐανήδρος, δευτέρα μετὰ Ἀλεξάνδρειαν, μυγάδων ἰνδρῶν, καθάπερ καὶ τῶν ἐκεῖ συνωκισμένων. πρόκειται δὲ καὶ Λίμναι τῆς πόλεως καὶ τῶν βασιλείων, ὃ τινὶ μὲν κατέσταται καὶ ἐστὶν ἑρημικοῦ, ἵδρυται δ' ἐφ' υψον καθήκοντα μέχρι τοῦ κάτω τῆς πόλεως ἐδάφους· συνάπτεται δ' ἅλος αὐτῷ καὶ Λίμνη.

33. Τετταράκοντα δ' ἀπὸ τῆς πόλεως σταδίους

1 For Σελήνης, Nolt conj. Ἑλένης, citing Herod. 2. 112.
2 εὐδείδρος Ε.

1 Diodorus Siculus refers to “images made of one stone, both of himself (Sesostris) and of his wife, thirty cubits high, and of his sons, twenty cubits, in the temple of Hephaestus at Memphis.”

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

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

33. On proceeding forty stadia from the city, one

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

3 Goddess of the Moon.
Cheops.
2 Khafra.
3 i.e. "high up, approximately midway" (horizontally) "between the sides" (the two sides of the triangle which forms the northern face of the pyramid). This is the meaning of the Greek text as it stands; but all editors (from Casaubon down), translators, and archaeologists, so far as the present translator knows, either emend the text or misinterpret it, or both (see critical note). Letronne (French translation), who is followed by the later translators, insists upon "moderately" as the meaning of μέσως πως (translated above by "approximately midway between"), and erroneously quotes, as a similar use of μέσως πως, 11.2.18, where there is no MS. authority for πως, and translates: "Elle a sur ses côtes, et à une élévation médiocre, une pierre qui peut s’ôter." The subsequent editors insert μᾶς ("one") before τῶν πλευρῶν ("the sides"); and, following them, even Sir W. M. Flinders Petrie in his monumental work (The Pyramids and Temples of Gizeh, p. 168) translates: "The Greater (Pyramid), a little way up one side, has a stone that may be taken out." These interpretations accord with what are known facts; but so does the present interpretation, which also brings out two additional facts of importance: (1) It was hardly necessary for Strabo to state the obvious fact that the stone door was "moderately high up one side" of the pyramid (originally "about 55 feet vertically or 71 feet on the slope," according to a private letter from Petrie,
comes to a kind of mountain-brow; on it are numerous pyramids, the tombs of kings, of which three are noteworthy; and two of these are even numbered among the Seven Wonders of the World, for they are a stadium in height, are quadrangular in shape, and their height is a little greater than the length of each of the sides; and one\(^1\) of them is only a little larger than the other.\(^2\) High up, approximately midway between the sides, it has a movable stone,\(^3\) and when this is raised up there is a sloping
dated Sept. 16, 1930), as compared with the height of the vertex (nearly 500 feet), or that the one door was on one side of the pyramid. What he means to say is that the door was literally high up as compared with the convenient position of an entrance close to the ground, knowing, as he did, that the Aegyptians chose a high position for it in order to keep secret the passage to the royal tombs; and, through his not unusual conciseness in such cases, he leaves the fact to be inferred. The wisdom of that secrecy is disclosed by the fact that when the Arabs, ignorant of the doorway, wished to enter the pyramid, they forced their way into it from a point near the ground through 100 feet of solid masonry, and thus by chance met the original sloping passage and discovered the original doorway. Moreover, this “movable stone,” which was either a flap-door that worked on a stone pivot (Petrie \textit{l.c.}) or a flat slab that was easily tilted up (Borchardt, \textit{Aegyptische Zeitschrift}, XXXV. 87), must have fitted so nicely when closed that no one unfamiliar with it could distinguish it. (2) “The sides” here must refer to the north-west and north-east edges of the pyramid, not to its \textit{northern face}—much less \textit{all four faces}—just as “sides” in the preceding sentence must mean the four sides of the base, not its plane surface. Hence, Strabo means that the doorway was purposely placed to \textit{one side of} (“actually 24 feet,” again according to Petrie’s letter), and not \textit{at}, a central point between the two edges above-mentioned, which is the fact in the case—a most important part of the ruse, as was later evidenced by the fact that the Arabs began to force their way into the pyramid at the centre (see the “Horizontal Section of the Great Pyramid”
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θῆκης. αὐταί μὲν οὖν ἐγγὺς ἀλλήλων εἰσὶ 1 τῷ αὐτῷ ἐπιπέδῳ· ἀπωτέρω δὲ ἔστιν ἐν ὑψει μείζονι ἐκ τῆς ορεινῆς ἡ τρίτη πολὺ ἐλάττων τῶν δυεῖν, πολὺ δὲ μείζονος δαπάνης κατασκευασμένη· ἀπὸ γὰρ θεμελίων μέχρι μέσου σχεδὸν τι μέλανος λίθον ἔστιν, ἐξ οὗ καὶ τὰς θυάτας κατασκευάζοντι, κομίζοντες πόρρωθεν· ἀπὸ γὰρ τῶν τῆς Αἰθιοπίας ὅρων, καὶ τῷ σκληρῶς εἰσὶν καὶ δυσκατέργαστος πολυτέλῃ τὴν πραγματείαν παρέσχε. λέγεται δὲ τῆς ἑταίρας τάφος γεγονός ὕπο τῶν ἔραστῶν, ἢν Σαπφῷ μὲν, ἢ τῶν μελῶν ποιήτρια, καλεῖ Δωρίχαν, ἐρωμένην τοῦ ἀδελφοῦ αὐτῆς Χαράξου γεγονύιν, οἶνον κατάγοντος εἰς Ναύκρατιν Δέσβιον κατ᾽ ἐμπορίαν, ἀλλοι δ᾽ ὀνομάζουσι Ἀρδόπιν. 3 μυθεύουσι δ᾽, ὅτι, λοιποίποις αὐτῆς, ἐν τῶν ὑποθημάτων αὐτῆς ἀρπάσας ἀετὸς παρὰ τῆς θεραπαίνης κομίζειν εἰς Μέμφιν καὶ, τοῦ βασιλέως δικαίως ἐκκατοδοτούντος ὑπαθρίου, 4 γενόμενος κατὰ κορυφήν αὐτοῦ ῥίψει τὸ ὑπόθημα εἰς τῶν κόλπων?

1 ἐπὶ, before τῷ, Meineke inserts, following Kramer; ἐν, Corais.
2 μείζονι τῶν, μείζων other MSS.
3 Ἀρδόπιν, Corais, for Ἀρδόπιν EF, Ἀρδόπιν other MSS.
4 ὑπαθρίου, Kramer; ἐν ὑπαθρῆς τῷ, ὑπαθρίου other MSS.

in Richard A. Proctor's The Great Pyramid, opposite p. 138). In short (1) μέσως πᾶς cannot mean "moderately" in a matter of measurement (if indeed it ever means the same as μετρίως) and naturally goes with τῶν πλευρῶν, not ἐν ὑψει; and in fact some interpreters utterly ignore the τῶς. (2) The insertion of μῖας is not only unnecessary but eliminates two important observations. 1 This passage "sloped steeply down through masonry and solid rock for 318 feet," passing through an unfinished vault

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


\(^3\) So Athenaeus, 13. 68.

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ό δὲ καὶ τῷ ρυθμῷ του ὑποδήματος καὶ τῷ παραδόξῳ κινήθεις περιπέμψειεν εἰς τὴν χώραν κατὰ ξήτησιν τῆς φοροῦσας ἀνθρώπων τούτων εὐρεθείσα δ’ ἐν τῇ πόλει τῶν Ναυκρατιτῶν ἀναχθεῖν καὶ γένοιτο γυνὴ τοῦ βασιλέως, τελευτήσασα δὲ τοῦ λεχθέντος τύχοι τάφου.

34. "Ἐν δὲ τι τῶν ὀραθέντων υφ’ ἡμῶν ἐν ταῖς πυραμίσι παραδόξων οὐκ ἄξιοι παραλιπέτειν. ἐκ γὰρ τῆς λατύτης σωροί τινες πρὸ τῶν πυραμίδων κείνται· ἐν τούτοις δ’ εὐρίσκεται ψήγματα καὶ τύπῳ καὶ μεγέθει φακοειδῆ εἴνοις δὲ καὶ ὡς ἄν πτίσμα οἶνον ἡμιλεπίστων ὑποτρέχει. ¹ φασὶ δ’ ἀπολιθωθῆναι λειψάνα τῆς τῶν ἐργαζομένων τροφῆς· οὐκ ἄπεικε δ’ καὶ γὰρ οἶκοι παρ’ ἡμῶν λόφος ἐστὶν ἐν πεδίῳ παραμῆκης, σῶτος δ’ ἐστὶ μεστὸς ψῆφων φακοειδῶν λίθων πωρείας. ³ καὶ αἱ θαλάτται δε καὶ αἱ ποτάμιαι ψῆφοι σχεδὸν τῷ τὴν αὐτὴν ἀπορίαν ὑπογράφουσιν ἂλλ’, αὐταὶ μὲν ἦν τῇ κινήσει τῇ διὰ τοῦ ρεύματος εὑρεσιλογίαν τινὰ ἔχουσιν, ἐκεῖ δ’ ἀπορωτέρα ἡ σκέψις. εὑρηται δ’ ἐν ἄλλως καὶ διότι περὶ τὸ μέταλλον τῶν λίθων, ἔξ ὑπ’ αἱ πυραμίδες γεγόνασιν, ἐν ὑψεῖ ⁴ ταῖς πυραμίσιν ὑπ’ πέραν ἐν τῇ Ἀραβίᾳ, Τρωικὸν τι καλεῖται πετροδῶς ἱκανῶς ὡρος καὶ σπῆλαια ύπ’ αὐτῷ καὶ κόμη πλησίον καὶ τούτως καὶ τῷ ποταμῷ, Τροία καλομένη, κατοικία

¹ ἐπιτρέχει s, Corais following.
² For ἀπεικε Letronne conj. ἐπεικε.
³ πωρείας, Meineke, for ποραῖς DEF, πωρίας other MSS.; πωρίνου Siebenkees and Groskurd.
⁴ ὑψεῖ, Corais, for ὑψεῖ; so the later editors.
his lap; and the king, stirred both by the beautiful shape of the sandal and by the strangeness of the occurrence, sent men in all directions into the country in quest of the woman who wore the sandal; and when she was found in the city of Naucratis, she was brought up to Memphis, became the wife of the king, and when she died was honoured with the above-mentioned tomb.

34. One of the marvellous things I saw at the pyramids should not be omitted: there are heaps of stone-chips lying in front of the pyramids; and among these are found chips that are like lentils both in form and size; and under some of the heaps lie winnowings, as it were, as of half-peeled grains. They say that what was left of the food of the workmen has petrified; and this is not improbable. Indeed, in my home-country,\(^1\) in a plain, there is a long hill which is full of lentil-shaped pebbles of porous stone;\(^2\) and the pebbles both of the seas and of the rivers present about the same puzzling question; but while these latter find an explanation in the motion caused by the current of water, the speculation in that other case is more puzzling. It has been stated elsewhere\(^3\) that in the neighbourhood of the quarry of the stones from which the pyramids are built, which is in sight of the pyramids, on the far side of the river in Arabia, there is a very rocky mountain which is called "Trojan," and that there are caves at the foot of it, and a village near both these and the river which is called Troy, being an ancient settle-

\(^1\) Strabo was born at Amaseia in Pontus (Introduction, p.xiv).
\(^2\) *i.e.* "tufa."
\(^3\) Not in Strabo's Geography; perhaps in his History (see Vol. I, p. 47, note 1).
παλαία τῶν Μενελάω συγκατακολουθησάντων αἰχμαλώτων Τρώων, καταμεινάντων δ' αὐτῶι.

35. Μετὰ δέ Μέμφιν Ἀκανθός πόλις ὁμοίως ἐν τῇ Λιβύη καὶ τὸ τοῦ Ὀσίριδος ἱερὸν καὶ τὸ τῆς ἀκάνθης ἄλσος τῆς Θηβαϊκῆς, ἐξ ἧς τὸ κόμμι. εἰθ' ὁ Ἀφροδιτοπολήτης νομὸς καὶ ἡ ὀμώνυμος πόλις ἐν τῇ Ἀραβίᾳ, ἐν ἦ λευκή βοῶς ἱερὰ τρέφεται. εἰθ' ὁ Ἡρακλεώτης νομὸς ἐν νήσῳ μεγάλῃ, καθ' ἦν ἡ διώρυξ ἐστιν ἐν δεξίᾳ ἔις τὴν Λιβύην ἐπὶ τὸν Ἀρσινόητην νομόν, ὡστε καὶ διστόμον εἶναι τὴν διώρυγα, μεταξὺ μέρους τινὸς τῆς νῆσος παρεμπίπτοντος. ἐστὶ δ' ὁ νομὸς οὕτως ἀξιολογώτατος τῶν ἀπάντων κατά τί περὶ ὑπην καὶ τὴν ἁρπήν καὶ τὴν κατασκευὴν ἐλαιοφυτῶς τε γὰρ μόνος ἐστὶ μεγάλοις καὶ τελείοις δενδρεί καὶ καλλικάρποις, εἰ δὲ συγκομίζου καλῶς τις, καὶ εὐέλαιος· ὀλυγώρυντες δὲ τούτου πολὺ μὲν ποιοῦσιν ἔλαιον, μοχθηρὸν δὲ κατὰ τὴν ὀδηγὴν (ἡ δ' ἄλλη Λιγυπτοῖς ἀνέλαιος ἐστὶ πλὴν τῶν κατ' Ἀλεξάνδρειαν κήπων, οἱ μέχρι τοῦ ἔλαιαν χορηγεῖν ἰκανοί εἰσιν, ἔλαιον δ' οὐχ ὑπουργοῦσιν) οὐνόν τε οὐκ ὀλίγον ἐκφέρει σίτιον τε καὶ ὀσπρία καὶ τὰ ἄλλα σπέρματα πάμπολλα. θαυμαστὴν δὲ καὶ τὴν λίμνην ἔχει τὴν Μούριδος ¹ καλουμένην, πελαγίαν τῶν μεγέθει καὶ τῇ χρόᾳ θαλαττοειδῆ καὶ τοὺς αἰγαλαύους δὲ ἐστὶν ὀραῖ ἑσικότας τοῖς θαλαττίοις· ὃς υποσειν τὰ αὐτὰ περὶ τῶν κατὰ

¹ Μούριδος Ew, Μούριδος other MSS.

¹ So Diodorus Siculus 1. 56. 4. ² i.e. Mimosas Nilotica. ³ i.e. gum arabic. ⁴ See § 37 below.
GEOGRAPHY, 17. i. 34-35

ment of the captive Trojans who accompanied Meneläus but stayed there.¹

35. After Memphis one comes to a city Acanthus, likewise situated in Libya, and to the temple of Osiris and the grove of the Thebaic acantha,² from which the gum ³ is obtained. Then to the Aphroditopolite Nome, and to the city of like name in Arabia, where is kept a white cow which is sacred. Then to the Heracleote Nome, on a large island, where, on the right, is the canal which leads into Libya to the Arsin-oite Nome, so that the canal has two mouths, a part of the island intervening between the two.⁴ This Nome is the most noteworthy of all in respect to its appearance, its fertility, and its material development, for it alone is planted with olive trees that are large and full-grown and bear fine fruit, and it would also produce good olive oil if the olives were carefully gathered.⁵ But since they neglect this matter, although they make much oil, it has a bad smell (the rest of Aegypt has no olive trees, except the gardens near Alexandria, which are sufficient for supplying olives, but furnish no oil). And it produces wine in no small quantity, as well as grain, pulse, and the other seed-plants in very great varieties. It also contains the wonderful lake called the Lake of Moeris, which is an open sea in size and like a sea in colour; and its shores, also, resemble those of a sea, so that one may make the same supposition about this region as about

⁵ In some countries, and generally in Asia, "the olives are beaten down by poles or by shaking the boughs, or even allowed to drop naturally, often lying on the ground until the convenience of the owner admits of their removal; much of the inferior oil owes its bad quality to the carelessness of the proprietor of the trees" (Encyc. Brit. s.v. "Olive").
Αμμώνα τῶν καὶ τούτων (καὶ γὰρ οὐδὲ πώμπολυ ἀφεστάσιν ἀλλήλων καὶ τοῦ Παραιτονίου), μη ὥσπερ τὸ ἱερὸν ἐκεῖνο εἰκάζειν ἐστι πρότερον ἐπὶ τῇ θαλάσσῃ ἱδρύσθαι διὰ τὸ πλῆθος τῶν τεκμηρίων, καὶ ταῦθ' ὁμοίως τὰ χωρία πρότερον ἐπὶ τῇ θαλάσσῃ ὑπῆργεν. ἦ δὲ κάτω Λύγυπτος καὶ τὰ μέχρι τῆς λίμνης τῆς Σιρβωνίτιδος πέλαγος ἦν, σύρρουν τυχὼν ἔσως τῇ 'Ερυθρᾷ τῇ κατὰ 'Ἡρώων πόλιν καὶ τῶν Αἰλανίτην¹ μυχόν.

36. Εἰρήται δὲ περὶ τούτων διὰ πλειόνων ἐν τῷ πρώτῳ ὑπομνήματι τῆς γεωγραφίας, καὶ νῦν ἄ' ἐπὶ τοσοῦτον ὑπομνημάτων τὸ² τῆς φύσεως ἀμα καὶ τὸ τῆς προνοίας ἐργον εἰς ἐν συμφέροντας τὸ μὲν τῆς φύσεως, ὅτι τῶν πάντων ὑφ' ἐν³ συννεφών τὸ τοῦ ὅλου μέσον καὶ σφαιρομένων⁴ περὶ τούτου, τὸ μὲν πυκνότατον καὶ μεσαίτατον ἐστίν ἡ γῆ, τὸ δ' ἤπτων τοιοῦτον καὶ ἐφεξῆς τὸ ὑδωρ, ἐκάτερον δὲ σφαῖρα, ἢ μὲν στερεά, ἢ δὲ κοίλη, ἐντὸς ἔχουσα τὴν γῆν τὸ δὲ τῆς προνοίας, ὅτι βεβούληται, καὶ αὐτῇ ποικίλτιμα τις οὕσα καὶ μυρίων ἐργον δημιουργός, ἐν τοῖς πρώτοις ζῶν γεγονὼν, ὥς πολὺ διαφέροντα τῶν ἄλλων, καὶ τούτων τὰ κράτιστα θεοὺς τε καὶ ἀνθρώπους, ὁν ἔνεκεν καὶ τὰ ἄλλα συνεστηκέναι. τοῖς μὲν οὖν θεοῖς ἀπέδειξε τὸν οὐρανόν, τοῖς δ' ἀνθρώποις τῆ γῆν, τὰ ἀκρα τῶν τοῦ κόσμου μερῶν ἀκρα δὲ τῆς σφαιρᾶς τὸ μέσον καὶ τὸ

¹ 'Ελανίτην D. ² τό, Corais inserts.
³ εἰς ἐν Dhi.
⁴ σφαιρομένων, Corais, for σφαιρούμενον.

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

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

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εξωτάτω. ἀλλ' ἐπειδή τῇ γῇ περίκειται τὸ ύδωρ, οὐκ ἔστι δ' ἐνυδρον ἵππον ὁ ἀνθρωπος, ἀλλὰ χερσαίον καὶ ἕναέριον καὶ πολλοῦ κοινωνικὸν φωτός, ἑποίησεν ἔξοχας εἰς τῇ γῇ πολλὰς ἐκαί εἰσοχας, ὥστε ἐν αἷς μὲν ἀπολαμβάνεσθαι τὸ σύμπαν ἢ καὶ τὸ πλέον ύδωρ ἀποκρύπτουν τὴν ὑπ' αὐτῶ γῆν, ἐν αἷς δ' ἐξέχειν τὴν γῆν ἀποκρύπτουσαν ὑφ' ἐαυτῆ τὸ ύδωρ, πλὴν ὅσον χρήσιμον τῷ ἀνθρωπεῖο γένει καὶ τοῖς περὶ αὐτὸ ἔξως καὶ φυτοῖς. ἐπεὶ δ' ἐν κινήσει συνεχεῖ τὰ σύμπαντα καὶ μεταβολαῖς μεγάλαις (οὐ γὰρ οἷον τὰ ἄλλως τὰ τοιαῦτα καὶ τοσαῦτα καὶ τῆλικαῦτα ἐν τῷ κόσμῳ διοικεῖσθαι), ὑποληπτέον, μήτε τὴν γῆν ἢ ἐν συμμένειν οὕτως, ὥστε ἀεὶ τῆλικαῦτῃ εἶναι μηδὲν προστιθεῖσαν ἐαυτῇ μηδ' ἀφαιροῦσαν, μήτε τὸ ύδωρ, μήτε τὴν ἔδραν ἐξειν τὴν αὐτὴν ἐκάτερον, καὶ ταῦτα εἰς ἄλληλα φυσικώτατης ούσης καὶ ἐγγυτάτω τῆς μεταπτώσεως· ἀλλὰ καὶ τῆς γῆς πολλῆν εἰς ύπτωρ μεταβάλλειν, καὶ τῶν ύδατῶν πολλὰ χερσοῦσθαι τὸν αὐτὸν τρόπον, ὑπέρ καὶ ἐν τῇ γῇ, καθ' ἑν αὐτὴν τοσαῦτα διαφοραῖ· ἢ μὲν γὰρ εὑθρυπτος, ἢ δὲ στερεὰ καὶ πετρώδης καὶ σιδηρίτις καὶ οὕτως ἐπὶ τῶν ἄλλων. ὀμοίως δὲ καὶ ἐπὶ τῆς υγρᾶς οὐσίας· ἢ μὲν ἄλμυρις, ἢ δὲ γλυκεῖα καὶ πότιμος, ἢ δὲ φαρμακώδης καὶ σωτηρίος καὶ ὀλέθριος καὶ ψυχρὰ καὶ θερμή. τί οὖν θαυμαστόν, εἰ τινα μέρη τῆς γῆς, ᾧ νῦν οἰκεῖται, θαλάττῃ πρότερον κατεύχετο, τὰ δὲ νῦν

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

1 Heaven is the outermost periphery, in which is situated everything that is divine (Poseidonius, quoted by Diogenes Laërtius, 7. 138).
πελάγη πρότερον οὐκεῖτο; καθάπερ καὶ πηγάς τὰς πρότερον ἐκλύετον συνεβή, τὰς δὲ ἄνεισθαι, καὶ ποταμοὺς καὶ λίμνας, οὕτω δὲ καὶ ὅρη καὶ πεδία εἰς ἀλλήλα μεταπίπτειν· περὶ δὲν καὶ πρότερον εἰρήκαμεν πολλά, καὶ νῦν εἰρήσθω.

37. Ἡ δ' οὖν Μοῦρίδος 2 λίμνη διὰ τὸ μέγεθος καὶ τὸ βάθος ἵκαιν ἐστὶ κατὰ 3 τὰς ἀναβάσεις τὴν πλημμυρίδα φέρει καὶ μὴ ὑπερπολάξειν εἰς τὰ οἰκούμενα καὶ πεφυτευμένα, εἶτα ἐν τῇ ἀποβάσει τὸ πλεονάζον ἀποδοῦσα τῇ αὐτῇ διώρυγι κατὰ θάτερον τῶν στομάτων ἔχειν ὑπολειπόμενον τὸ χρύσιμον πρὸς τὰς ἐποχετείας καὶ αὐτῇ καὶ ἡ διώρυξ. ταῦτα μὲν ψυκτικά, ἐπίκειται δὲ τοῖς στόμασιν ἀμφότεροις τῆς διώρυγος κλειθρά, οἷς ταμεύουσιν οἱ ἀρχιτέκτονες τὸ τε εἰσρέων ὕδωρ καὶ τὸ ἐκρέων. πρὸς δὲ τούτοις ἡ τοῦ λαβύρινθου κατασκευὴ πάρισσον ταῖς πυραμίσιν ἐστὶν ἔργον καὶ οἱ παρακείμενοι τάφοι τοῦ κατασκευασμένος βασιλέως τὸν λαβύρινθον. ἐστὶ δὲ κατὰ 4 τὸν πρῶτον εἰσπλοῦν τῶν εἰς τὴν διώρυγα προελθόντι ὅσον τριάκοντα τὴν τετταράκοντα σταδίους ἐπίπεδον τι τραπεζῶδες χωρίον, ἔχον κόμην τε καὶ βασιλείον μέγα ἐκ πολλῶν βασιλείων, 5 ὅσοι πρότερον ἢσαν νομοὶ τοσαῦτα γάρ εἰσιν αὐλαὶ περίστυλοι, συνεχεῖς ἀλλήλαις, ἐφ' ἐνα στίχῳ πᾶσαι καὶ ἐφ' ἐνὸς τοίχου, ὥς ἄν τείχους μακροῦ 6 προκειμέναις ἔχοντος 7 τὰς αὐλάς· αἱ δὲ εἰς αὐτὰς

1 καὶ τὰς πηγάς Dh.  
2 Μοῦρίδος Dhimowicz.  
3 All MSS. except E read τε after κατά.  
4 δὲ κατὰ E, δὲ το κατὰ DFh, δὲ τῷ κατὰ other MSS.  
5 βασιλείων, Corais, for βασιλέων.  
6 μακροῦ, Corais, for μικροῦ.  
7 ἔχοντος, Corais, for ἔχοντες.
if what are now seas were inhabited in earlier times? Just as fountains of earlier times have given out and others have sprung forth, and rivers and lakes, so also mountains and plains have changed one into another. But I have discussed this subject at length before, and now let this suffice.

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

1 1. 3. 4, 12-15. 2 On this lake, cp. Herodotus 2. 149. 3 Cp. § 35 above. 4 Literally, "architects." 5 On this Labyrinth, cp. Herodotus 2. 148, Diodorus Siculus 1. 66. 3, and Pliny 36. 19. 6 See 17. 1. 3.
όδοι καταντικρύ τοῦ τείχους εἰσί. πρόκειται δὲ τῶν εἰσόδων κρυπταὶ τινὲς μακραὶ καὶ πολλαὶ, δι' ἀλλήλων ἔχουσαι σκολιὰς τὰς ὀδοὺς, ὡστε χωρὶς ἡγεμόνος μηδεὶ τῶν ξένων εἶναι δυνατὴν τὴν εἰς ἐκάστην αὐλὴν πάροδον τε καὶ ἔξοδον. 

τὸ δὲ θαυμαστόν, ὅτι αἱ στέγαι τῶν οἴκων ἐκάστου μονολίθου, καὶ τῶν κρυπτῶν τὰ πλάτη μονολίθους ὁσαύτως ἐστέγασται πλαξίν, ὑπερβαλλοῦσαι τὸ μέγεθος, ξύλων οὐδαμοῦ καταμεμιγμένων οὐδ’ ἄλλης ὕλης οὐδεμιᾶς. ἀναβάντα τε ἐπὶ τὸ στέγος, οὐ μεγάλως ἤγει, ἀτε μονοστέγος, ἐστὶν ἰδεῖν πεδίον λίθων ἐκ τηλικούτων λίθων, ἐντεῦθεν δὲ πάλιν εἰς τὰς αὐλᾶς ἐκκύπτοντα ἐξής ὅραν κειμένας ὑπὸ μονολίθους κίονων ὑπηρεσιμένας ἐπτὰ καὶ εἴκοσι καὶ οἱ τοίχοι δὲ οὐκ ἐξ ἐλαττώνοι τῷ μεγέθει λίθων συγκείναι. ἐπὶ τέλει δὲ τῆς οἰκοδομίας ταύτης πλέον ἡ στάδιον ἐπεχούσης ὁ τάφος ἐστὶ, πυραμίς τετράγωνος, ἐκάστην τετράπλεθρον πως ἔχουσα τὴν πλευρὰν καὶ τὸ ἱσον ψυγο. 'Ἰμάνδης δ’ ὅνομα ὁ ταφεῖς. πεποίησθαι δὲ φασὶ τὰς αὐλὰς τοσαύτας, ὅτι τοὺς νομοὺς ἔθος ἢν ἐκείσε συνέρχεσθαι πάντας αριστίνδην μετὰ τῶν οἰκείων ἱερεῶν καὶ ἱερεῦων, θυσίας τε καὶ θεοδοσίας καὶ δικαιοδοσίας περὶ

1 μονολίθοι D, μονολίθου F, μονολίθῳ other MSS.
2 All MSS. except E read ἐστὶ after τε.
3 Müller-Dübrner, following conj. of Meineke, emend μέγα τῇ to μεγάλῳ. One would expect ἐν before the οὐ.
4 For ἐκκύπτοντα, Letronne conj. ἐκκύπτοντα, Kramer εἰσβλέποντα.
5 ἐπεχούσης, Corais, for ἀπεχούσης.
6 Ιμάνδης, Meineke and Müller-Dübrner, for 'Ισμάνδης MSS., Malvēs Epit. (cp. 'Ισμάνδης § 42 below).

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

¹ Perhaps an error for "Mandes." The name is spelled Ismandes in §42 below. Diodorus says "Mendes, whom some give the name Marrus." The real builder was Maindes, or Amon-em-hat III, of the twelfth dynasty (Sayce, The Egypt of the Hebrews, p. 231).
τῶν μεγίστων χάριν. κατήγετο δὲ τῶν νομῶν ἑκαστος ἐις τὴν ἀποδείχθειςαν αὐλήν αὐτῶ.

38. Παραπλεύσαντι δὲ ταύτα ἐφ' ἐκατον σταδίους πόλις ἐστὶν Ἀρσινόη, Κροκοδείλων δὲ πόλις ἐκαλεῖτο πρότερον σφρόδρα γάρ ἐν τῷ νομῷ τούτῳ τιμῶσι τὸν κροκόδειλον, καὶ ἐστὶν ίερὸς παρ' αὐτοῖς ἐν λίμνῃ καθ' αὐτῶν τρεφόμενος, χειροθήκης τοῖς ιερεύσι. καλεῖται δὲ Σούχος' τρέφεται δὲ σιτίοις καὶ κρέασι καὶ οἴνῳ, προσφέροντων ἀεὶ τῶν ξένων τῶν ἐπὶ τὴν θέαν ἄφικνουμένων. ὁ γόνι ἡμέτερος ξένος, ἀνὴρ τῶν ἐντιμων, αὐτόθι μυσταγγών ήμᾶς, συνήλθεν ἐπὶ τὴν λίμνην, κομίζων ἀπὸ τοῦ δείπνου πλακούνταριον ¹ τι καὶ κρέας ὀπτὸν καὶ προχοδίον τι μελικράτουν. εὐρομεν δὲ ἐπὶ τῷ χείλει κείμενον τὸ θηρίον· προσιόντες δὲ οἱ ιερεῖς, οἱ μὲν διεστησαν αὐτοῦ τὸ στόμα, ὁ δὲ εἰνέθηκε τὸ πέμμα, καὶ πάλιν τὸ κρέας, ἐτα τὸ μελικράτου κατήρασε. καθαλόμενος δὲ εἰς τὴν λίμνην διήξεν εἰς τὸ πέραν· ἐπελθόντος δὲ καὶ ἄλλου τῶν ξένων, κομίζοντος ομοίως ἀπαρχήν, ² λαβόντες περίθλων δρόμῳ καὶ καταλαβόντες προσηνεγκαν ομοίως τὰ προσενεχέντα.

39. Μετὰ δὲ τὸν Ἀρσινότην καὶ ³ τὸν Ηρακλεωτικον νομον Ἰρακλέους πόλις, ἐν ἢ ὁ ἰχνεύμων τιμᾶται ύπεναντίως τοῖς Ἀρσινόταις· οἱ μὲν γάρ τοὺς κροκόδειλους τιμῶσι, καὶ διὰ τοῦτο ἢ τε

¹ πλακούνταριον Ε. ² ἀπαρχής Ε. ³ καί, Letronne emends to κατά, Groskurd to καὶ κατά.

¹ For proposed restorations of the Labyrinth, see the Latronne Edition, and Petrie (The Labyrinth, Gerzeh, and xo6
GEOGRAPHY, 17. i. 37-39

justice in matters of the greatest importance. And each of the Nomes was conducted to the court appointed to it.\footnote{1}

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

39. After the Arsinoïte and Heracleotic Nomes, one comes to a City of Heracles, where the people hold in honour the ichneumon, the very opposite of the practice of the Arsinoïtae; for whereas the latter hold the crocodile in honour—and on this account Mazghuneh, p. 28), and Myres (Annals of Archaeology and Anthropology, III, 134).
διώρυξ αυτῶν ἐστὶ μεστὴ τῶν κροκοδείλων καὶ ἡ τοῦ Μοῖριδος ἀλήθης σέβονται γὰρ καὶ ἄπε-χονται αὐτῶν· οἱ δὲ τοὺς ἱχνεύμονας τοὺς ὀλεθρω-τάτους τοῖς κροκοδείλοις, καθάπερ καὶ ταῖς ἀστίσι—καὶ γὰρ τὰ ὅλα διαφθείροσιν αὐτῶν καὶ αὐτὰ τὰ θηρία, τῶν πηλῶν θωρακισθέντες· κυλισθέντες γὰρ ἐν αὐτῶ ξηραίονται πρὸς τὸν ήλιον, εἰτὰ τὰς ἀστιδὰς μὲν ἡ τῆς κεφάλης ἡ τῆς οὐρᾶς λαβόμενοι κατασπώσιν εἰς τὸν ποταμὸν καὶ δια-φθείρουσιν τοὺς δὲ κροκοδείλους ἐνεδρεύσαντες, ἣνίκα ἀν ήλιαζοῦνται κεχνῖτος, ἐμπίπτουσιν εἰς τὰ χάσματα καὶ διαφαγώντες τὰ σπλάγχνα καὶ τὰς γαστέρας ἐκδύνουσιν ἐκ νεκρῶν τῶν σωμάτων.

40. Ἐξῆς δ’ ἔστιν ὁ Κυνοπόλιτης νομὸς καὶ Κυνῶν πόλις, ἐν ἡ ὁ Ἄνοβις τιμᾶται καὶ τοῖς κυσί τιμὴ καὶ σίτισις τέτακται τις ἱερὰ. ἐν δὲ τῇ περαιά Ὁξύρυγχος πόλις καὶ νομὸς ὄμωνυμος. τιμῶσι δὲ τὸν Ὁξύρυγχον καὶ ἔστιν αὑτοῖς ἱερὸν Ὁξύρυγχον, καίτοι καὶ τῶν ἄλλων Αἰγυπτίων κοινῇ τιμῶντων τὸν Ὁξύρυγχον. τινὰ μὲν γὰρ τῶν ξύων ἀπαντεῖς κοινῆ τιμῶσιν Αἰγυπτίοι, καθάπερ τῶν μὲν πεζῶν τρία, βουν, κύνα, αἰλουρον, τῶν δὲ πτηνῶν δύο, ἱέρακα καὶ ἱβιν, τῶν δ’ ἐνυδρῶν δύο, λεπίδωτων ἵκθιν καὶ Ὁξύρυγχον. ἄλλα δ’ ἔστιν, ἃ τιμῶσι καθ’ ἐαντοὺς ἑκαστοὶ, καθάπερ Σαῖται πρόβατον καὶ Θηβαῖται, λάτου δὲ τῶν ἐν τῷ Νείλῳ τινὰ ἵκθιν Δατοπο-

Моиридос, Xylander, for Μοῖριδος.

So in § 44 below.
2 “City of Dogs.”

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both their canal and the Lake of Moeris are full of crocodiles, for the people revere them and abstain from harming them— the former hold in honour the ichneumons, which are the deadliest enemies of the crocodile, as also of the asp; for they destroy, not only the eggs of the asps, but also the asps themselves, having armed themselves with a breastplate of mud; for they first roll themselves in mud, make it dry in the sun, and then, seizing the asps by either the head or the tail, drag them down into the river and kill them; and as for the crocodiles, the ichneumons lie in wait for them, and when the crocodiles are basking in the sun with their mouths open the ichneumons throw themselves into their open jaws, eat through their entrails and bellies, and emerge from their dead bodies.

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

3 *i.e.* "sharp-snouted" (fish). A species of fish like our pike.
λιται, λύκον τε Λυκοπολίται, κυνοκέφαλον δὲ Ἐρμοπολίται, κύβον δὲ Βαβυλώνιοι οἱ κατὰ Μέμφιν. ἔστι δ' ὁ κύβος τὸ μὲν πρόσωπον ἑοικώς σατύρῳ, τάλλα δὲ κυνός καὶ ἄρκτον μεταξύ, γεννᾶται δ' ἐν Αἰθιοπίᾳ: ἀετὸν δὲ C 813 Θηβαίοι, λέοντα δὲ Λεοντοπολίται, αἰγα δὲ καὶ τράγον Μενδήσιοι, μυγαλῆν δὲ 'Αθριβιται, ἄλλοι δ' ἄλλο τι τὰς δ' αἰτίας οὖχ ὁμολογομένας λέγονσι.

41. Ἐξῆς δ' ἔστιν Ἐρμοπολιτικὴ φυλακὴ, τελώνιον τι τῶν ἐκ τῆς Θηβαίδος καταφερομένων ἐντεῦθεν ἄρχη τῶν ἐξηκονταστάδιων σχοίνων, ἔως Συήνης καὶ Ἐλεφαντίνης: εἶτα ἡ Θηβαίκη φυλακὴ καὶ διάρρυξ φέρουσα ἐπὶ Τάμυν: εἶτα Λύκων πόλις καὶ Ἀφροδίτης καὶ Πανῶν πόλις, λινουργῶν καὶ λιθουργῶν κατοικίαν παλαιά.

42. Ἐπείτα Πτολεμαϊκή πόλις, μεγίστη τῶν ἐν τῇ Θηβαίδι καὶ οὐκ ἐλάττων Μέμφεως, ἔχουσα καὶ σύστημα πολιτικὸν ἐν τῷ Ἑλληνικῷ τρόπῳ. ὑπὲρ δὲ ταύτης ἡ Ἀβυδος, ἐν ἃ τῷ Μεμνόνιον, βασιλείαν θαυμαστῶς κατασκευασμένον ὀλόλιθον 1 τῇ αὐτῇ κατασκευῇ, ὑπὲρ τῶν λαβύρινθον ἔφαμεν, οὖ πολλαπλῶν δὲ καὶ κρήνη ἐν βάθει κειμένη, ὡςτε καταβαίνειν εἰς αὐτὴν διὰ κατακαμφθείσων 2 ψαλίδων μονολίθων ὑπερβαλλοῦσῶν τῷ μεγέθει

1 ὀλόλιθον, omitted by E.
2 κατακαμφθείσων (see Diodorus Siculus 2. 9), Corais, for κατακαμφθείτως. For conjectures, see Kramer.

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

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

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

4 *Mus araneus.*

5 See § 24 above, and 11. 11. 5.

καὶ τῇ κατασκευῇ. ἔστι δὲ διώρυξ ἄγουσα ἐπὶ τῶν τόπων ἄπο τοῦ μεγάλου ποταμοῦ. περὶ δὲ τὴν διώρυγα ἀκανθῶν Ἀιγυπτίων ἄλσος ἐστὶν ἱερὸν τοῦ Ἀπόλλωνος. ἔοικε δὲ ὑπάρξαι ποτὲ ἡ 'Αβυδος πόλις μεγάλη, δευτερεύουσα μετὰ τὰς Ἰῆβας, νυνὶ δὲ ἐστὶ κατοικία μικρὰ. εἰ δ', ὡς φασιν, ὁ Μέμνων ὑπὸ τῶν Ἀιγυπτίων Ἰσμάνδης 1 λέγεται, καὶ ὁ λαβύρινθος Μεμνόνιον ἂν εἰη καὶ τοῦ αὐτοῦ ἔργον, οὗπερ καὶ τὰ ἐν 'Αβυδῷ καὶ τὰ ἐν Ἰῆβας: καὶ γὰρ ἐκεῖ λέγεται τινα Μεμνώνια. κατὰ δὲ τὴν 'Αβυδόν ἐστιν ἡ πρώτη αὕσις ἐκ τῶν λεχθείσων τριῶν ἐν τῇ Διβύῃ, διέχουσα ὁδὸν ἡμερῶν ἑπτά ἐνθένδε δι' ἐρημίας, εὐνόρος τε κατοικία καὶ έυοινος καὶ τοῖς ἄλλοις ἰκανή: δευτέρα δ' ἡ κατὰ τὴν Μοίριδος 2 λίμνην τρίτη ἔτη ἡ κατὰ τὸ μαντεῖον τὸ ἐν 'Αμμώνι καὶ αὕται δὲ κατοικίαι εἰσὶν αὐξιόλογοι.

43. Πολλὰ δ' εἰρηκότες περὶ τοῦ 'Αμμώνος τοσοῦτον εἶπείν βουλόμεθα, ὅτι τοῖς ἀρχαίοις μᾶλλον ἦν ἐν τιμῇ καὶ ἡ μαντικὴ καθόλου καὶ τὰ χρηστίρια, νυνὶ δ' ὁλιγωρίᾳ κατέχει πολλὴ, τῶν Ρωμαίων ἀρκουμένων τοῖς Σιβύλλης χρησμοῖς καὶ τοῖς Τυρρηνικοῖς θεοπροπίοις διὰ τε σπλάγχνων καὶ ὀρνιθείας καὶ διασημών.3 διόπερ καὶ τὸ ἐν 'Αμμώνι σχεδὸν τι ἐκλέξειται χρηστίριον, πρότερον δὲ ἐτετήμητο. δηλοῦσι δὲ μᾶλλον τούτο οἱ τὰς Ἀλεξάνδρου πράξεις ἀναγράφαντες,

1 Σμάνδης Γ, Ἰμάνδης χαι, Μάνδης υ (ср. Ἰμάνδης 17. 1. 37).
2 Μοῖριδος Ε, Μούριδος other MSS.
3 διασημών, Corais, for διασημεῖων.

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

43. Now that I have already said much about Ammon, I wish to add only this: Among the ancients both divination in general and oracles were held in greater honour, but now great neglect of them prevails, since the Romans are satisfied with the oracles of Sibylla, and with the Tyrrhenian prophecies obtained by means of the entrails of animals, flight of birds, and omens from the sky; and on this account, also, the oracle at Ammon has been almost abandoned, though it was held in honour in earlier times; and this fact is most clearly shown by those who have recorded the deeds of Alexander, since,

See references in Index.
προστιθέντες μὲν πολὺ καὶ τὸ τῆς κολακείας εἶδος, ἐμφαίνοντες δὲ τὶ καὶ πίστεως ἄξιον. ὁ γοῦν Καλλισθένης φησὶ τὸν Ἀλέξανδρον φιλο-δοξῆςι μᾶλιστα ἀνελθεῖν ἐπὶ τὸ χρηστήριον, ἐπειδὴ καὶ Περσεὰ ἦκουσε 2 πρότερον ἀναβήναι καὶ Ἡρακλέα· ὀρμήσαντα δὲ ἐκ Παραιτοῦν, καὶ πέρι νότων ἐπιπεσόντως, βιάσασθαι πλανώ-μενον δ’ ὑπὸ τοῦ κοινοτοῦ σωθῆναι, γενομένων ὄμβρων καὶ δυεὶς κοράκων ἡγησαμένων τὴν ὀδόν, ἤδη τούτων κολακευτικῶς λεγομένων· τοιαῦτα δὲ καὶ τὰ ἔξης· μόνω γὰρ δὴ τῷ βασιλεῖ τὸν ἱερεά ἐπιτρέψαι παρελθεῖν εἰς τὸν νεῶ μετὰ τῆς συνή-θους στολῆς, τοὺς δ’ ἄλλους μετενδύναι τὴν ἔσθήτα, ἐξωθεῖν τε τῆς θεμιστείας ἀκροάσασθαι πάντας πλὴν Ἀλέξανδρον, τούτων δ’ ἐνδοθεν· εἶναι δὲ 3 οὐχ ὄσπερ ἐν Δελφοίς καὶ Βραγχίδαις τὰς ἀποθεσπίσεις διὰ λόγων, ἀλλὰ νεύμασι καὶ συμβόλοις τὸ πλέον, ὦς καὶ παρ’ Ὀμῆρῳ,

ἡ καὶ κυανέσσιν ἐπί ὀφρύσι νεῦσε Κρονίων,

τοῦ προφήτου τὸν Δία ὕποκριναμένως· τούτῳ μέντοι ῥήτως εἶπεῖν τὸν ἀνθρωπὸν πρὸς τὸν βασιλέα, ὅτι εὗρ Ἰῶς νῦν. προστραγῳδεῖ δὲ τούτως ὁ Καλλισθένης, ὅτι τοῦ Ἀπολλώνος τὸ ἐν Βραγχίδαις μαντεῖον ἐκλειπτότος, ἐξ ὦ τοῦ τὸ ἱερὸν ὑπὸ τῶν Βραγχίδων σεσύλητο ἐπὶ Ἐρέξου περσισάντως, ἐκλειπτυνίας δὲ καὶ τῆς κρήνης, τότε ἦ τε κρήνη ἀνάσχου καὶ μαντεία πολλὰ οἱ

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

1 "although they add numerous forms of mere flattery, yet they do indicate some things that are worthy of belief."
2 "although the oracle of Apollo had deserted the oracle among the Branchidae."
3 i.e. at Didyma, near Miletus (14. 1. 5).
4 "although Apollo had deserted the oracle among the Branchidae."
5 11. 11. 4.
Μιλησιων πρέσβεις κομίσαειν 1 εἰς Μέμφιν περὶ τῆς Ἐκ Δίως γενέσεως τοῦ Ἀλεξάνδρου καὶ τῆς ἐσομένης περὶ Ἀρβηλα νύκης καὶ τοῦ Δαρείου θανάτου καὶ τῶν ἐν Δακεδαίμονι νεωτερισμῶν. περὶ δὲ τῆς εὐγενείας 2 καὶ τῆς Ἐρυθραίαν Ἀθηναίδα φησιν ἀνεπίειν καὶ γὰρ ταῦτην ῥομοίαν γενέσθαι τῇ παλαιᾷ Σιβύλλῃ τῇ Ἐρυθραίᾳ. τὰ μὲν δὲ τῶν συγγραφέων τοιαύτα.

44. Ἔν δὲ τῇ Ἀβύδῳ τιμῶσι τὸν Ὀσιρίν. ἐν δὲ τῷ ἱερῷ τοῦ Ὀσιρίδος οὐκ ἔζεστιν οὔτε φῶς οὔτε αὐλητὴν οὔτε ψάλτην ἀπάρχεσθαι τῷ θεῷ, καθάπερ τοῖς ἄλλοις θεοῖς θεοὶ. μετὰ δὲ τὴν Ἀβύδον Δίος πόλις ἡ μικρά, εἶτα Τέντυρα πόλις· ἐνταῦθα δὲ διαφερόντως παρὰ τοὺς ἄλλους Ἀἰγυπτίους ὁ κροκόδειλος ἦττιμωται καὶ ἐχθρίστος τῶν ἀπάντων θηρίων νενόμισται. οἱ μὲν γὰρ ἄλλοι, καίτερ εἰδότες τὴν κακίαν τοῦ ξώου, καὶ ὡς ὀλέθριον τῷ ἀνθρωπίνῳ γενεί, σέβονται ὁμώς καὶ ἀπέχονται οὕτω δὲ πάντα τρόπον ἀνιγνεύοντι καὶ ἐκφθείρουσιν 3 αὐτούς. ἐνοι δ' ὅσπερ τοὺς Ψύλλους φασὶ τοὺς πρὸς τῇ Κυρηναίᾳ φυσικήν τινα ἀντιπάθειαν ἔχειν πρὸς τὰ ἐρπετά, οὕτω καὶ τοὺς Τεντύριτας πρὸς τοὺς κροκόδειλους, ὡστε μηδέν ὑπ' αὐτῶν πάσχειν, ἄλλα καὶ κολυμβᾶν ἀδεδω καὶ διαπερᾶν, μηδενὸς ἄλλου ἕρμον τρούντος, εἰς τῷ τῆς Ὁρμῆν κομισθείσι τοῖς κροκόδειλοις ἐπιδείξεως χάριν συνηκολούθουν οἱ Τεντύριται· γενομένης τε δεξαμενής καὶ πήγματός τινος ὑπὲρ μᾶς τῶν πλευρῶν, ὡστε τοῖς θηρίοις

1 κομίσαειν, Casaubon, for κομισθέντες.
2 Meineke conj. διογενείας or θεογενείας.
3 ἐκφθείρουσιν DF, διαφθείρουσιν other MSS.

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ambassadors to Memphis concerning Alexander's descent from Zeus, his future victory in the neighbourhood of Arbela, the death of Dareius, and the revolutionary attempts in Lacedaemon. And he says that the Erythraean Athenais also gave out an utterance concerning Alexander's high descent; for, he adds, this woman was like the ancient Erythraean Sibylla. Such, then, are the accounts of the historians.

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

1 14. 1. 34.
2 On this temple, see Petrie, The Osireion at Abydos.
3 So in § 39 above.
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έκβασι τοῦ ὑδατος ἡλιαστηρίου εἶναι, ἐκεῖνοι ἦσαν οἳ τοτὲ μὲν ἐξελκοντες δικτυῳ πρὸς τὸ ἡλιαστήριον, ὡς καὶ ὑπὸ τῶν θεατῶν ὁραθήναι, ἐμβαίνοντες ἁμα εἰς τὸ ὕδωρ, τοτὲ δὲ πάλιν εἰς τὴν δεξαμενήν καταστῶντες. τιμῶσι δὲ Ἀφρο-δίτην ὁπισθεν δὲ τοῦ νεώ τῆς Ἀφροδίτης Ἰσιδός ἐστιν ἱερόν εἰτα τὰ Τυφώνια καλούμενα καὶ ἦ ἐις Κοπτῶν διώρυξι, πόλιν κοινήν Ἀγγυπτίων τε καὶ Ἀράβων.

45. Ἐντεύθεν ἐστιν ἰσθμὸς εἰς τὴν Ἐρυθράν κατὰ πόλιν Βερενίκην, ἀλίμενον μὲν, τῇ δὲ εὐκαιρίᾳ τοῦ ἱσθμοῦ καταγωγὰς ἐπιτηδεύουσι ἔχουσαν. λέγεται δ' ὁ Φιλάδελφος πρῶτος στρατοπέδῳ τεμεῖν τὴν ὅδον ταύτην, ἀνυδρὸν οὕσαν, καὶ κατασκευάζας σταθμοὺς, ῥυπερ τοῖς ἐμπορίοις ὀδεύμασι καὶ διὰ τῶν καμήλων, τούτῳ δὲ πρᾶξι διὰ τὴν Ἐρυθράν δύσπλουν εἶναι, καὶ μάλιστα τοῖς ἐκ τοῦ μυχοῦ πλοῖσιμόνοις. ἐφάνη δὴ τῇ πεῖρᾳ πολὺ τὸ χρήσιμον, καὶ νῦν ὁ Ἰνδικὸς φόρτος ἀπὰς καὶ ὁ Ἀράβιος καὶ τοῦ Λιθιοτικοῦ ὁ τῷ Ἀραβίῳ κόλπῳ κατακομβόμενος εἰς Κοπτῶν φερεται, καὶ τοῦτ' ἐστιν ἐμπόριον τῶν τοιούτων φορτίων, οὐκ ἀπωθεῖν δὲ τῆς Βερενίκης ἐστὶ Μυὸς ὀρμος, πόλις ἔχουσα τὸ ναῦσταθμον τῶν πλοῖσιμένων, καὶ τῆς Κοπτοῦ οὐ πολὺ ἀφεστηκεν ἡ καλομένη Ἀπόλλωνος πόλις, ὥστε καὶ αἱ διορίζουσι τὸν ἱσθμὸν δύο πόλεις ἐκατέρωθεν

1 Arrian (Indica 41) likewise uses ἐμπορίοις as an adjective, instead of ἐμπορικοῖς. It is so used nowhere else in Strabo apparently; but the clause appears to be a direct quotation from one of Arrian"s sources. Kramer and Meineke reject it as a gloss; Groskurd and C. Müller emend it drastically (see Kramer).

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

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

¹ But the well-known Berenicè (now Suakim) was about as far from Myus Hormus (now Kosseir) as from Coptus (now Kench); see footnote 2, next page.
² "City of Apollo."
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eisw. ἀλλὰ νῦν ἡ Κοπτὸς καὶ ὁ Μυὸς ὄρμος εὐδοκιμεῖ, καὶ χρῶνται τοῖς τόποις τούτοις. πρότερον μὲν οὖν ἐνυκτοπόρουν πρὸς τὰ ἄστρα βλέποντες οἱ καμηλέμποροι καὶ καθάπερ ὁ πλέοντες ὥδενον κομίζοντες καὶ ὑδωρ, νυνὶ δὲ καὶ ὑδρεία κατεσκευάσιν, ὄρυξαντες πολὺ βάθος, καὶ ἐκ τῶν οὐρανίων, καὶ περ ὄντων σπανίων, ὡμοὶ δεξαμενᾶς πεποίηνται. ἡ δ' ὄδος ἐστὶν ἐξ ἡ ἐπτὰ ἡμέρων. ἐπὶ δὲ τῷ ἰσθμῷ τούτῳ καὶ τὰ τῆς σμαράγδου μέταλλ' ἐστὶ, τῶν Ἀράβων ὀρυττόντων βαθείς τινας ὑπονόμους, καὶ ἄλλων λίθων πολυτελῶν.

46. Μετὰ δὲ τῆν Ἀπόλλωνος πόλιν οἱ Θῆβαι (καλεῖται δὲ νῦν Δῖος πόλις),

αἰθ' ἐκατομπυλοῖ εἰσὶ, διηκόσιοι δ' ἀν' ἐκάστην ἀνέρες ἐξοικνεύσι σὺν ἐπποισιν καὶ ὠχεσφίν.

"Ομηρος μὲν οὕτω λέγει δὲ καὶ τὸν πλοῦτον.

οὐδ' ὁσα Θῆβας

C 816 Αἰγυπτίας, ὃθι πλείστα δόμοις ἐνὶ κτήματα κεῖται.

καὶ ἄλλωι δὲ τοιαῦτα λέγοντες, μητρόπολιν τιθέντες τῆς Ἀἰγυπτοῦ ταύτην καὶ νῦν δ' ἰχνη δεικνυται

1 καὶ καθάπερ, omitted by F, καὶ by Dh.

1 Cp. 2. 5. 12.
2 Pliny (6. 26), who speaks only of the route from Coptus to Berenicē, says that the distance was 257 Roman miles and required twelve days, and that one of the watering-places, Old Hydreuma ("Watering-place"), near Berenicē, could accommodate 2000 persons. Strabo seems to be confused on the subject, since (1) there were two distinct routes;
the isthmus. But now it is Coptus and Myus Hormus that have high repute; and people frequent these places. Now in earlier times the camel-merchants travelled only by night, looking to the stars for guidance, and, like the mariners, also carried water with them when they travelled; but now they have constructed watering-places, having dug down to a great depth, and, although rain-water is scarce, still they have made cisterns for it. The journey takes six or seven days. On this isthmus are also the mines of smaragdus, where the Arabians dig deep tunnels, I might call them, and of other precious stones.

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

(2) Myus Hormus and the well-known Berenice were far apart (see footnote above); (3) the journey from Coptus to the latter required about twice as much time as that to the former (cp. Mahaffy, The Empire of the Ptolemies, pp. 135, 184, 395, 482), and (4) if Strabo was not thinking of a Berenice near Myus Hormus, his “isthmus” has a very odd shape (see Map at end of volume).

3 Pliny (37. 17) says that there are no fewer than twelve different kinds of smaragdus, and ranks the Aegyptian as third. The Aegyptian appears to have been a genuine emerald. For an account of the mines, see Encyc. Brit. s.v. “Emerald.”

4 Luxor. 5 “City of Zeus.”

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τοῦ μεγέθους αὐτῆς ἐπὶ ὑγδοϊκούτα σταδίους τὸ μῆκος. ἐστι δ’ ἱερὰ ¹ πλείω, καὶ τούτων δὲ τὰ πολλὰ ἥκρατηρίασε Καμβύσης. υμιὶ δὲ κωμηδὸν συνοικεῖται, μέρος μὲν ² τι ἐν τῇ Ἀραβίᾳ, ἐν ᾧπερ ἡ πόλις, μέρος δὲ τι ³ καὶ ἐν τῇ περαιᾷ, ὅπου τὸ Μεμνόνιον. ἐνταῦθα δὲ δυνεὶν κολοσσῶν ὄντων μονολύθων ἄλληλων πλησίου, ὦ μὲν σῶζεται, τοῦ δ’ ἐτέρου τὰ ἀνω μέρη τὰ ἀπὸ τῆς καθέδρας πέπτωκε σεισμοῦ γενηθέντος, ὡς φασί. πεπιστευτὰ δ’, ὅτι ἅπαξ καθ’ ἥμεραν ἐκάστην ψόφος, ὡς ἀν πληγήση οὐ μεγάλης, ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους· κάνῳ δὲ παρὼν ἐπὶ τῶν τόπων μετὰ Γάλλου Αἰλίου καὶ τοῦ πλήθους τῶν συνόντων αὐτῶ φίλων τε καὶ στρατιωτῶν περὶ ὀραν πρώτην ἥκουσα τοῦ ψόφου, εἰτε δὲ ἀπὸ τῆς βάσεως εἰτε ἀπὸ τοῦ κολοσσοῦ εἰτ’ ἐπίτηδες τῶν κύκλω καὶ περὶ τὴν βάσιν ἵδρυμένων τινὸς ποιήσαντος τὸν ψόφου, οὐκ ἔχω δισχυρίσασθαι. διὰ γὰρ τὸ ἄδηλον τῆς αἰτίας πῶς μᾶλλον ἐπέρχεται πιστεύειν ἢ τὸ ἐκ τῶν λίθων ὅτω τεταγμένω ἐκπέμπεσθαι τὸν ἱχχον. ὑπὲρ δὲ τοῦ Μεμνόνίου θῆκαι βασιλέων ἐν ἑπταλοίς λατομηταῖ περὶ τετταράκοντα, θαυμαστῶς κατεσκευασμέναι καὶ ⁴ θέας ἄξιας. ἐν δὲ ταῖς θῆκαις ⁵ ἐπὶ τινῶν ἀβελίσκων ἀναγραφαὶ

1 Kramer inserts τά after ἱερά; and so the later editors.
2 μέν, Corais, for δὲ.
3 μέρος δὲ τι, Corais, for μέρος δὲ καὶ Ε, μέρος δ’ ἐστι other MSS.; and so the later editors.
4 Omitted by MSS. except EF.
5 Meineke, following conjecture of Zoega (De Usu Obelise. p. 169), which is approved by Kramer and Forbiger, emends θῆκαις to Θῆκαις.
pointed out, extending as they do for a distance of eighty stadia in length;¹ and there are several temples, but most of these, too, were mutilated by Cambyses;² and now it is only a collection of villages, a part of it being in Arabia, where was the city, and a part on the far side of the river, where was the Memnonium. Here are two colossi, which are near one another and are each made of a single stone; one of them is preserved, but the upper parts of the other, from the seat up, fell when an earthquake took place, so it is said. It is believed that once each day a noise, as of a slight blow, emanates from the part of the latter that remains on the throne and its base; and I too, when I was present at the places with Aelius Gallus and his crowd of associates, both friends and soldiers, heard the noise at about the first hour,³ but whether it came from the base or from the colossus, or whether the noise was made on purpose by one of the men who were standing all round and near to the base, I am unable positively to assert; for on account of the uncertainty of the cause I am induced to believe anything rather than that the sound issued from stones thus fixed. Above the Memnonium, in caves, are tombs of kings, which are stone-hewn, are about forty in number, are marvellously constructed, and are a spectacle worth seeing. And among the tombs,⁴ on some obelisks,⁵ are inscriptions

¹ Diodorus (1. 45) puts the circuit of the city at 140 stadia.
² See § 27 above and 10. 3. 21.
³ i.e. as reckoned from sunrise.
⁴ Perhaps an error for “And at Thebes” (see critical note).
⁵ One of these obelisks, which were erected by Rameses II, now stands in the “Place de la Concorde” at Paris, a gift to Louis XIV from Mehemet Ali.
δηλοῦσαι τῶν πλούτων τῶν τότε βασιλέων καὶ
tίμιν ἐπικράτειαν, ὡς μέχρι Σκυθῶν καὶ Βακτρίων
καὶ Ἰνδῶν καὶ τῆς νῦν Ἰωνίας διατείνασαι, καὶ
φόρων πλῆθος καὶ στρατιάς περὶ ἕκατον μυριάδας.
λέγονται δὲ καὶ ἀστρονόμοι καὶ φιλόσοφοι μά-
λισταί οἱ ἐνταῦθα ἱερεῖς· τούτων δὲ ἐστὶ καὶ τὸ
τάς ἡμέρας μὴ κατὰ σελήνην ἁγείν, ἀλλὰ κατὰ
ἡλιον, τοῖς τριακοιδημέροις δώδεκα μησίν ἐπα-
γόντων πέντε ἡμέρας κατ’ ἐνιαυτὸν ἐκαστὸν· εἰς
dἐ τὴν ἐκπληρωσίν τοῦ ὀλοῦ ἐνιαυτοῦ, ἐπιτρέχοντος
μορίῳ τινὸς τῆς ἡμέρας, περίοδον τινα συντιθέασιν
ἐξ ὀλοῦ ἡμέρων καὶ ὀλοῦ ἐνιαυτῶν τοσοῦτον, ὅσα
μόρια τὰ ἐπιτρέχοντα συνελθόντα ποιεῖ ἡμέραν.
ἀνατιθέασι δὲ τῷ Ἕρμη πᾶσαν τὴν τοιαύτην
μάλιστα σοφίαν τῷ δὲ Διῷ, ὦν μάλιστα τιμῶσιν,
ευθέστατῇ καὶ γένους λαμπροτάτῳ παρθένοις
ἰεράτης, ὡς καλοῦσιν οἱ Ἑλληνες παλλάδας·
αὕτη δὲ καὶ παλλακεύει καὶ σύνεστιν οἷς βούλεται,
μέχρις ᾧν ἡ φυσική γένηται καθάρσις τοῦ σώματος·
μετὰ δὲ τὴν κάθαρσιν δίδοται πρὸς ἄνδρα· πρὶν
dὲ δοθῇ, πένθος αὕτης ἁγεῖται μετὰ τῶν τῆς
παλλακείας καιρῶν.

C 817 47. Μετὰ δὲ Θῆβας Ἐρμονῳς πόλις, ἐν ἡ ὁ

1 τοιαύτην Περισσ.
2 μάλιστα, after τοιαύτην, is omitted by the editors before Kramer.
3 For παλλάδας Xylander conj. παλλακίδας (see Thesaurus, s.v. παλλακίδης).
4 ἄνδρας οἷς and the editors, ἄνδρας other MSS.

1 i.e. each true "whole day" is 1\textsuperscript{4/360} days, and each true
"whole year" is 365\textsuperscript{4/360}, or 365\textsuperscript{4/360} days. Hence they formed

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

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

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

² i.e. "virgin-priestesses," if the text is correct (see critical note).

³ i.e. until "menstruation."
48. Ἡ δὲ Συνήνη καὶ ἡ Ἐλεφαντίνη, ἡ μὲν ἐπὶ τῶν ὄρων τῆς Αἰλιδιοπίας καὶ τῆς Αἰγύπτου πόλεως, ἡ δὲ ἐν τῷ Νείλῳ προκειμένη τῆς Συνήνης νῆσος ἐν ἡμιστάδιῳ καὶ ἐν ταύτῃ πόλει ἔχουσα ἱερὸν Κυνοφίδος καὶ νειλομέτριον, καθάπερ Μέμφις. ἐστὶ δὲ τὸ νειλομέτριον συννόμως λίθῳ 1 κατεσκευασμένον ἐπὶ τῇ οχθῇ τοῦ Νείλου φρέαρ, ἐν ὧν τὰς ἀναβάσεις του Νείλου 2 σημειούνται τὰς μεγίστας τε καὶ ἐλαχίστας καὶ τὰς μέσας· συναναβαινει γὰρ καὶ συνταπεινοῦται τῷ ποταμῷ τὸ ἐν τῷ φρέατι ύδωρ. εἰσὶν οὖν ἐν τῷ τοίχῳ τοῦ φρέατος παραγραφαὶ, μέτρα τῶν τελείων καὶ τῶν ἄλλων ἀναβάσεων. ἐπισκοποῦντες οὖν ταύτας διασημαίνουσι τοῖς ἄλλοις, ὅπως εἰδειέν· πρὸ πολλοῦ γὰρ ἵσασιν ἐκ τῶν τοιούτων σημείων καὶ τῶν ἥμερῶν 3 τὴν ἐσομένην ἀνάβασιν καὶ προδηλοῦσι. τοῦτο δὲ καὶ τοῖς γεωργοῖς χρήσιμον τῇ τῶν

1 συννόμως λίθῳ, Casaubon, for σὺν μονολίθῳ; so the later editors.
2 E reads μονολίθου instead of Νείλου.
3 For καὶ τῶν ἥμερῶν Casaubon conj. καὶ τεκμηρίων (“evidences”); Corais writes καὶ μέτρων (“measures”), Kramer approving.

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

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

2 The goddess of childbirth.
3 The hawk ("hierax"; see § 49 below) was sacred to Apollo, as was the eagle to Zeus (Aristophanes, Birds, 516).
4 Assuan.
5 Cp. the structure of the sewers at Rome (5. 3. 8).
6 i.e. apparently, from the times of the observations as compared with the readings of the meter (but see critical note).
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υδάτων ταμείας χάριν καὶ παραχωμάτων καὶ
dιωρύγων καὶ ἄλλων τοιούτων, καὶ τοῖς ἡγεμόσι
tῶν προσόδων χάριν· αἱ γὰρ μείζους ἀναβάσεις
μείζους καὶ τὰς προσόδους ὑπαγορεύουσιν. ἐν δὲ
τῇ Συήνῃ καὶ τὸ φρέαρ ἐστὶ τὸ διασημαίνον τὰς
θερμὰς τροπάς,1 διότι τῷ τροπικῷ κύκλῳ ὑπό-
κεινται οἱ τόποι οὗτοι καὶ ποιοῦσιν ἀσκίους τοὺς
γνώμονας κατὰ μεσημβρίαν.2 ἀπὸ γὰρ τῶν
ἡμετέρων τόπων, λέγω δὲ τῶν Ἑλλαδικῶν, προϊοῦ-
σιν ἐπὶ τὴν μεσημβρίαν ἐνταῦθα πρῶτον ὁ ἤλιος
κατὰ κορυφῆν ἡμῖν γίνεται καὶ ποιεῖ τοὺς γνώ-
μονας ἀσκίους κατὰ μεσημβρίαν. ἀνάγκη δὲ,
catat koruphēn hēmīn gíneménon, kai eis tā frēata 
βάλλειν μέχρι tōν υδάτος tās anýmās, kān baðý-
tata h. katat kádētou gār hēmēis te ëstamēn kai
tā drūgmata tōn frēatōn katekēsasatai. eisēi 
δ' ēntaútha treis spēirai Ῥωμαίων ἱδρυμέναι 
φρουρᾶς χάριν.

49. Μικρὸν δ' ὑπὲρ τῆς Ἑλεφαντίνης ἐστὶν ὁ
μικρὸς καταράκτης,3 ἐφ' ὧν καὶ θέαν τινὰ οἱ
σκαφίται τοῖς ἡγεμόσιν ἐπιδεικνυνται: ὁ μὲν γὰρ
καταράκτης ἐστὶ κατὰ μέσον τῶν ποταμῶν, πε-
τρώδης τις ὀφρύς, ἐπίσεδος μὲν ἄνωθεν, ὡστε
δέχεσθαι τῶν ποταμῶν, τελευτῶσα δ' εἰς κρήνην,
καθ' οὗ καταρρήγγυνται τὸ ὑδώρ, ἐκατέρωθεν δὲ
πρὸς τῇ γῇ ἔθερον, ὁ μάλιστα καὶ ἀνάπλουν
ἐχει: ἀναπλέουσαντες οὖν ταύτη καταρρέουσιν ἐπὶ
ton kataraktēn kai ὁθούνται metà tῆς σκάφης

1 kaí, before diōtī, the editors omit.
2 The words kaí poioušin ... mēsēmbrián are rejected by
Kramer and Meineke.
3 kataraktēs DE, katarakkōtēs other MSS.; and so in the
succeeding uses of the word.

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water-distribution, embankments, canals, and other things of this kind, but also to the praefects, with regard to the revenues; for the greater rises indicate that the revenues also will be greater. But in Syenê is also the well that marks the summer tropic, for the reason that this region lies under the tropic circle and causes the gnomons to cast no shadow at midday; for if from our region, I mean that of Greece, we proceed towards the south, it is at Syenê that the sun first gets over our heads and causes the gnomons to cast no shadow at midday; and necessarily, when the sun gets over our heads, it also casts its rays into wells as far as the water, even if they are very deep; for we ourselves stand perpendicular to the earth and wells are dug perpendicular to the surface. And here are stationed three cohorts as a guard.

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

1 So Pliny (2. 75) and Arrian (Indica, 25. 7); but in reality Syenê was slightly to the north of the tropic, its latitude being 24° 1'. The obliquity of the ecliptic in Eratosthenes' time was about 23° 44', in Strabo's time about 23° 42', and to-day is about 23° 27'.

2 e.g. Aelius Gallus, whom Strabo accompanied.
ἐπὶ τῶν κρημνῶν καὶ σώζονται σὺν αὐτῇ ἀπαθεῖς. τοῦ δὲ καταράκτου μικρὸν ἐπάνω τὰς Φιλάς εἶναι συμβαίνει, κοινὴν κατοικίαν Ἀιθióπων τε καὶ Ἀιγύπτων, κατασκευασμένην ὁσπερ καὶ τὴν Ἐλεφαντὶνὴν καὶ τὸ μέγεθος ἥσην, ἱερὰ ἔχουσαν Ἀιγύπτιοι· ὅποι καὶ ὅρνεον τιμᾶται, ὅ καλοῦσι μὲν ἱέρακα, οὕτω δὲ ὁμοίων ἔμοιγε ἐφαίνετο ἔχειν τοῖς παρ' ἡμῖν καὶ ἐν Ἀιγύπτῳ ἱέραξιν, ἀλλὰ καὶ τῷ μεγέθει μεῖζον ἢ καὶ τῇ ποικιλίᾳ πολὺ ἐξήλλαγμένον. Ἀιθιοπικὸν δ' ἐφασαν εἶναι, κάκειθεν κομίζεσθαι, ὅταν ἐκλίπη, καὶ πρότερον. καὶ δὴ καὶ τότε ἐδείχθη ἡμῖν πρὸς ἐκλείψει ὅν διὰ νόσου.

50. Ἡθομεν δ' εἰς Φιλᾶς ἐκ Συήνης ἀπήνῃ δὲ ὀμαλοὶ σφόδρα πεδίου σταδίους ὅμοι τι ἐκατόν.3 παρ' ὅλην δὲ τὴν ὄδον ἣν ἱδεῖν ἐκατέρωθεν πολλαχοῦ, ὢσπερ ἔρμαια, πέτρων ἡλίβατον στρογγύλου, λείων ἴκανῶς, ἐγγύς σφαιρειδοὺς, τοῦ μέλανος καὶ σκληροῦ λίθου, ἐξ οὗ αἱ θυίαι γίνονται, ἐπὶ πέτρῳ κείμενον μείζον καὶ ἐπ' ἐκείνῳ πάλιν ἄλλουν ἐστι δ' ὅτα αὐτοὶ καθ' αὐτοὺς ἐκείνῳ οἱ πέτροι· ἢν δ' ὁ μὲν μέγιστος τὴν διάμετρον ποδῶν οὐκ ἐλαττῶν ἡ δῶδεκα, ἀπαντεῖ δὲ μείζον ἡ ἡμίσεις τούτων. διέβημεν δὲ εἰς τὴν νῆσον ἐπὶ πάκτωνος· ὁ δὲ πάκτων διὰ σκυ-νταλίδων πεπηγὸς ἐστὶ σκάφιον, ὡστ' ἐοικεναι

1 aὐτῇ E, aὐταῖς other MSS.
2 καὶ πρότερον is omitted by F.
3 For ἐκατόν (ρ') Groskurd reads πεντήκοντα (ν').

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

50. We went to Philae from Syenê by wagon through an exceedingly level plain—a distance all told of about one hundred\(^1\) stadia. Along the whole road on either side one could see in many places a stone like our Hermæ;\(^2\) it was huge, round, quite smooth, nearly sphere-shaped, and consisted of the black, hard stone from which mortars are made—a smaller stone lying on a larger, and on that stone again another.\(^3\) Sometimes, however, it was only a single stone; and the largest was in diameter no less than twelve feet, though one and all were larger than half this measure. We crossed to the island on a pacton. The pacton is a small boat constructed of withes, so that it resembles woven-work;

\(^2\) *i.e.* quadrangular pillars surmounted by a head or bust of Hermes, which were used as sign-posts or boundary-marks.

\(^3\) Pocock (*Travels in Egypt*, in Pinkerton's Voyages and Travels, Vol. XV, p. 265), who saw some of these stones, says that they were rocks of red granite which had turned blackish on the outside: “a rock standing up like a pillar, and a large rock on it, hieroglyphics being cut on some of them.”
διαπλοκίνων ἐστώτες δ' ἐν ὑδατι ἡ καὶ σανίδιοις τισὶ προσκαθήμενοι ραδίως ἐπεραιώθημεν, δεδι-ότες ¹ μάτην.² ἀκίνδυνα γὰρ ἐστὶν, ἀν μὴ τις ὑπέργρομον ποιήσῃ τὸ πορθμεῖον.

51. Καθ’ ὅλην δὲ τὴν Ἀὔγουστον τοῦ φοίνικος ἀγεννοῦς ὅντος καὶ ἐκφέροντος καρπὸν οὐκ εὐβρωτὸν ἐν τοῖς περὶ τὸ Δέλτα τόποις καὶ περὶ τὴν Ἀλεξάνδρειαν, ὃ ἐν τῇ ᾿Ηθβαίδι φοίνιξ ἀργιστὸς τῶν ἄλλων φύεται. θαυμάζειν οὖν ἄξιον, πῶς ταῦτο κλίμα ὀικοῦντες τῇ ᾿Ιουδαίᾳ καὶ ὁμοροι οἱ περὶ τὸ Δέλτα καὶ τὴν Ἀλεξάνδρειαν, τοσοῦτον διαλλάττουσιν, ἐκείνης πρὸς ἄλλω φοίνικι καὶ τῶν καρυωτὸν γεννώσῃς, οὐ πολὺ κρείττονα τοῦ Βαζύλωνοι. διττὸς δ' ἐστὶν ὃ τε ἐν τῇ ᾿Ηθβαίδι καὶ ὃ ἐν τῇ ᾿Ιουδαίᾳ, ὃ τε ἄλλος καὶ ὁ καρυωτός, σκληρότερος δ' ὃ ᾿Ηθβαίκος, ἄλλα τῇ γεύσει εὐστομώτερος. ἐστί δὲ καὶ νῆσος ἡ μάλιστα ἐκφέρουσα τῶν ἁριστῶν, μεγίστην τελοῦσα πρόσοδον τοῖς ἱγεμόσι. βασιλικὴ γὰρ ἤν, ἰδιώτη δ' οὐ μετήν, καὶ νῦν τῶν ἱγεμόνων ἐστὶ.

52. Πολλὰ δ' Ῥώδοδοτὸς τε καὶ ἄλλου φλυαροῦσιν, ὡσπερ μέλος ἡ ῥυθμὸν ἡ ἱδυσμά τι τῷ Κ 819 λόγῳ τὴν περατείαν προσφέροντες, οἶον καὶ τὸ φάσκειν περὶ τὰς νῆσους τὰς πρὸς τὴν Συήνη καὶ τῇ ᾿Ελεφαντίνη, πλείους δ' εἰσί, τὰς πηγὰς τοῦ Νείλου εἶναι, καὶ βάθος ἀβυσσον ἔχειν τῶν πόρων κατὰ τοῦτον τῶν τόπων. νῆσους δ' ὁ Νείλος κατεσπαρμένας ἔχει παμπόλλας, τὰς μὲν καλυπτομένας ὅλας ἐν ταῖς ἀναβάσεσι, τὰς δ' ἐκ

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

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

52. Both Herodotus\(^1\) and others talk much nonsense, adding to their account marvellous tales, to give it, as it were, a kind of tune or rhythm or relish; as, for example, the assertion that the sources of the Nile are in the neighbourhood of the islands near Syenê and Elephantinê (of which there are several), and that at this place its channel has a bottomless depth. The Nile has very many islands scattered along its course, of which some are wholly covered at its risings and others only partly; but

\(^1\) 2. 28.
μέρους, ἐποχετεύεται δὲ τοῖς κοχλιαίς τὰ λίαν ἔξαλα.

53. Ἡν μὲν οὖν ἡ Ἁἰγυπτεῖα εἰρημικὴ τὸ πλέον ἑξ ἀρχῆς διὰ τὸ αὐτάρκες τῆς χώρας καὶ τὸ δυσεἰσβολοὺς τοὺς ἐξωθεῖν, ἀπὸ μὲν τῶν ἄρκτων ἀλιμένω παραλίᾳ καὶ πελάγει τὸ Ἁἰγυπτικὸ φρουρομένη, ἀπὸ δὲ τῆς ἐω καὶ τῆς ἐσπέρας ἑρήμων ὁρείς, τοῖς τε Αἰβυκοῖς καὶ τοῖς Ἄραβίοις, ὥσπερ ἐφαμεν· λοιπὰ δὲ τὰ πρὸς νότον Τρωγλοδύται καὶ Βλέμμους καὶ Νουβαί καὶ Μεγάβαροι οἱ ὑπέρ Συνήθεις Αἰθίοπες· εἰσὶ δὲ οὕτωι νομάδες καὶ οὐ πολλοὶ οὖν μάχιμοι, δοκοῦντες δὲ τοῖς πάλαι διὰ τὸ ληστρικὸς ἄφυλτος ἐπιτίθεσθαι πολλάκις· οἱ δὲ πρὸς μεσημβρίαν καὶ Μερόθη ἄνηκοντες Αἰθίοπες, οὐδὲ οὕτωι πολλοὶ οὔτε ἐν συστροφῇ, ἀτε ποταμίαν μακράν στενὴν καὶ σκολιὰν οἴκουντες, οἰαν προείπομεν· οὖν παρεσκευασμένοι καλῶς οὔτε πρὸς πόλεμον οὔτε πρὸς τὸν ἄλλον βίον. καὶ νῦν δὲ διάκειται παραπλησίως ἡ χώρα πᾶσα· σημεῖον δὲ· τριαὶ γοῦν σπείραις, οὐδὲ ταῦτας ἐντελέσιων, ἰκανῶς ὑπὸ τῶν Ῥωμαίων ἡ χώρα φρουρεῖται· τολμήσασι δὲ τοῖς Αἰθίοψιν ἐπιθετὴσαι κινδυνεύσαι τῇ χώρᾳ συνέπεσε τῇ σφέτερᾳ. καὶ αἰ λοιπαὶ δὲ δυνάμεις αἱ ἐν Ἁἰγύπτῳ οὔτε τοσαῦτα τινὲς εἰσίν οὔτε ἄθροίς ἐχρήσαντο οὐδ' ἀπαξ Ῥωμαίοι· οὐ γὰρ εἰσίν οὔτ' αὐτοὶ Ἁἰγύπτιοι πολεμισταί, καὶ περὶ ὅντες παμπληθεῖς, οὔτε τὰ πέριξ ἔθνη. Γάλλος μὲν γε Κορνήλιος, ὁ πρῶτος κατασταθεὶς ἐπαρχος

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

53. Now Aegypt was generally inclined to peace from the outset, because of the self-sufficiency of the country and of the difficulty of invasion by outsiders, being protected on the north by a harbourless coast and by the Aegyptian Sea, and on the east and west by the desert mountains of Libya and Arabia, as I have said;\(^2\) and the remaining parts, those towards the south, are inhabited by Troglydyes, Blemmyes, Nubae, and Megabari, those Aethiopians who live above Syenë. These are nomads, and not numerous, or warlike either, though they were thought to be so by the ancients, because often, like brigands, they would attack defenceless persons. As for those Aethiopians who extend towards the south and Meroë, they are not numerous either, nor do they collect in one mass, inasmuch as they inhabit a long, narrow, and winding stretch of river-land, such as I have described before;\(^3\) neither are they well equipped either for warfare or for any other kind of life. And now, too, the whole of the country is similarly disposed to peace. And the following is a sign of the fact: the country is sufficiently guarded by the Romans with only three cohorts, and even these are not complete; and when the Aethiopians dared to make an attack upon them, they imperilled their own country. The remaining Roman forces in Aegypt are hardly as large as these, nor have the Romans used them collectively even once; for neither are the Aegyptians themselves warriors, although they are very numerous, nor are the surrounding tribes. Cornelius Gallus, the first man appointed praefect of the country by Caesar, attacked
54. Ἐπειδὴ δὲ οἱ Ἀθηναῖοι, καταφρονήσαντες τὸ μέρος τι τῆς ἐν Ἀιγύπτῳ δυνάμεως ἀπεστάσθαι μετὰ Γάλλων Ἀιλίου πολεμοῦντος πρὸς τοὺς Ἀραβαῖος, ἐπῆλθον ὑπὸ τὴν Ἐθβαίδι καὶ τῇ φρουρᾷ τῶν τριῶν σπειρῶν τῶν κατὰ Συνήνην καὶ ἐλοῦτες ἐφθασαν τὴν τῇ Συνήνην καὶ τῇ Ἐλεφαντίνην καὶ Φιλῶς ἐξ ἐφόδου διὰ τὸ αἰφνίδιον καὶ εξηνδραποδίσαντο, ἀνέσπασαν δὲ καὶ τοὺς Καίσαρος ἀνδριάντας: ἐπελθὼν δὲ ἐλάττωσιν η ὡς μυρίοις πεζοῖς Πετρώνιος, ἱππεύσας δὲ ὀκτακοσίους πρὸς ἄνδρας τρισμυρίους, πρῶτον μὲν ἠνώγκασεν ἀναφυγεῖν αὐτοὺς εἰς Ψέλχιν, πόλιν Αἰθιοπίκην, καὶ προσβεβῦται τὰ τῇ ληφθέντα ἀπαττῶν καὶ τὰς αἰτίας, δι' ὅς ἢρξαν πολέμου. λεγόντων δ', ὡς ἀδικοῦτο ὑπὸ τῶν νομάρχων, ἀλλ' οὐκ ἔφη τούτους ἠγεμόνας εἶναι τῆς χώρας, ἀλλ' Καίσαρα: ἀιτησαμένων δ' ἡμέρας τρεῖς εἰς
Heroonpolis, which had revolted, and took it with only a few soldiers, and in only a short time broke up a sedition which had taken place in the Thebaïs on account of the tributes. And at a later time Petronius, when all that countless multitude of Alexandrians rushed to attack him with a throwing of stones, held out against them with merely his own body-guard, and after killing some of them put a stop to the rest. And I have already stated \(^1\) how Aelius Gallus, when he invaded Arabia with a part of the guard stationed in Aegypt, discovered that the people were unwarlike; indeed, if Syllaeus had not betrayed him, he would even have subdued the whole of Arabia Felix.

54. But the Aethiopians, emboldened by the fact that a part of the Roman force in Aegypt had been drawn away with Aelius Gallus when he was carrying on war against the Arabians, attacked the Thebaïs and the garrison of the three cohorts at Syenê, and by an unexpected onset took Syenê and Elephantinê and Philae, and enslaved the inhabitants, and also pulled down the statues of Caesar. But Petronius, setting out with less than ten thousand infantry and eight hundred cavalry against thirty thousand men, first forced them to flee back to Pselchis, an Aethiopian city, and sent ambassadors to demand what they had taken, as also to ask the reasons why they had begun war; and when they said that they had been wronged by the Nomarchs,\(^2\) he replied that these were not rulers of the country, but Caesar; and when they had requested three days for delibera-

\(^1\) 16. 4. 23. 
\(^2\) "Nome-rulers."

\(^2\) νομάρχωνς, μονάρχων other MSS.
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βουλὴν καὶ μηδὲν, ὃν ἑξῆθη, ποιούντων, προσβαλὼν ἠνάγκασε προελθεῖν εἰς μάχην, ταχὺ δὲ τροπὴν ἐποίησε, συντεταγμένων τε κακῶς καὶ ὑπλισμένων μεγάλους γὰρ εἰχον θυρεοὺς, καὶ τούτων ὡμοβούνους, ἀμυντήρια δὲ πελέκεις, οἱ δὲ κοντοὺς, οἱ δὲ καὶ ξίφη. τινὲς μὲν οὖν εἰς τὴν πόλιν συνηλάθησαν, οἱ δ' εἰς τὴν ἑρμῆαν ἐφυγον, τινὰς δὲ νῆσος πλησίον ὑπεδέχατο ἐμβάντας ¹ εἰς τὸν πόρον, οὐ γὰρ πολλοὶ ἦσαν ἐνταῦθα οἱ κροκόδειλοι διὰ τὸν ῥόυν. τούτων δ' ἦσαν καὶ οἱ τῆς βασιλίσσης στρατηγοὶ τῆς Κανδάκης, ἢ καθ' ἡμᾶς ἤρξε τῶν Ἀδιόπων, ἀνδρικῇ τις γυνῇ πεπηρωμένη τὸν ἔτερον τῶν ὀφθαλμῶν τούτων τε δὴ ξωγρία λαμβάνει ἀπάντας, ἐπιπλεύσας σχεδίας τε καὶ ναυσί, καὶ καταπέμπει παραχρῆμα εἰς Ἀλεξάνδρειαν, ἐπειλθῶν τε τὴν Ψέλχων αἱρεῖ: προσαριθμομένου δὲ τοῖς ἐαυτοκόσι τοῦ πλήθους τῶν πεσόντων ἐν τῇ μάχῃ, τοὺς σωθέντας δλίγους παντάπασι γενέσθαι συνέβη. ἐκ δὲ Ψέλχων ἦκεν εἰς Πρήμων, ἐρυμνὴν πόλιν, διελθῶν τοὺς θίνας, ἐν οἷς ὁ Καμβύσου κατεχώσθη στρατὸς ἐμπεσόντος ἄνέμου. προσβαλὼν δὲ ἐξ ἐφόδου τὸ φρουρίον αἱρεῖ, καὶ μετὰ ταῦτα ὁμμησεν ἐπὶ Ναπάτων τούτοι δ' ἦν τὸ βασίλειον τῆς Κανδάκης, καὶ ἦν ἑνταῦθα νιὸς αὐτῆς. καὶ αὐτὴ δ' ἐν τινὶ πλησίον ὕδρυτο χωρίῳ. πρεσβευσμένης δὲ περὶ φιλίας καὶ ἀποδούσης τοὺς ἐκ Συνήνης αἰχμαλωτοὺς καὶ τοὺς ἀνδριάντας, ἐπειλθῶν λαμβάνει καὶ τὰ Νάπατα, φυγόντος τοῦ παιδὸς, καὶ κατασκάπτει ἔξανδραποδισῶ-

¹ For ἐμβάντας, Jones conj. ἐμβαλόντας.

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

1 See critical note.
μενος δ' ἀναστρέφει πάλιν εἰς τούπισῳ μετὰ τῶν λαφύρων, δύσοδα κρίνας τὰ προσωτέρω. τὴν δὲ Πρήμιν κειχίσας βέλτιον, φρουρὰν ἐμβαλών καὶ τροφὴν δυνεῖν ενιαυτῶν πετρακοσίους ἀνδράσιν, ἀπήρεν εἰς Ἀλεξάνδρειαν. καὶ τῶν αἵμαλωτῶν τοὺς μὲν ἐλαφυροπώλησε, χιλίους δὲ Ἐασάρι ἐπεμψε νεωστὶ ἐκ Καντάβρων ἦκοντι, τοὺς δὲ νόσοι διεχρῆσαντο. ἐν τούτῳ μυρίῳ κανδάκη πολλαίς ἐπὶ τὴν φρουρὰν ἐπήλθε. Πετρώνιος δ' ἐξεβοήθησε καὶ φθωνεῖ προσελθὼν 1 εἰς τὸ φρούριον, καὶ πλείοσι παρασκευαῖς ἐξασφαλισάμενος τὸν τόπον, πρεσβευσάμενον, ἐκέλευσεν ὡς Καίσαρ πρεσβεύσθαι οὐκ εἰδέναι δὲ φασκόντων, ὡς εἰ Ἐασάρα καὶ ὅτι βαδιστέον εἰς παρ' αὐτὸν, ἔδωκε τοὺς παραπέμψασαι καὶ ἦκον εἰς Σάμου, ἐνταῦθα τοῦ Καίσαρος οὖν καὶ μέλλοντος εἰς Συρίαν ἐντεύθεν προϊέναι, Τιβέριοις ἐἰς Ἀρμενίαν στέλλοντος. πάντων δὲ τυχόντων, ὦν ἐδέωντο, ἀφῆκεν αὐτοῖς καὶ τοὺς φόρους, οὓς ἐπέστησε.

II

1. Πολλά δ' εἰρήναι περὶ τῶν Ἀθισιπικῶν ἐν τοῖς πρότερον, ὡστε συμπερισσωμένα ἄν εἰη τῇ Ἁγιστῷ καὶ τὰ τούτων. ὡς δ' εἵπειν, τὰ ἄκρα τῆς οἰκουμένης τὰ παρακείμενα τῇ δυσκράτῳ καὶ ἀοικήτω διὰ καῦμα ἡ ψύχος ἀνάγκη ἀποτεύγματα εἴναι τῆς εὐκράτου καὶ ἐλαττώματα: ταῦτα δ'

1 προσελθών F and first hand in D, προσεισελθῶν C, προσεισελθῶν other MSS.
ground; and having enslaved its inhabitants, he turned back again with the booty, having decided that the regions farther on would be hard to traverse. But he fortified Premnis better, threw in a garrison and food for four hundred men for two years, and set out for Alexandria. As for the captives, he sold some of them as booty, and sent one thousand to Caesar, who had recently returned from Cantabria; and the others died of diseases. Meantime Candace marched against the garrison with many thousands of men, but Petronius set out to its assistance and arrived at the fortress first; and when he had made the place thoroughly secure by sundry devices, ambassadors came, but he bade them go to Caesar; and when they asserted that they did not know who Caesar was or where they should have to go to find him, he gave them escorts; and they went to Samos, since Caesar was there and intended to proceed to Syria from there, after despatching Tiberius to Armenia. And when the ambassadors had obtained everything they pled for, he even remitted the tributes which he had imposed.

II

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

1 See Index, s.v. "Aethiopians."
εκ τῶν βίων δῆλι καὶ τῆς πρὸς τᾶς χρείας τᾶς ἀνθρωπικάς ἀπορίας. κακόθεοι τε δὴ καὶ γυμνήτες εἰσὶ τὰ πολλά καὶ νομάδες· τὰ τε βοσκήματα αὐτοῖς ἐστὶ μικρά, πρόβατα καὶ αἰγίς καὶ βόες· καὶ κύνες μικροί, πραξεῖς ¹ ἐδὲ καὶ μάχιμοι. τάχα δὲ καὶ τοὺς Πυγμαίους ἀπὸ τῆς ποτῶν μικροφύιας ὑπενόησαν καὶ ἀνέπλασαν· ἐωρακὼς μὲν γὰρ οὐδείς ἐξηγεῖται τῶν πίστεως ἀξίων ἀνδρῶν.

2. Ζωσί τ' ἀπὸ κέγχρου καὶ κριθῆς, ἀφ' ὦν καὶ ποτὸν αὐτοῖς ἐστὶν ἀντ' ἑλαίου δὲ ² βούτυρον καὶ στέαρ· οὐδ' ἀκρόδραμα ἔχουσι πλῆθν φοινίκων ὄλγων ἐν κῆτοις βασιλείκοις· ἔνοι δὲ καὶ πόλεως καὶ σταίρων καὶ κλώνων ἀπαλοῦσας καὶ λωτοῦ καὶ καλάμους ρίζαν· κρέασι δὲ χρῶται καὶ αἰματι καὶ γάλακτι καὶ τυρῳ. σέβονται δ' ὡς θεοὺς τοὺς βασιλέας, κατακλείστους ὄντας καὶ ὀλικουροῦς τὸ πλέον. ἔστι δὲ τὸ μέγιστον αὐτοῖς βασιλειον ἡ Μερόη, πόλις ὁμώνυμος τῇ νήσῳ. τὴν δὲ νῆσον θυρεοειδῆ φασὶ τὸ σχῆμα, τὸ τε μέγεθος τάχα πρὸς ὑπερβολὴν εὑρήται μέκος μὲν ὅσον τρυσχιλίων σταδίων, εὔρος δὲ χιλίων. ἔχει δ' ἡ νῆσος ³ συχνὰ καὶ ὅρη καὶ δάση μεγάλα· οἰκοῦσι δ' οἱ μὲν νομάδες, οἱ δὲ θηρευτικοί, οἱ δὲ γεωργοί· ἐστὶ δὲ καὶ χαλκωρυχεῖα καὶ σιδηρουργεῖα καὶ χρυσεῖα καὶ θνητῶν γένη πολυτελῶν· περιέχεται δὲ ἀπὸ μὲν τῆς Λιβύης θισὶ μεγάλοις, ἀπὸ δὲ τῆς Ἀραβίας κρημνοῖς συνεχέσιν, ἀνώθεν δ' ἐκ νότου.

¹ ταχεῖς Eo, perhaps rightly.

² The MSS. read ποτὸν παύοντι αὐτοῖς ἐστὶν ἑλαίου δὲ κτλ., except that x omits ἐστὶν. Corais reads ποτὸν αὐτοῖς ἐστὶν ἀντὶ δὲ ἑλαίου κτλ.; but Jones reads as above, copying the phrase ἀντὶ ἑλαίου δὲ from 3. 3. 7.

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and this is clear from the modes of life of the inhabitants and from their lack of human necessities. They indeed live a hard life, go almost naked, and are nomads; and their domestic animals—sheep, goats, and cattle—are small; and their dogs are small though rough¹ and pugnacious. And perhaps it is from the natural smallness of the people that men have conceived of Pygmies and fabricated them; for no man worthy of belief professes to have seen them.

2. The Aethiopians live on millet and barley, from which they also make a drink; but instead of olive-oil they have butter and tallow. Neither do they have fruit trees, except a few date-palms in the royal gardens. But some use grass as food, as also tender twigs, lotus, and reed-roots; and they use meats, blood, milk, and cheese. They reverence as gods their kings, who generally stay shut up at home. Their greatest royal seat is Meroê, a city bearing the same name as the island. The island is said to be like an oblong shield in shape. Its size has perhaps been exaggerated: about three thousand stadia in length and one thousand in breadth. The island has both numerous mountains and large thickets; it is inhabited partly by nomads, partly by hunters, and partly by farmers; and it has mines of copper, iron, gold, and different kinds² of precious stones. It is bounded on the Libyan side by large sand-dunes, and on the Arabian side by continuous

¹ Possibly an error for "swift" (see critical note).
² Diodorus Siculus (1. 33) says "all kinds of precious stones."
³ ἡ ἅπεσις is omitted by all MSS. except F; E reads ἡ Μερόη.
ταῖς συμβολαῖς τῶν ποταμῶν, τοῦ τε Ἀσταβόρα ¹ καὶ τοῦ Ἀστάποδος καὶ τοῦ Ἀστασόβαρα: πρὸς ἀρκτὸν ὥς ἐφεξῆς ρύσις τοῦ Νείλου καὶ μέχρι Αἰγύπτου κατὰ τὴν λεχθείσαν πρότερον σκολιοτητα τοῦ ποταμοῦ. ἐν δὲ ταῖς πόλεσιν αἱ οἰκίσεις ἐκ φοινικίων σχιξῶν διαπλεκομένων ² ἡ πλίνθων. ὅρυκτοι δὲ ἄλες, καθάπερ ἐν τοῖς Ἀραψί: πλεονάζει δὲ τῶν φυτῶν ὃ τε φοίνιξ καὶ ἡ περσέα καὶ ὥ ἐβενος καὶ ἡ κερατία. ³ θίρα δὲ καὶ ἐλεφάντων ἐστὶ καὶ λεόντων καὶ παρδάλεων εἰσὶ δὲ καὶ δράκοντες οἱ ἐλεφαντωμάχοι καὶ ἄλλα θηρία πλείω καταφεύγει γὰρ ἀπὸ τῶν ἐμπυρωτέρων καὶ αὐχμηροτέρων ἐπὶ τὰ ύδρηλα καὶ ἐλώδη.

3. Ἄπερκειται δὲ τῆς Μερόης ἢ Ψεβώ, λίμνη μεγάλη νῆσον ἔχουσα οἰκουμένην ἰκανότατοι. συμβαίνει δὲ τοῦ Νείλου τὴν μὲν δυσμικὴν παραποταμίαν ἐχόντων τῶν Λιβύων, τὴν δὲ πέραν Αἰθιόπων, παρὰ μέρος αὐτῶν τὴν ἐπικράτειαν εἶναι τῶν νῆσων καὶ τῆς ποταμίας, ἐξελαυνομένων τῶν ἐτέρων καὶ παραχωροῦντων τοῖς κρέιττοσι γενομένων. χρώνται δὲ καὶ τόξοις Αἰθιόπες τετραπηχεῖς ἐξυλίνοις πεπυρακτωμένοις: ⁴ ὀπλίζουσι δὲ καὶ τὰς γυναίκας, ὅποι αἱ πλεῖονες κεκρικωται τὸ θεῖος τοῦ στόματος χαλκῶ κρίκω κωδιοφόροι ὥς εἰσίν, ἑρέαν οὐκ ἐχόντες, τῶν προβάτων αἰγοτριχόντων. οἱ δὲ γυμνήτες εἰσίν, οἱ καὶ ⁵

¹ ‘Ἀσταβόρα F, ’Ἀσταβάρα other MSS.
² διαπλεκομένων, Groskurd, for διαπλεκόμεναι, after which moz read καὶ τοῖχων ἐκ πλίνθων, other MSS. τοίχων ἡ πλίνθων. Jones, following Kramer and C. Müller, ejects τοίχων.
³ καὶ ἡ κερατία mox, καὶ κεράτια other MSS.
⁴ On a conjectural omission here, see C. Müller, Ind. Var. Lect. p. 1042.

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precipices, and above, on the south, by the confluences of the three rivers—the Astaboras, and the Astapus and the Astasobas— and on the north by the next course of the Nile, which extends to Aegypt along the aforesaid windings of the river. In the cities the dwellings are made of split pieces of palm-wood woven together, or of brick. And they have quarried salt, as do the Arabians. And, among the plants, the palm, the *persea*, the ebony, and the *ceralia* are found in abundance. And they have, not only elephants to hunt, but also lions and leopards. They also have serpents, the elephant-fighters, as also many other wild animals; for the animals flee for refuge from the hotter and more arid regions to those that are watery and marshy.

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

1 Cp. 17. 1. 2.
2 This tree is carefully described by Pliny (*N. H.*, 13. 17).
3 The *carob* or *locust-tree*.

* kal EFh, kal other MSS., perhaps rightly.
perieξονται μικρὰ κάδια ἢ τρίχωμα, πλέγματα ἐνυφή. Θεοὶ δὲ νομίζοντο τοὺς μὲν ἀθάνατον, τοὺς δὲ εἶναι τῶν αἰτίων τῶν πάντων, τῶν δὲ θυντῶν, ἀνώνυμον τινα καὶ οὐ σαφῆ. ὡς δ’ ἐπὶ τὸ πολὺ τοὺς εὐεργέτας καὶ βασιλικοὺς θεοὺς νομίζοντι, καὶ τοὺτων τοὺς μὲν βασιλέας κοινοὺς ἀπάντων σωτηρίας καὶ φύλακας, τοὺς δ’ ἰδιώτας ἱδίως τοῖς εὐ παθοῦσιν ὑπ’ αὐτῶν. τῶν δὲ πρὸς τῇ διακεκαμένῃ τινὲς καὶ ἀθεοὶ νομίζονται, οὕς γε καὶ τοῖς ἥλιον φασίν ἐχθαίρειν καὶ κακῶς λέγειν, ἔπειταν προσίδωσιν ἀνίσχοντα, ὡς καίοντα καὶ πολεμοῦσαν αὐτοὺς, καταφεύγειν τε εἰς τὰ ἔλη. οἱ δ’ ἐν Μερῷ καὶ Ἡρακλέα καὶ Πᾶνα καὶ Ἰσιων σέβονται πρὸς ἀλλῳ τινὶ βαρβαρικῷ θεῷ. τοὺς δὲ νεκροὺς οἱ μὲν εἰς τὸν ποταμὸν ἐκρίπτον- σιν, οἱ δ’ οἰκοὶ κατέχουσιν περιχέαντες ὑπὸν- τινες δὲ ἐν κεραμίαις σοροὶς κατορύπτουσι κύκλῳ τῶν ἱερῶν, ὅρκον τε τὸν ὑπὲρ αὐτῶν ἀπαιτοῦσι καὶ πάντων ἀγιστεύουσι μάλιστα. βασιλέας τε καθιστᾶσι τοὺς κάλλει διαφέροντας ἢ ἀρτη- κτυνοτροφίας ἢ ἀνδρεία ἢ πλούτως. ἐν δὲ τῇ Μερῷ τῇ κυριωτᾶτῃ τάξιν ἐπείχον οἱ ἱερεῖς τῷ παλαιῷ, οἳ γε καὶ τῷ βασιλεῖ προσέταττον ἐσθ’ ὅτε ἄποθνησκειν πέμψαντες ἀγγελον καὶ κα-

C 823 θίστασαν ἀντ’ αὐτοῦ ἐτερον: ὕστερον δὲ κατέλυσα τις τῶν βασιλέων τὸ ἔθος, ἐπὶ τῶν μεθ’ ὀπλῶν ἐπὶ τὸ ἱερὸν, ὅπου ὁ χρυσοῦς νεῶς ἔστι, καὶ τοὺς ἱερεάς ἀποσφαίξας πάντας. ἔστι δὲ καὶ τοῦτο

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

3 i.e. they make the oath binding by invoking the dead as witnesses.
ἔθος Αἰθιοπικῶν’ ὃς γὰρ ἂν τῶν βασιλέων πηρωθῆ μέρος τι τοῦ σώματος ὤπωσον τὸ αὐτὸ πάσχουσιν ὧν συνόντες αὐτῷ μάλιστα, οἱ δ’ αὐτοὶ καὶ συναποθνησκοῦσιν· ἐκ δὲ τούτου φυλακῇ τοῦ βασιλέως ἔστι πλείστη παρ’ αὐτῶν. περὶ μὲν Αἰθιόπων ἀρκέσει ταῦτα.

4. Τοῖς δ’ Αἰγυπτιακοῖς καὶ ταῦτα προσθήκην ὡσα ἕνδαξον, οἶνον ὁ Αἰγυπτιος οἰκεμένος κύριος εὗρ’ ὃ οὐ τὸ κυβόριον, καὶ ἡ βύβλος· ὑπετῶθα γὰρ καὶ παρ’ Ἰνδοῖς μόνοι· ἡ δὲ περείᾳ ἐνταῦθα μόνον καὶ παρ’ Αἴθιοψι, δενδρὸν μέγα, καρπὸν ἔχον γλυκῶν καὶ μέγαν, καὶ ἡ συνάκμινος ἡ ἐκφέρουσα τῶν λεγόμενον καρπὸν σκῦμορον· σύκῳ γὰρ ἔοικεν, ἀτιμον δ’ ἐστὶ κατὰ τὴν γεύσιν γίνεται δὲ καὶ τὸ κόρσιον καὶ ὡμοῖον τιν’ ἐπερεῖ τραγήμα, μικρῶ αὐτοῦ μεῖζον. ἰχθὺς δ’ ἐν τῷ Νεῖλῳ πολλοὶ μὲν καὶ ἄλλοι χαρακτηρὰ ἔχουτες ἱδιον καὶ ἐπιχώριον, γυνωριότατοι δὲ ὁ τε ὀξύρυγχος καὶ ὁ λεπιδώτος καὶ λάτος καὶ ἀλάβης καὶ κορακίνος καὶ χοῖρος καὶ φαγνώριος, οὖ καὶ φάγρον καλοῦσιν, ἐτι σίλουρος, κιθαρός, θρίσσα, κεστρεύς, λύγνος, φύσα, βοῦς· ὀστρακίων δὲ κοχλίαι μεγάλοι, φωνῆν ὀλολυγόσων ὡμοῖον φθεγγόμενον· ζῶα δ’ ἐπιχώρια καὶ ὁ ἰχνεύμων καὶ ἡ ἀσπίς ἡ Αἴγυπτια, ἱδιον τιν’ ἐχοῦσα παρὰ τὰς ἐν ἄλλους· διττὴ δ’ ἐστίν, ἡ μὲν σπιθαμαία, ἡ περ καὶ ὀξυθανατωτέρα, ἡ δ’ ἐγγὺς ὀργυιάς, ὡς

1 τὸ Ε’, τῇ CDhi, τῷ other MSS.
2 πεπέρει CE, πέπερι other MSS.
3 The text follows Corais. E reads ὀστράκων δὲ λύγνος, φύσα, βοῦς, κοχλίαι; other MSS. ὀστρακίων δίλυγνος. φύσα (F φύσα), βοῦς, κοχλίαι.
4 δ’, Corais inserts.

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custom: whenever any one of the kings is maimed in any part of his body in any way whatever, his closest associates suffer the same thing, and they even die with him; and hence these men guard the king most carefully. This will suffice on the subject of the Aethiopians.

4. But to my account of things Aegyptian I must add an enumeration of the things that are peculiar to that country, as, for example, the Aegyptian cyamus,¹ as it is called, from which ciborium is derived, and the byblus, for the byblus is found only here and among the Indians; and the persea² is found only here and among the Aethiopians—a large tree with large, sweet fruit; and the sycaminus that produces the fruit called sycomorus, for it resembles a sycum,³ though it is not prized for its taste; and the corsium is also found here—a relish somewhat like pepper, but slightly larger. As for fish in the Nile, they are indeed many in number and different in kind, with a special indigenous character, but the best known are the oxyryynchus and the lepidotus, latus, alabes, coracinus, choerus, and phagrorius, also called phagrus, and, besides, the silurus, eitharis, thrissa, cestreus, lychnus, physa, and bos; and, among shell-creatures, there are large conchiae which emit a sound like a croak. As for indigenous animals, Aegypt has also the ichneumon and the Aegyptian asp, which latter has a peculiarity as compared with the asp of other countries; but it is of two kinds, one only a span long, which causes a quicker death, and the other nearly a fathom, as is stated by

¹ See 17. 1. 15. ² See § 2 above. ³ i.e. “fig.”
καὶ Νῖκανδρος ὁ τὰ Θηριακὰ γράφας εὑρηκε. καὶ τῶν ὀρέων ἱβίς καὶ ἱέραξ ὁ Αἰγύπτιος, ἡμερος παρὰ 1 τοὺς ἀλλοθι, ὡς καὶ ἡ αἰλουρος· καὶ ὁ 2 νυκτικόραξ ἱδιότροπος ἐνθάδε· παρ' ἡμῖν μὲν γὰρ ἀντὸν μέγεθος ἵσχε καὶ: φθεγγεται βαρύ, ἐν Αἰγύπτῳ δὲ κολοιῳ μέγεθος καὶ φθογγὴ διάφορος. ἡμερώτατον ὅ' ἡ ἱβίς, πελαργώδης μὲν κατὰ σχῆμα καὶ μέγεθος, διπτή δὲ τὴν χρόαν, ἡ μὲν πελαργώδης, ἡ δὲ ὀλὴ μέλαια. μεστὴ δ' αὐτῶν ἀπάσας τρίδος ἐν 'Αλεξανδρεία, πὴ μὲν χρησίμως, πὴ δ' οὐ χρησίμως· χρησίμως μὲν, ὅτι πᾶν 3 θηρίων ἐκλέγει καὶ τὰ ἐν τοῖς κρεω- πωλίοις καὶ τοῖς ὀφοτωλίοις 4 ἀποκαθάρματα· δυσχρήστως δὲ, ὅτι παμφάγον καὶ ἀκάθαρτον καὶ δυσκόλως ἀπειρομένου ἀπὸ τῶν καθαρίων καὶ τῶν ἀλλοτρίων μολυσμοῦ παιτός.

5. Ἀληθεὶς δὲ καὶ τὸ 5 'Ἡροδότον καὶ ἐστιν Αἰγυπτιακὸν τὸ τῶν μὲν πηλὸν ταῖς χερσὶ φυρᾶν, τὸ δὲ στέαρ 6 τὸ εἰς τὴν ἀρτοποιίαν τοῖς ποσί. Κ. 824 καὶ οἱ κάκεις 7 δὲ ἰδίον τὶ ἀρτον γένος, στατικὸν κοιλίας, καὶ τὸ κύκι καρπὸς τις σπειρόμενος ἐν ἁρουραίς, εξ' οὖ ἔλαιον ἀποθλίβεται εἰς μὲν λύχυνον τοῖς ἀπὸ τῆς χώρας σχεδὸν τὶ πάσιν, εἰς ἀλειμμα δὲ τοῖς πενεστέροις καὶ ἑργατικωτέροις

1 ἡμερος παρ. E, ἡμερος γὰρ παρά other MSS.
2 ὅ Cz, ὅ other MSS.
3 After πᾶν, Jones conj. that πήμονα has fallen out of the text.
4 ὀφοτωλίοις Casaubon, ὀφοτολάιος E, ὀφοτώλεσιν other MSS.
5 τοῦ CEFh.
6 στέας DF, σταῖς second hand Dh, as in Herodotus 2. 36.
7 οἱ κάκης E, κυκλάστεις conj. Dindorf in Thesaurus, s.v.

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

5. The statement of Herodotus is also true, that it is an Aegyptian custom to knead mud with their hands, but suet for bread-making with their feet. Further, *kakeis* is a peculiar kind of bread which checks the bowels; and *hiki* is a kind of fruit sown in the fields, from which oil is pressed, which is used not only in lamps by almost all the people in the country, but also for anointing the body by the poorer classes and those who do the heavier labour,

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* i.e. "night-crow."
* The former is the White or Sacred Ibis; it regularly visits Aegypt at the time of the inundation, coming from Nubia.
* The translator conjectures that "baneful" has fallen out of the text after "every" (see critical note).
* e.g. serpents (Josephus 2. 10), scorpions (Aelian 10. 29), locusts and caterpillars (Diodorus Siculus 1. 87).
καὶ ἀνδράσι καὶ γυναιξὶ. καὶ τὰ κοῖκινα ¹ δὲ πλέγματα Αἰγυπτιακά ἔστι, φυτοῦ τινος, ὕμοια τοῖς σχοινίοις ἡ φοινικίνοις. τὸ δὲ ξύθος ² ἰδίως μὲν σκευάζεται παρ’ ἐκείνοις, κοινὸν δ’ ἐστὶ πολλοίς, καὶ παρ’ ἐκάστοις δὲ αἱ σκευασίαι διάφοροι. καὶ τούτῳ δὲ τῶν μάλιστα ζηλούμενων παρ’ αὐτοῖς τὸ πάντα τρέφειν τὰ γεννώμενα παιδία καὶ τὸ περιτέμνειν καὶ τὰ θήλεα ἐκτέμνειν, ὅπερ καὶ τοῖς ’Ιουδαίοις νόμιμον καὶ οὔτως ἐστὶν Αἰγύπτιοι τὸ ἀνέκαθεν, καθάπερ εἰρήκαμεν ἐν τῷ περὶ ἐκείνων λόγῳ. φησὶ δ’ Ἀριστοβούλος, ἐκ τῆς θαλάττης μηδὲν ἀνατρέχειν ὄψιν εἰς τὸν Νείλον πλὴν κεστρέως καὶ θρίσσης καὶ δελφίνος διὰ τοὺς κροκοδείλους· τοὺς μὲν δελφίνας διὰ τὸ κρείττους εἶναι, τοὺς δὲ κεστρέας τῷ παραπέμπεσθαι ὑπὸ τῶν χοίρων παρὰ γῆν κατὰ τινα οἰκείωσιν φυσικήν· τῶν δὲ χοίρων ἀπέχεσθαι τοὺς κροκοδείλους, στρογγύλων ὄντων καὶ ἐχόντων ἀκαίρας ἐπὶ τῇ κεφαλῇ φερούσας κίνδυνον τοῖς θηρίοις· ἀναθεῖν μὲν οὖν ἔαρος τοὺς κεστρέας γόνον ἔχοντας, μικρὸν δὲ πρὸ δύσεως Πλειάδος καταβαίνειν τεξομένους ἄθροον, ὅτε καὶ ἡ ἀλωσίς αὐτῶν γίνεται περιπατώντων τοῖς φράγμασιν ἄθροῶν. ³ τοιαύτην δὲ τινα εἰκάζειν ἔστι καὶ περὶ τῆς θρίσσης αἰτίαν. ταῦτα καὶ περὶ Αἰγύπτου.

¹ κοῖκινα (textures “made of the coix-palm”), Casaubon and Meineke, for κόκκινα; but Kramer prefers κούκινα (“made from the coco-palm”).
² ξύθος Ew, ξύγος other MSS.
³ ἄθροῶν Dh, ἄθρόου other MSS.
both men and women; and further, the koikina\footnote{1} are Aegyptian textures made of some plant, and are like those made of rush or the date-palm. And beer is prepared in a peculiar way among the Aegyptians; it is a drink common to many peoples, but the ways of preparing it in the different countries are different. One of the customs most zealously observed among the Aegyptians is this, that they rear every child that is born, and circumcise the males, and excise the females,\footnote{2} as is also customary among the Jews, who are also Aegyptians in origin, as I have already stated in my account of them.\footnote{3} Aristobulus says that on account of the crocodiles no fish swim up into the Nile from the sea except the cestreus and the thrissa and the dolphin—the dolphin, because it is stronger than the crocodile, and the cestreus, because it is escorted by the choeri\footnote{4} along the bank, in accordance with some natural affinity; and that the crocodiles keep away from the choeri, since the latter are round and have spines on the head which offer danger to the beasts. Now the cestreus, he says, runs up the river in spring when it is carrying its spawn, but for the purpose of spawning comes down in schools before the setting of the Pleiad, at which time they are captured, being caught in schools by the fenced enclosures. And some such cause might be conjectured also in the case of the thrissa. So much for Aegypt.

\footnote{1}{See critical note.}
\footnote{2}{\textit{i.e.} remove portions of the nymphae, and sometimes of the clitoris, of the females. The operation is harmless, and analogous to that of circumcision.}
\footnote{3}{16. 2. 34.}
\footnote{4}{\textit{i.e.} “pig” fish (see Athenaeus 6).}
Περὶ δὲ Διβύνης ἐφεξῆς λέγωμεν, ὅπερ λείπεται μέρος τῆς συμπάσης γεωγραφίας, εἰρήται μὲν οὖν καὶ πρῶτον πολλὰ καὶ περὶ αὐτῆς, ἀλλὰ καὶ νῦν ὅσα καίρια προσυπομνημένας, προστιθέντας καὶ τὰ μὴ λεχθέντα πρῶτον. οἱ μὲν οὖν πρῶς τὰς ἥπειρους τὴν οἰκουμένην διελόντες ἄνισος διείλον, ἔμφαινε γὰρ τὸ τριχῆ τὸ εἰς τρία ἵσα, τοσοῦτο δὲ ἀπολείπεται τοῦ τρίτου εἶναι μέρος τῆς οἰκουμένης ἡ Διβύνη, ὡστε καὶ συντεθεῖσα μετὰ τῆς Εὐρώπης οὐκ ἂν ἐξισάζειν δόξει τῇ Ἀσίᾳ. τάχα δὲ καὶ τῆς Εὐρώπης ἐλάττων ἑστι, κατὰ δὲ τὴν δύναμιν καὶ πολλῷ τινὶ, ἔρημος γὰρ ἑστιν ἡ πολλὴ τῆς μεσογαίας καὶ τῆς παρωκεανίτιδος, κατοικίας δὲ κατάστικτός ἐστι μικρὰς, καὶ σποράς καὶ νομαδικὰς ταῖς πλείσταις πρὸς δὲ τῇ ἐρημίᾳ καὶ τὸ θηριοτρόφου ἐξελαύνει καὶ ἐκ τῆς δυναμένης οἰκεῖσθαι πολὺ δὲ καὶ τῆς διακεκαυμένης ἐπιλαμβάνει ζωῆς. ἡ μέντοι καθ' ἡμᾶς εὐδαιμόνως οἰκεῖται πᾶσα παραλία ἡ μεταξὺ Νείλου καὶ Στηλῶν, καὶ μάλιστα ἡ ύπὸ Καρχηδονίους γεωμένη, ἀνυδρίαι δὲ τινὲς κανταῦθα παρεμπιπτοῦσιν, οἵα περὶ τε τὰς Σύρτεις καὶ τοὺς Μαρμαρίδας καὶ τὸν Καταβαθμὸν.

'Εστι δὲ ὀρθογωνίου τριγώνου τὸ σχῆμα, ὡς ἂν τις ἐν ἐπιπέδῳ νοῆσει, βάσιν μὲν ἔχων τὴν καθ' ἡμᾶς παραλίαν τὴν ὑπὸ τῆς Αἰγύπτου καὶ

1 γεωμετρίας CDEF.
2 προστιθέντας F, προσθέντας other MSS.
III

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

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

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2 See § 23 following.
Neilou meχri Μαυρουσίας καὶ Στηλῶν, πρὸς ὀρθὰς δὲ ταῦτη πλευράν, ἦν ὁ Νεῖλος ποιεῖ μέχρι Λιθισίας, προσεκβαλλόντων ἡμῶν ἐως Ὄκεανοὺ, τὴν δ' ὑποτείνουσαν τῇ ὀρθῇ τῇ παρωκεανίτιν ἄπασαν τὴν μεταξὺ Λιθισίων καὶ Μαυρουσίων. τὸ μὲν οὖν κατ' αὐτὴν τὴν κορυφήν τοῦ λεχθέντος σχῆματος, ήδη πως ὑποπίπτον τῇ διακεκαμωμένῳ, λέγομεν ἐξ εἰκασμοῦ διὰ τὸ ἀπρόσιτον, ὡστ' οὖδὲ τὸ μέγιστον πλάτος τῆς χώρας ἔχοιμεν ἄν λέγειν· τὸ μέντοι τοσοῦτον εἰς τοὺς πρόσθεν λόγους ἐφαμεν, ὅτι ἐξ Ἀλεξανδρείας εἰς Μερών τὸ βασιλείου τῶν Λιθισίων πρὸς νότον ἴσως ἰσότικα εἰςι περὶ μυρίον, ἐκείθεν δὲ ἐτ' εὐθείας ἐπὶ τοὺς ὄρους τής διακεκαμωμένης καὶ τῆς οἰκουμένης ἀλλοι τρισχίλιοι. τὸ γοῦν αὐτὸ θετέον τὸ μέγιστον πλάτος τῆς Λιβύης, μυρίοις καὶ τρισχιλίοις ἡ τετρακισχιλίους στάδιοι, μῆκος δὲ μικρὸ ἐλαττον ἡ διπλάσιον. τὰ καθ' ὀλον μὲν ταῦτα περὶ Λιβύης· τὰ καθ' ἐκαστα δὲ λεκτέων, ἀρξαμένοις ἀπὸ τῶν ἐσπερίων μερῶν καὶ τῶν ἐπιφανεστέρων.

2. Οἰκοῦν δ' ἐνταῦθα Μαυροῦσιοι μὲν ὑπὸ τῶν Ἑλλήνων λεγόμενοι, Μαύροι δ' ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐπιχωρίων,1 Λιβυκὸν ἐθνὸς μέγα καὶ εὐδαίμον, ἀντίπορθον τῇ Ἰβηρίᾳ. κατὰ τοῦτο δὲ καὶ ὁ κατὰ τὰς Στῆλας τὰς Ἡρακλείους πορθμὸς ἐστι, περὶ οὖ λολὰ εὑρηται. ἔξω δὲ προελθόντι τοῦ κατὰ τὰς Στῆλας πορθμοῦ, τὴν Λιβύην ἐν ἀριστερᾷ ἔχοντι ὄρος ἐστίν, ὅπερ οἱ μὲν Ἐλληνες Ἀτλαντα καλοῦσιν, οἱ βάρβαροι δὲ Λύριν. ἐντεῦθεν δὲ πρόποις ἐκκειταὶ τις

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

2. Here dwell a people whom the Greeks call Maurusians, and the Romans and the natives Mauri—a large and prosperous Libyan tribe, who live on the side of the strait opposite Iberia. Here also is the strait which is at the Pillars of Heracles, concerning which I have often spoken. On proceeding outside the strait at the Pillars, with Libya on the left, one comes to a mountain which the Greeks call Atlas and the barbarians Dyris. From this mountain pro-
The same as Tingis (3. 1. 8).
2 Strabo is confusing Tingis (now Tangiers) with Lynx or Lixus (now El Araisch or Larasch); see §8 following.
3 Cadiz. 4 i.e. "Mercantile."
jects a farthest spur, as it were, towards the west
of Mauritius—the Coteis, as it is called; and near
by is a small town above the sea which the barbarians
call Tinx,¹ though Artemidorus has given it the
name Lynx and Eratosthenes Lixus.² It is situated
across the strait opposite Gadeira³ at a distance of
eight hundred stadia, which is about the distance of
each of the two places from the strait at the Pillars.
To the south of Lixus and the Coteis lies a gulf
called the Emporricus⁴ Gulf, which contains settle-
ments of Phoenician merchants. Now the whole of
the coast continuous with this gulf is indented by
gulfs, but one should exclude from consideration the
gulfs and the projections of land, in accordance with
the triangular figure which I have suggested, and
conceive rather of the continent as increasing in
extent in the direction of the south and east.⁵ The
mountain,⁶ which extends through the middle of
Mauritius from the Coteis to the Syrtis, is inhabited,
both itself and other mountains that run parallel
with Mauritius, at first by the Mauritians but deep
in the interior by the largest of the Libyan tribes,
who are called Gaetulians.

3. The historians, beginning with The Circum-
navigation of Ophelax⁷ have added numerous other
fabrications in regard to the outside coast of Libya;
and these I have already mentioned somewhere
before,⁸ but I am again speaking of them, asking
pardon for introducing marvellous stories, if per-

¹ i.e. this side forms the hypotenuse and runs in a south-
easterly direction.
² Atlas.
³ Ophelax of Cyrenē (Diodorus Siculus 18. 21, 20. 40–42,
and Plutarch, Demetrius 14); see critical note.
⁴ 1. 1. 5, and 3. 2. 13.
研制者们，你们准备了图，取掉含酸的，然后把它们给学者们，因为这是不是附在上文的，学者们对它们进行解释。如果你们仔细观察，你们将会发现，它们的解释是基于我们对图的理解的。
chance I shall be forced to digress into a thing of that sort, since I am unwilling wholly to pass them over in silence and in a way to cripple my history. Now they say that the Emporicus Gulf has a cave which at the full tides admits the sea inside it for a distance of even seven stadia, and that in front of this gulf there is a low, level place containing an altar of Heracles, which, they say, is never inundated by the tide—and it is this that I regard as one of their fabrications. And nearly as bad as this is the statement that on the gulfs which come next after the Emporicus Gulf there were ancient settlements of Tyrians, now deserted—no fewer than three hundred cities, which were destroyed by the Pharusians and the Nigritae; and these people, they say, are at a distance of a thirty days' journey from Lynx.

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

\(^1\) They meant leech-fish, *i.e.* lampreys.
C 827

STRA BO

ἀποδιδοῦσα· βιοτάνῃ τε ύψηλῇ πάσα καὶ λάχανον, οἶνον ἀρον καὶ δρακόντιον, οἱ δὲ τῶν σταφυλίνων καυλοὶ καὶ ἱππομαράθον καὶ σκολύμων δωδεκαπήχεις, τὸ δὲ πάχος παλαιστῶν τεττάρων· καὶ δρακόντων δὲ καὶ ἐλεφάντων καὶ δορκάδων καὶ βουβάλων καὶ τῶν παραπλησίων ζωών, λεόντων τε καὶ παρθένων, παυτοδαπὴ τροφὸς ἡ χώρα ἐστὶ. φέρει δὲ καὶ γαλάζι αἰλούρου ἵσας καὶ ὀμοίας, πλὴν ὅτι τὰ ρύγχος προ-πεττοκε μᾶλλον, πιθήκων τε πάμπολυ πλήθος, περὶ ὑπ' Ποσειδώνος εἴρηκεν, ὅτι πλέων ἐκ Γαδείρων εἰς τὴν Ἑνταίαν προσεπεκέφθη τῇ Λιβυκῇ παραλίᾳ καὶ ἐδοὺ τῶν θηρίων μεστὸν τινα τούτων ἅλιτεν δρυμόν, τῶν μὲν ἐπὶ τοῖς δένδρεσι, τῶν δὲ ἐπὶ γῆς, ἐχόντων ἐνίων καὶ σκύμνους καὶ ἐπεχοντῶν μαστῶν· γελάν οὖν ὅρων βαρυμάστους, ἐνίους δὲ φαλακροὺς, τοὺς δὲ κηλήτας καὶ ἄλλα τοιαῦτα ἐπιφαίνοντας σύνη.

5. 'Τπέρ ταύτης δ' ἐστὶν ἐπὶ τῇ ἔξω θαλάττῃ ή τῶν ἐσπερίων καλουμένων Λιθιότων χώρα, κακώς οἴκουμένη τὸ πλέον. ἑνταύθα δὲ καὶ καμηλο-παρδάλεις φησὶν Ἰφικράτης γεννᾶσθαι καὶ ἐλέφαντας καὶ τοὺς καλουμένους ῥίζεις, οἳ ταυ-ροειδεῖς μὲν εἰς τὴν μορφὴν, κατὰ δὲ τὴν διάταξαν καὶ τὸ μέγεθος καὶ τὴν ἅλκην τὴν πρὸς μάχην

1 οἶνον, Jones inserts (Groskurd οἶνον τὸ).
2 ἄρον, Corais, for νεαρὸν.
3 Ἰφικράτης, Corais.

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

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

4 i.e. horse-fennel.  5 An edible kind of thistle.
6 Apparently the antelope bubalis.
7 Cp. 3. 2. 6.
8 Possibly a copyist's error for "Hypicrates" (see Vol. III, p. 245, note 2).
9 i.e. animals with noses "like roots"; perhaps the writer quoted meant the rhinoceros, but elsewhere (16. 4. 15) Strabo himself uses the word "rhinoceros."
ελέφασιν ἐοίκασιν δράκοντας τε λέγει μεγάλους,
ὡστε 1 καὶ πόλοι τῶν ἐλεφάντων ἐπιτίθεσθαι, αἰώνοις δὲ λέοντας
toῖς πώλοις τῶν ἐλεφάντων ἐπιτίθεσθαι, αἰώνοις δὲ λέοντας
toῖς πώλοις τῶν ἐλεφάντων ἐπιτίθεσθαι, αἰώνοις δὲ λέοντας
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τοῖς πώλοις τῶν ἐλεφάντων ἐπιτίθεσθαι, αἰώνοις δὲ λέοντας
τοῖς πώλοις τῶν ἐλεφάντων ἐπιτίθεσθαι, αἰώνοις δὲ λέοντας
τοῖς πώλοις τῶν ἐλεφάντων ἐπιπλατοί νεκροφαγεῖν.
Βόγον δέ, τὸν βασιλέα τῶν Μαυροσίων, ἀναβάντα ἐπὶ τοὺς ἑσπερίους Λιθιοπας, καταπέμπεις
τῇ γυναικὶ δώρα καλάμους τοῖς Ἰνδικοῖς ὁμοίοις,
ὅπις ἐκατον ὀγνὸν χοίνικας χωρεῖν 2 ὄκτων ἐς
ἀσπάραγων δ' ἐμφερῆ μεγέθη.

6. Εἰς δὲ τὴν ἐντὸς θάλασσαν πλέουσιν ἀπὸ
Ἀνγγῆς πόλις ἐστὶ Ζήλης καὶ Τίγξ,3 εἶτα τῶν
Ἐπτὰ ἀδελφῶν αὐτῆς καὶ τὸ ὕπερκείμενον
ὁρὸς ὄνομα Ἀβύλη,4 πολύθηρον καὶ μεγαλοδειγμὸν.
τοῦ δὲ κατὰ τὰς Στήλας πορθμοῦ τὸ μὲν μῆκος
λέγεται σταδίων ἐκατὸν εἴκοσι, τὸ δ' ἐλάχιστον
πλάτος κατὰ τὸν Ἐλέφαντα ἐξήκοντα. εἰσπλευ-
σαντι δ' ἐξῆς πόλεις τε καὶ ποταμοῖ πλεῖσοι
μέχρι Μολοχαθ ποταμοῦ, ὅς ὀρίζει τὴν Μαυ-
ρουσίων καὶ τὴν Μασαισύλων 5 γῆν. κεῖται 6
δὲ καὶ άκρα μεγάλη πλησίον τοῦ ποταμοῦ καὶ
Μεταγωνίου, τόπος ἀνυδρος καὶ λυπρός, σχεδόν
dὲ τι καὶ τὸ ὅρος τὸ ἀπὸ τῶν Κώτεων 7 μέχρι
δεύρῳ παρατείνει μῆκος δὲ τὸ ἀπὸ τῶν Κώτεων
ἐπὶ τοὺς ὅρους τοὺς τῶν Μασαισύλων 8 στάδιοι

1 οὶς γε, Corais. 2 χωρεῖν Εοξκ.
3 Τίγξ, the editors, for Τίγα.
4 Ἀβύλη ος, Ἀβύλη Δηλ.
5 Μασαισύλων Ελ, Μασαισύλων Φ, Μασαισύλων other MSS.
6 κεῖται, Kramer, for καλείται.
7 Κώτεων Ε, Κωταίων other MSS.
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size and their courage in fighting. And he speaks of serpents so large that even grass grows upon their backs; and says that the lions attack the young of the elephants, but, after they have drawn blood, flee when the mothers approach, and that the mothers, when they see their young stained with blood, kill them, and that the lions return to the victims and eat them. And he says that Bogus, the king of the Maurusians, when he went up against the western Aethiopians, sent down to his wife as gifts reeds like those of India, of which each joint held eight choenices,¹ and also asparagus of similar size.

6. As one sails into the inner sea from Lynx, one comes to the city Zelis and to Tinx; and then to the Monuments of the Seven Brothers² and to the mountain that lies above them, Abilê by name, which abounds in wild animals and large trees. The length of the strait at the Pillars is said to be one hundred and twenty stadia, and the minimum breadth, measured at Elephas, sixty. On sailing into the sea, one comes next to several cities and rivers—to the Molochath³ River, which forms the boundary between the lands of the Maurusians and the Masaesylans. Near the river lies a large promontory, and also Metagonium, a waterless and barren place; and I might almost say that the mountain which begins at the Coteis extends as far as this; and its length from the Coteis to the boundaries of the Masaesylans

¹ About a gallon and a half.
² The seven "Monuments" or mountain-peaks.
³ Now the Mulujah.

¹+²+³ Μασαισυλῖων, Kramer, for Μασαισύλων F, Μασαισυλῖως other MSS.
πεντακισχίλιοι. ἕστι δὲ τὸ Μεταγόνιον κατὰ νέαν που Καρχηδόνα ἐν τῇ περαίᾳ. Τιμοσθένης δ’ οὐκ εὐ κατὰ Μασσαλίαν φησίν. ἕστι δ’ ἐκ C 828 Καρχηδόνος νέας διάρμα εἰς Μεταγόνιον στάδιοι τρισχίλιοι, παράπλους δὲ εἰς Μασσαλίαν ὑπὲρ ἕξακισχίλιων.

7. Οὔτω δ’ ευδαίμωνα χώραν οἰκοῦντες τὴν πλείστην οἱ Μαυροῦσιοι διατελοῦσιν, ὡμοὶ καὶ μέχρι δεῦρο τοῦ χρόνου νομαδικῶς ξώντες οἱ πολλοὶ. καλλωπίζονται δ’ ὡμοὶ κόμης ἐμπλοκῇ καὶ πώγων καὶ χρυσοφορία σμίξει τε ὀδόντων καὶ ὄνυχιμοῖς: σπανίον τε ἀν ἴδοις ἀπτομένους ἀλλήλων ἐν τοῖς περιπάτοις τοῦ παραμένειν αὐτοῖς ἄθικτον τῶν κόσμων τῶν τριχῶν. μάχονται τ’ ἵπποτα τὸ πλέον ὑπὸ ἄκοντος, σχινοχαλίνοις χρώμενοι τοῖς ἵπποις καὶ γυμνοῖς, ἔχουσι δὲ καὶ μαχαίρας: οἱ δὲ πεζοὶ τὰς τῶν ἐλεφάντων δορὰς ὡς ἀσπίδας προβάλλονται τὰς δὲ τῶν λεόντων καὶ παρδάλεων καὶ ἀρκτῶν ἀμπέχονται καὶ ἐγκομίωνται. σχεδὸν δὲ τι καὶ οὕτω καὶ οἱ ἑφεξῆς Μασσαίουλοι καὶ κοινῶς Λίβνες κατὰ τὸ πλέον ὁμοίοσκενοὶ εἰσὶ καὶ τὰ ἄλλα ἐμφερεῖς, μικροῖς ἵπποις χρώμευοι, ἄξεσι δὲ καὶ εὐπεθέσιν, ὅστ’ ἀπὸ ραβδίου οἰκιζεθαί. περιτραχήλια δὲ ἐξάλειψις τῇ τρίχων, αὕτ’ ὄνε πτηνή ἀπήρτηται ἐνοίᾳ δὲ καὶ χωρίς ὀλκῆς ἐπονταί ὡς κύνες. πέλτη μικρὰ βυρσίν, πλατύλογχα μικρά, ἀξω- στοι πλατύσημοι χιτῶνες, ἐπιμόρπημα, ὡς ἐφην, δορὰ καὶ προδωράκιον. Φαυροῦσιοι δὲ καὶ

1 Μασσαίουλοι Ε, Μασσαίουλοι Φ, Μασσάσυλοι Ο, Μασσαίουλοι: other MSS.
2 Φαντούσιοι Ε, Φαντούσιοι Κ

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is five thousand stadia. Metagonium is about opposite New Carthage,¹ on the other side of the sea, but Timosthenes wrongly says that it is opposite Massalia.² The passage across from New Carthage to Metagonium is three thousand stadia, and the coasting-voyage to Massalia is over six thousand.

7. Although the most of the country inhabited by the Maurusians is so fertile, yet even to this time most of the people persist in living a nomadic life. But nevertheless they beautify their appearance by braiding their hair, growing beards, wearing golden ornaments, and also by cleaning their teeth and paring their nails. And only rarely can you see them touch one another in walking, for fear that the adornment of their hair may not remain intact. Their horsemen fight mostly with a javelin, using bridles made of rush, and riding bareback; but they also carry daggers. The foot-soldiers hold before them as shields the skins of elephants, and clothe themselves with the skins of lions, leopards, and bears, and sleep in them. I might almost say that these people, and the Masaesylians, who live next after them, and the Libyans in general, dress alike and are similar in all other respects, using horses that are small but swift, and so ready to obey that they are governed with a small rod. The horses wear collars made of wood³ or of hair, to which the rein is fastened, though some follow even without being led, like dogs. These people have small shields made of raw-hide, small spears with broad heads, wear ungirded tunics with wide borders, and, as I have said, use skins as mantles and shields.

¹ Now Cartagena. ² Now Marseilles. ³ i.e. of tree-wool.
Strabo

Νέγρητας οἱ ὑπὲρ τούτων οἰκονύτες πρὸς τοὺς ἐσπερίους Αἰθίοψι καὶ τοξεύουσι, καθάπερ καὶ οἱ Αἰθιόπες· χρώνται δὲ καὶ δρεπανηφόροις ἀρμασι, μίσουνται δὲ καὶ τοῖς Μαυρονύτοις οἱ Φαρούσιοι διὰ τῆς ἐρήμου σπανίως, ὅπο ταῖς κοιλίαις τῶν ἰππῶν ὑπαρτώντες τοὺς ἁσκούς τοῦ ὑδατος· ἐστὶ δὲ ὅτε καὶ εἰς Κύρταν ἄφικνούνται διὰ πινων τόπων ἐλωδῶν καὶ λιμνῶν. τινὰς δ' αὐτῶν καὶ Τρωγλοδυτικῶς οἰκεῖν φασιν ὀρύττοντας τὴν γῆν. λέγεται δὲ κἂν ταῦθα τοὺς θερίνους ὁμβροὺς ἐπιπολάζειν, χειμῶνος δὲ εἶναι ἀνυδρίαν· ἐνίοις δὲ τῶν ταύτης βαρβάρων καὶ ὅφεων καὶ ἱθύων δοράις ἀμπεχόναις τε καὶ στρώμασι χρῆσθαι. τοὺς δὲ Μαυρονύτοις ἐνιοὶ φασιν 'Ινδοὺς εἴναι τοὺς συγκατελθόντας Ἡρακλεῖ δεύρω. μικρὸν μὲν ὄν πρὸ ἡμῶν οἱ περὶ Βόγους βασιλεῖς καὶ Βόκχον κατείχον αὐτῆν, φίλοι 'Ρωμαίων ὄντες· ἐκλιπτόντων δὲ τούτων, 'Ιούβας παρέλαβε τὴν ἀρχήν, δόντος τοῦ Σεβαστοῦ Καίσαρος καὶ ταύτην αὐτῷ τὴν ἀρχήν πρὸς τῇ πατρῴᾳ νῖος δ' ἢν 'Ιούβα τοῦ πρὸς Καίσαρα τὸν θέου πολεμήσαντος μετὰ Σκιπίωνος. Ἡ 'Ιούβας μὲν οὖν νεωστὶ ετελεύτα τὸν βίον, διαδέδεκται δὲ τὴν ἀρχὴν νῖος Πτολεμαίως, γεγονὼς εἰς 'Αντωνίου θυγατρὸς καὶ Κλεοπάτρας.

C 829 8. Αρτεμίδωρος δ' Ἐρατοσθένει μὲν ἀντιλέγει, διότι Λίζον τινὰ φησι πόλιν περὶ τὰ ἄκρα τῆς

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1 Νύγρητας DFh.
2 For Μαυρονύτοις, Meineke writes Φαρούσιοι.
3 Βόγου, Casaubon, for Βόκχο. h, Βόγκου i, Βόγχοi other MSS.
4 Λίζον Fs, Λίζον other MSS.

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

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

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1 Apparently a copyist’s error for “Nigritae” (the spelling in 2. 5. 33, 16. 4. 37 and 17. 3. 3).
2 Apparently an error for “Pharusians” (see Sallust, Jugurtha, 18, Pomponius Mela, 3. 10, Pliny, 5. 8, and critical note).
3 About A.D. 19.
Μαυρούσιας τὰ ἐσπέρια ἀντὶ Δυνγός. Φοινικικὰς δὲ πόλεις κατεσκαμμένας ¹ παμπόλλας τινάς, δὲν οὔδεν ἐδείν ἐστὶν ἠχὸς. ἐν δὲ τοῖς ἐσπερίοις Λιθίοψι, τοὺς ἀέρας πλατεῖς φήσας, ² ταῖς τε ὀρθριναῖς ὑραις καὶ ταῖς δειλιναῖς παχεῖς καὶ ἀχλωδεῖς εἶναι τοὺς ἀέρας. πῶς γὰρ ἐν αὐχμῶδει καὶ καυματηροῖς τόποις ταῦτ' εἶναι; αὐτὸς δὲ τούτων πολὺ χείρω λέγει περὶ τους αὐτοὺς τόπους: μετανάστας γὰρ τινὰς ἱστορεῖ Ἀστο-φάγος, οἶ τὴν ἀνυδρὸν νέμοιτο, σιτοῦτο δὲ λωτὸν, πόνα τινὰ καὶ ρίζαν, ἀφ' ὕπατοι οὔδεν δέοντο ποτῶν· παρήκειν δ' αὐτοὺς μέχρη τῶν ὑπὲρ Κυρῆνης τόπων τοὺς δ' ἐκεῖ καὶ γαλάκτωποτεῖν καὶ κρεωφαγεῖν, καίπερ ταυτοκλινεῖς ὄντας. καὶ Γαβίνιος ³ δὲ ὁ τῶν Ῥωμαίων συγγραφεῖς ⁴ οὐκ ἀπέχεται τῆς τερατολογίας τῆς περὶ τὴν Μαυ-ρούσιον πρὸς γὰρ τῇ Δυνγῇ ⁵ Ἀνταῖοιν μνῆμα ἱστορεῖ καὶ σκελετῶν πηχῶν ἐξήκοντα, ὄν Σερ-τώριον γυμνῶσαι καὶ πάλιν ἐπιβαλεῖν γῆν. καὶ τὰ περὶ τῶν ἑλεφάντων μυθώδη· φησὶ γὰρ τάλλα μὲν θηρία φεύγειν τὸ πῦρ, τοὺς δ' ἑλέφαντας πολεμεῖν καὶ ἀμύνεσθαι, διότι τὴν ὕλην φθείρει· πρὸς δὲ τοὺς ἀνθρώπους διαμάχεσθαι, κατα-σκόπους προπέμποντας, καὶ, ὅταν ἰδὼσιν ἔκεινος φεύγοντας, ⁶ φεύγειν καὶ αὐτούς, ἐπειδὰν δὲ ⁷

¹ κατεσπασμένας F, κατεσκευασμένας mox.
² τοὺς ἀέρας πλατεῖς φήσας, Corais and others bracket, Meineke ejects.
³ Ταύσιος F, Ταύσιος ω.
⁴ συγγραφεῶν MSS.
⁵ Δυγί Dmoxz.
⁶ φεύγοντας, Corais inserts.
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bourhood of western extremities of Maurusia "Lixus" instead of Lynx; and because he calls "Phoenician" a very great number of raised cities of which no trace is to be seen;¹ and because, after calling the air among the western Aethiopians "salty,"² he says that the air is thick and misty in the hours both of early morning and of evening. For, argues Artemidorus, how can these things be in a region that is arid and torrid? But he himself gives a much worse account of the same region, for he tells a story of certain migrants, Lotophagi,³ who roam the waterless country and feed on lotus, a kind of plant and root, from eating which they have no need of drink; and that they extend as far as the region above Cyrenê; but that those in that region also drink milk and eat meat, although they are in the same latitude. And Gabinius also, the Roman historian, does not abstain from telling marvellous stories of Maurusia; for example, he tells a story of a tomb of Antaeus near Lynx, and a skeleton sixty feet in length, which, he says, Sertorius exposed to view, and then covered again with earth.⁴ And he tells fabulous stories about the elephants; for example, he says that whereas the other animals flee from fire, the elephants carry on war with it and defend themselves against it, because it destroys the timber, and that they engage in battle with human beings, sending out scouts before them, and that when they see them fleeing, they flee too, and that when they

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

⁷ δέ, omitted by MSS. except Ei.
τραύματα λάβωσιν, ἵκετηρίαν ἅ προτείνειν κλάδους ἢ βοτάνην ἢ κόνιν.

9. Μετὰ δὲ τὴν τῶν Μαυροσιῶν γῆν ἢ τῶν Μασαισυλίων ἐστίν, ἀπὸ τοῦ Μολοχάθ ποταμοῦ τῆς ἀρχής λαμβάνονσα, τελευτῶσα δὲ ἐπὶ τὴν ἀκραν, ἢ καλεῖται Τρητόν, ὁ ὁμοῦ τῆς τοῖς Μασαισυλίων καὶ τῆς Μασυλίων ὁ γῆς. στάδιοι δ′ εἰσίν ἀπὸ τοῦ Μεταγωνίου μέχρι τοῦ Τρητοῦ ἐξακισχίλιοι: οἱ δ′ ἑλάττους φασίν, ἔχει δ′ ἡ παραλία πόλεις τε πλείους καὶ ποταμοὺς καὶ χώραν εὑρή, τῶν δ′ ἐν ὀνόματί ἄρκει μηνιθήραι. ἐστὶ δὲ πόλις Σίγα ἐν χιλίοις σταδίοις ἀπὸ τῶν λεχθέντων ὁρῶν, καὶ Βασίλειον Σοῦφακος, 6 κατέσπασται δὲ νῦν τὴν δὲ χώραν μετὰ Σόφακα 7 κατέσχε Μασανάσσης, 8 εἰτα Μικήσας, εἰτα καὶ οἱ ἐκεῖνοι διαδεξάμενοι, καθ′ ἡμᾶς δὲ Ἰούβας ὁ πατήρ τοῦ νεωστὶ τελευτήσαντος Ἰούβας κατέσπασται δὲ καὶ Ζίμα τὸ τοῦτον βασίλειον ὑπὸ Ῥωμαίων μετὰ δὲ τὴν Σίγαν 9 Θεῶν λιμῆν ἐν ἐξακοσίοις σταδίοις εἰτ’ ἄλλοι ἀσημί τόποι. τὰ μὲν οὖν ἐν βάθει τῆς χώρας ὀρεινὰ καὶ ἔρημα 10 (ἐστ’ ὅτε παρέσπαρται, ἢ κατέχουσιν οἱ Γαίτουλοι 11) μέχρι καὶ Σύρτεων, τὰ δ’ ἐκεῖ πρὸς θαλάττῃ καὶ πεδία

1 ἵκετηρίαν, Corais, for ἰκητήριον.
2 Μασαισυλίων ΕΦ, Μασαισυλίων other MSS.
3 Τρητόν, inserted by the later editors from conj. of Casaubon.
4 Μασαισυλίων Φ, Μασαισυλίων ζ, Μασαισυλίων other MSS.
5 Μασυλίων, Kramer, for Μασυλίων: Μασυλιαίων, Corais.
6 Σοῦφακος C, Σοῦφακας DFHxz, Σοῦφακος editors before Kramer.
7 Σόφακα (but o abovbe ω) C, Σοῦφακα Dih, Σοῦφακαν xz.
8 Μασανάσσης Ci, Μασανάσσης editors before Kramer.
9 Σίγαν, Corais, for Σίγα.
receive wounds, as suppliants they hold out branches of a tree or an herb or dust.

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

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

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10 After ἐρημά Groskurd inserts τινὰ δὲ καὶ οἰκήσιμα; Meineke indicates a lacuna there; Corals conj. Ἰπη for πότε.
11 Γετοῦλοι Ε, Γετοῦλοι other MSS.
ευδαιμονιά εστὶ καὶ πόλεις πολλαὶ καὶ ποταμοὶ καὶ λίμναι.

C 830 10. Ποσειδώνιος δ’ οὐκ οἶδ’ εἰ ἀληθεύει, ἡφισας ὀλίγους καὶ μικροῖς διαρρέεσθαι ποταμοῖς τῆν Διβυήν. αὐτοὺς γὰρ, οὐς Ἀρτεμίδωρος εἴρηκε, τοὺς μεταξὺ τῆς Δυνγοῦ καὶ Καρχειδῶνος καὶ πολλοὺς εἴρηκε καὶ μεγάλους. ἐν δὲ τῇ μεσογαίᾳ ταῦτ’ ἀληθέστερον εἶπεῖν εἴρηκε δὲ τοῦτο τὴν αἰτίαν αὐτὸς, μὴ γὰρ κατομβρεῖσθαι τοὺς ἀρκτικοὺς μέρεσι, καθάπερ οὐδὲ τὴν Αἰθιοπίαν φασί. διὸ πολλάκις οὐμικὰ ἐμπίπτειν ὑπὸ αὐχώμων καὶ τὰς λίμνας τελμάτων πύμπλασθαι καὶ τὴν ἀκρίδα ἐπιπολάζειν. ἔτι φησί τὰ μὲν ἀνατολικὰ ύγρὰ εἶναι, τὸν γὰρ ἥλιον ἀνίσχοντα ταχὺ παραλλάττειν, τὰ δ’ ἐσπέρια ἤρα, ἐκεῖ γὰρ καταστρέφειν. ύγρὰ γὰρ καὶ ἤρα, τὰ μὲν παρ’ ὑδάτων ἀφθονίαν ἥ σπάων λέγεται, τὰ δὲ παρὰ τῶν ἡλίουν. Βούλεται δὲ λέγειν τὰ παρὰ τοὺς ἡλίους ταῦτα δὲ πάντες ἀρκτικοὶ καὶ μεσημβρινοὶ κλίμασιν ἀφορίζουσι καὶ μὴν ἀνατολικὰ τε καὶ δυσμικὰ, τὰ μὲν πρὸς τὰς οἰκήσεις λεγόμενα, καθ’ ἐκάστην τὴν οἰκήσιν καὶ τὴν μεταπτώσιν τῶν ὀριζόντων ἀλλὰ ἐστὶν, ὡστ’ οὐδ’ ἐνεστὶ 3 καθολικῶς εἰπεῖν ἐπὶ τῶν ἀπεριλήπτων τὸ πλῆθος, ὅτι τὰ μὲν ἀνατολικὰ ύγρά, τὰ δὲ δυσμικὰ ἤρα. ὡς δὲ λέγεται πρὸς τὴν οἰκουμένην ὅλην καὶ τὰς

1 ἀληθεύει Ε, ἀληθὺς uz, ἀληθῇ other MSS.
2 τοὺς μεταξὺ . . . εἴρηκε, omitted by MSS. except EF.
3 οὐδ’ ἐνεστὶ, Corais, for οὐδέν ἐστιν.

1 The text is corrupt. Strabo probably wrote merely this: “for Artemidorus calls them many and large” (see critical note).

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parts there near the sea consist of fertile plains, many cities, rivers, and lakes.

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

2 Poseidonius.

3 Thus slowing down in making the turn back, as Strabo interprets it.
ἐσχατιὰς τὰς τοιαύτας, οὐ καὶ ἡ Ἰνδικὴ καὶ ἡ Ἰβηρία, λέγου ἂν, εἰ ἅρα, τὴν τοιαύτην ἀπόφασιν. τὶς οὖν ἡ πιθανότης τῆς αἰτιολογίας; ἐν γὰρ περιφορᾷ συνεχεῖ τε καὶ ἀδιαλείπτῳ τοῦ ἠλίου τίς ἂν εἰς καταστροφὴ; τὸ τε τάχος τῆς παραλλαγῆς παντάχοι ἢσον. ἄλλως τε παρὰ τὴν ἐνάργειαν ἐστὶ, τὰ ἐσχατα τῆς Ἰβηρίας ἡ τῆς Μαυρουσίας τὰ πρὸς δύσιν ἦς ἀλέγειν ἀπάντων μᾶλιστα: καὶ γὰρ τὸ περιέχον εὐκρατον ἔχει καὶ πλείστων ὑδάτων εὐπορεῖ. εἱ δὲ τὸ καταστρέφειν τοιοῦτον εἰληπταί, ὅτι ἐνταῦθα τὰ ὑστατα τῆς οἰκουμένης ὑπὲρ γῆς γίνεται, τὰ τοῦτο συνείπει πρὸς ξηρασίαν; καὶ γὰρ ἐνταῦθα καὶ ἐν τοῖς ἄλλοις τόποις τῆς οἰκουμένης τοῖς ταύτοκλινεῖσι, τὸν ἴσον διαλιπὸν χρόνον τὸν τῆς νυκτὸς, ἐπάνεισι πάλιν καὶ θερμαίνει τὴν γῆν.

11. Ἐστὶ δὲ ποιν αὐτόθι καὶ ἀυσφάλτου πηγῆ καὶ χαλκωρυχεία: καὶ σκορπίων δὲ καὶ πτημῶν καὶ ἀπέρων λέγεται πλήθος, μεγέθει δὲ ἐπτασπονδύλων, ὁμοίως δὲ καὶ φαλάγγια καὶ μεγέθει καὶ πλήθει διαφέροντα· σαύρας δὲ διηπχεις φασίν. ἐν μὲν οὖν τῇ παρορείᾳ λίθους εὐνοσκεσθαί φασί τοὺς λυχνίτας καὶ καρχιδονίους λεγο-

1 el, mον omit; ἅρα, z omits; the editors before Kramer read κατά γε instead of εἰ ἅρα.
2 καταστροφῆς. εἰς. εἰς. ἐνεργείαν. F.
3 ἔχει, Letronne, for ἔχειν.
4 διαθερμάνει Ε.
5 E inserts τε after πτημῶν.
6 After δέ, Letronne, citing 15. 1. 37 (σκορπίων . . . ὑπερβαλλοντας μεγέθεις) and Lucian De Dip. ad. 3, inserts ὑπερβαλλοντῶν καὶ.
habited world as a whole and to such extremities of it as India and Iberia, perhaps he could make such a statement. What plausibility, however, can there be in his explanation of the cause? For in the revolution of the sun, which is continuous and unintermitting, what "turning back" could there be? And further, the speed of the sun's transit is everywhere equal. Besides, it is contrary to the evidence to call the extremities of Iberia or Maursusia, I mean the extremities on the west, the most arid places in the world, for they not only have a temperate atmosphere but also are well supplied with numerous waters. But if the "turning back" of the sun is interpreted in this way, that there it is last above the inhabited world, wherein does this contribute to aridity? For there, as well as in the other places of the inhabited world that are in the same latitude, the sun leaves an equal interval of night, and comes back again and warms the earth.

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

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1 One MS. reads "actuality" instead of "evidence" (see critical note).
2 i.e. in Masaesylia.
3 i.e. they have "seven vertebrae" (the Pandinus heros); see critical note, and cp. 15. 1. 37.
4 Cp. 16. 4. 12.
5 Cp. § 19 following.
6 i.e. "Luminous" stones; apparently a tourmaline.
μένουσ' ἐν δὲ τοῖς πεδίοις ὀστρακίων καὶ χηραμύδων τοῦ Ἀμμωνος λόγους εἰρήκαμεν καὶ δένδρον δὲ ἐστὶ μελίλωτον καλοῦμενον, ἐξ οὗ σκευάζουσιν οἶνον. τινὲς δ' αὐτῶν καὶ δίκαρπον ἔχουσι τὴν γην, καὶ δύο θεριστικὰ καρποῦνται, τὰ μὲν θερινά, τὰ δ' ἑαρινά· ἐστὶ δὲ ἡ καλάμη πεντάπηχος τὸ ύψος, πάχως δὲ τοῦ μικροῦ δακτύλου, τῶν δὲ καρπῶν διακοσιοκατεπταρακοῦν ἀποδίδωσι. τοῦ δὲ ἐσρος οὔδε σπείρουσιν, ἀλλὰ παλιούροις συνδεδεμέναις ἐπικαταψήσαντες τὴν χώραν τῷ ἐκπεσόντι στάχυι κατὰ τῶν θερισμῶν ἄρκονται· τελεσικαρπεῖ γὰρ τὸν θερινὸν καρπὸν. διὰ δὲ τοῦ πλήθος τῶν θηρίων κυμίδας ἔχοντες ἐργάζονται καὶ τάλα τῇ μέρη διφθεροῦνται· καθευδοῦτες δὲ περιχρίουσι τοὺς κλινόποδας σκορόδοις τῶν σκορπίων χάριν καὶ παλιούροις περιδοῦσιν.

12. Ἡν ὃ ἐν2 τῇ παραλίᾳ ταύτῃ πόλις Ἰώλ ὅνομα, ἧν ἐπικτίσας Ἰούβας ὁ τοῦ Πτολεμαίου πατήρ μετωνόμασε Καισάρειαν, ἔχουσαν καὶ λιμένα καὶ πρὸ τοῦ λιμένος νησίον. μεταξὺ δὲ τῆς Καισαρείας καὶ τοῦ Ῥητοῦ μέγας ἐστὶ λιμήν, ὅν Σάλδαν καλοῦσιν τότῳ δ' ἐστὶν ὀριον τῆς ὑπὸ τῷ Ἰούβα.3 καὶ τῆς ὑπὸ τοῖς Ρωμαίοις πολυτρόπως γὰρ οἱ μερισμοὶ γεγένεται τῆς χώρας, ἀτε τῶν νεομένων αὐτὴν πλείονων

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1 χηραμίδων ἧς, χηραμίδων Dr.
2 δ’ ἐν, Casaubon, for δέ.
3 Ἰόβα ἦς.

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1 A carbunculus (see Pliny, 37. 25 and 30).
2 1. 3. 4.
3 i.e. "honey-lotus." Strabo calls the melilotus a "tree;"
GEOGRAPHY, 17. 3. 11-12

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

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

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

4 A kind of thorny shrub (*Rhamnus paliurus*).

5 *i.e.* reptiles in particular, apparently.
γενομένων καὶ τῶν Ἦρωμαίων ἄλλοτ' ἄλλως τούτων τοῖς μὲν φίλοις χρωμένων, τοῖς δὲ καὶ πολεμίοις· ὡστε καὶ ἀφαιρεῖσθαι καὶ χαρίζεσθαι συνεβαινεν ἄλλοις ἕλλα καὶ οὐ τῶν αὐτῶν τρόπον. ἦν δὲ ἡ μὲν πρὸς τῇ Μαυρουσίᾳ προσοδικωτέρα τε καὶ δυναμικωτέρα, ἡ δὲ πρὸς τῇ Καρχηδόνια καὶ τῇ Μασυλιέων ἄνθηροτέρα τε καὶ κατεσκευάσμενη βέλτιον, καίπερ κεκακωμένη διὰ τὰ Καρχηδόνια τὸ πρῶτον, ἐπείτα διὰ τὸν πρὸς Ἰουγουρθαν πόλεμον ἐκείνος γὰρ Ἀδάρβαλα ἐκπόλεμοκήσας ἐν Ἰτύκη καὶ ἀνελὼν, φίλοιν ὅντα Ἦρωμαίων, ἐνεπλησε τὴν χώραν πόλεμον· εἰτ' ἄλλοι εἰπ' ἄλλοις συνέστησαν πόλεμοι, τελευταίος δὲ ὁ πρὸς Σκιπίωνα Καίσαρι τῷ θεῷ συντάσ, ἐν ὑ καὶ Ἰουβασ ἀπέθανε· συνηφανίσθησαν δὲ τοῖς ἤγερμοσι καὶ αἱ πόλεις, Τισιαοῦς τε καὶ Οὐάγα καὶ Θάλα, ἔτι δὲ καὶ Κύψα, τὸ γαζοφυλάκιον τοῦ Ἰουγουρθα, καὶ Ζάμα καὶ Ζίγχα καὶ πρὸς αἰς κατεπολέμησε Καίσαρ Σκιπίωνα ὁ θεός, πρὸς Ρουσπίνῳ μὲν πρῶτον νικῶν, εἰτα πρὸς Οὐζίτους, εἰτα πρὸς Θάψῳ καὶ τῇ πλησίουν λίμνῃ, καὶ ταῖς ἀλλαῖς· πλησίουν δὲ καὶ Ζέλλα καὶ 'Αχόλλα, ἐλεύθεραι πόλεις. εἰς δὲ εἰς ἐφόδου Καίσαρ τὴν Κέρκινναν νῆσον καὶ Θέναν, πολίχνην ἐπιθαλασσίως. τούτων πασῶν αἱ μὲν τελέως ἤφαινε· θησαυροῖς, αἱ δ' ἡμίσσασποτοι κατελείψθησαν· Φαραὰν δ' οἱ Σκιπίωνως ἵππεῖς ἐνέπρησαν.

1 Μασσαλίων μοι, Μασσαλίων ἅ, Μασσαλίων other MSS. 
2 Οὐάγα, Letronne, Kramer, and Meineke, for Οβάτα; C. 
Müller conj. Οβάτα. 
3 Ζίγχα, Xylander, for Ζάκμα. 
4   Ρουσπίνῳ, Corais, for Ρουσπίνῳ. 
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in number and the Romans have dealt with them in different ways at different times, treating some as friends and others as enemies, the result being that different parts were taken away from, or presented to, different peoples, but not in the same way. The country towards Maurusia not only produced more revenue but was also more powerful, whereas that towards Carthage and the Masylians was both more flourishing and better built up, although it had been put in a bad plight, first, on account of the Carthaginian Wars, and then on account of the war against Jugurtha; for he took by siege Adarbal, a friend of the Romans, at Itycê¹ and slew him, and thus filled all Libya with war; and then wars on wars broke out, and, last of all, the war that broke out between the deified Caesar and Scipio, in which even Juba was killed; and with the leaders the cities were wiped out too, I mean Tisiäus, Vaga, and Thala, as also Capsa, the treasure-hold of Jugurtha, and Zama, and Zincha, and those cities near which the deified Caesar defeated Scipio, first winning a victory over him near Ruspinum, and then near Uzita, and then near Thapsus and the lake near by, and the other cities. And near by also are Zella and Acholla, free cities. And Caesar captured at the first onset the island Cereinna, and Thena, a town on the coast. Of all these, some were utterly wiped out and the others left half-destroyed; but Phara was burned by Scipio's cavalry.

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

5 Κέρμωμα, Casaubon inserts.
13. Μετὰ δ’ οὖν Τρητῶν ἡ Μασυλίεως ἡ Ἐλληνας συνάντησεν ἐν αὐτῇ καὶ τοσαύτην ἐποίησεν, ὡστ’ ἐκπέμπειν μυρίους ἵππεας, διπλασίους δὲ πεζοὺς. ἦ τε Ἔλληνας συνάντησεν ἐν αὐτῇ καὶ τοσαύτην ἐποίησεν. ὡστ’ ἐκπέμπειν μυρίους ἵππεας, διπλασίους δὲ πεζοὺς. ἦ τε Ἐλληνας συνάντησεν ἐν αὐτῇ καὶ τοσαύτην ἐποίησεν. ὡστ’ ἐκπέμπειν μυρίους ἵππεας, διπλασίους δὲ πεζοὺς. ἦ τε Ἰτύκη δευτέρα μετὰ Καρχηδόνα τῷ μεγέθει καὶ τῷ ἀξιώματι καταλυθείσης δὲ Καρχηδόνος, ἐκείνη ἦν ὡς ἀν μητρόπολις τοῖς Ῥωμαίοις καὶ ῥωματ᾽ ἐκ τῶν ταῖς ἐν Λιβυὶ πράξεις. ἦρεν δ’ ἐν τῷ αὐτῷ κόλπῳ τῷ Καρχηδονιακῷ πρὸς θατέρῳ τῶν ἀκρωτηρίων τῶν ποιούντων τόν κόλπον, ὅταν τῷ μὲν πρὸς τῇ Ἰτύκη καλοῦσιν Ἀπολλώνιου, θάτερον δ’ Ἐρμαίαν καὶ εἰσίν ἐν ἐπόψει ἀλλήλαις αἱ πόλεις. ἤρεν δ’ ἐν τῇ Ἰτύκη πλησίον ὁ Βαγράδας ποταμὸς. εἰσὶ δ’ ὑπὸ Τρητῶν μέχρι Καρχηδόνος στάδιον ἐισχύλιον πεντακόσιον. οὔτε τῷ θατέρῳ ὑμολογεῖται δὲ τὸ διώστημα οὔτε τὸ μέχρι Σύρτεων.

14. Καὶ Καρχηδόνος δὲ ἐπὶ χειρονήσεως των ἠδοροῦ, περιγραφοῦσιν κύκλων τριακοσίων ἐξίκοντα στάδιον ἐχοῦσα τεῖχος, οὗ τὸ ἐξηκοντάστάδιον μῆκος αὐτὸς ὁ αὐχήν ἐπέχει, καθήκον

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

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

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3 τῇ, Corais, for τῇ. 4 ἐν οὐσίᾳ Ε. 5 Βαγράδας Ε, Μαγάδρας ἦ, Βαγαδρας other MSS. 6 οὔτε, Corais, for οὐδέ. 7 τεῖχος Η. 3 καθήκων, Groskurd, for καθήκων.
άπο θαλάττης ἐπὶ θάλατταν, ὁποὺ τοῖς Καρχη- 
δονίοις ἦσαν αἱ τῶν ἐλεφάντων στάσεις, καὶ τόπος 
evrynχωρίς. κατὰ μέσην δὲ τὴν πόλιν ἡ ἀκρό- 
polis, ἢν ἐκάλουν Βύρσαν, ὀφρὺς ἰκανῶς ὀρθία, 
kύκλῳ περιοικουμένη, κατὰ δὲ τὴν κορυφὴν 
ἐχουσα Ἀσκληπιειον, ὅπερ κατὰ τὴν ἄλωσιν ἡ 
γυνὴ τοῦ Ἀσδρούβα συνέπρησεν αὐτῇ.1 ὑπό-
κειντα δὲ τῇ ἀκροπόλει οὐ τε λιμένες καὶ ὁ Ἐκθὼν, 
νησίων περιφερές εὐρύτω περιεχόμενον, ἔχοντι2 
νεωσόκους ἐκατέρωθεν κύκλῳ.

15. Κτίσμα δ’ ἐστὶ Διδοῦς ἀγαγούσης ἐκ Τύρου 
λαὸν’ ὑστο ό’ εὐτυχῆς ἡ ἀποικία τοῖς Φοινίξιν 
ὑπηρξε καὶ αὐτὴ καὶ ἡ μέχρι τῆς Ἱβηρίας τῆς 
te ἀλής καὶ τῆς ἐξω Στηλών, ὡστε τῆς Εὐρώπης 
ἐτι νῦν τῆν ἁριστήν νέμονται Φοινίκες κατὰ τὴν 
ήπειρον καὶ τὰς προσεχεῖς νῆσους, τῆν τε Διβύην 
catetkt hairstan to πᾶσαν, ὡσπὶ3 μὴ νομαδικῶς οἴων 
t’ ἢν οἰκεῖν. αὖ ἂς δυνάμεως πόλιν τε ἀντι-
palou τῇ Ρώμῃ κατεσκευάσαντο καὶ τρεῖς ἐπολέ-
mησαν μεγάλους πρὸς αὐτοὺς πολέμους. γένοιτο 
δ’ ἂν εὐδηλὸς ἢ δύναμις αὐτῶν ἐκ τοῦ ὑστάτου 
polemu, εὖ φα κατελθήσαν ὑπὸ Σκιείων τοῦ 
Λιμηλιανοῦ, καὶ ἡ πόλις ἄρθην ἡφανίσθη. ὅτε 
183 γὰρ ἤρξαντο πολεμεῖν τούτοις τῶν πόλεμον,4 
poleis mev eicox troiakosias eν t’ Diβύη, ἀνθρω-
poun δ’ ἐν τῇ πόλει μυριάδας ἐβδομῆκοντα: 
poliorkómenoi de καὶ ἀναγκασθέντες τραπέσθαι 
πρὸς ἔνδοσιν, πανυπληθῶν μὲν ἔδοσαν μυριάδας

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

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

1 "Hide."
2 i.e. both on the island and on the mainland.
εἰκοσὶ, καταπελτικὰ δὲ ὀργάνα τρισχίλια, ὡς οὖ πολεμηθησόμενοι: κριθέντος δὲ πάλιν τοῦ ἀναπολεμεῖν, ἔξαίφυς ὁ πλοτποίαν συνεστήσαντο, καὶ ἐκάστης ἥμερας ἄνθφερον θυρεοὶ μὲν ἐκατὸν καὶ τετταράκοντα πεπηγότες, μάχαιραι δὲ τριακοσίαι καὶ λόγχαι πεντακόσιαι, χίλια δὲ βέλη καταπελτικὰ, τρίχα δὲ τοῖς καταπέλταις αἱ θεράπαιναι παρεῖχον. ἔτι τοῖνυν νὰῦς ἔχοντες ὀδώδηκα ἐξ ἐτῶν πεντήκοντα κατὰ τὰς ἐν τῷ δευτερῷ πολέμῳ συνθήκας, τότε, καίπερ ἡδὴ συμπεφευγότες ἐς τὴν Βύρσαν, ἐν διμήνῳ κατεσκευάζαντο νὰῦς ἐκατὸν εἰκοσὶ καταφράκτους, καὶ τοῦ στόματος τοῦ Κάθωνος φρουρουμένου, διώρυξαν ἄλλο στόμα, καὶ προῆλθεν αἰφνιδίως ὁ στόλος τῇ γὰρ ἡ ἀποκειμένη παλαιὰ καὶ τεχνιτῶν πλῆθος προσεδρένου καὶ σιταρχούμενον δῆμοσίᾳ. τοιαύτη δ’ οὕσιν Καρχηδῶν ὄμως εἶλῳ καὶ κατεσκάφη. τὴν δὲ χώραν, τὴν μὲν ἐπαρχίαν ἀπέδειξαν Ῥωμαίοι, τὴν ὑπὸ τοῖς Καρχηδονίοις, τῆς δὲ Μασανάσσην ἀπέδειξαν κύριον καὶ τοὺς ἀπογόνους τοὺς περὶ Μικύαν. μᾶλιστα γὰρ ἐσπονδάσθη παρὰ τοῖς Ῥωμαίοις ὁ Μασανάσσης δι’ ἀρετὴν καὶ φιλίαν καὶ γὰρ δὴ καὶ οὕτως ἔστιν ὁ τούς Νομάδας πολιτικοὺς κατασκευάσας καὶ γεωργοὺς, ἐτὶ δ’ ἄντι τοῦ ληστευέν ἰδιάξας στρατεύειν. ἰδιον γὰρ τι τοῖς ἀνθρώποις συνεβηκή

1 For τρισχίλια Letronne (citing Polybius 36. 4 and Appian 80) conj. δισχίλια.
2 σιταρχούμενον καὶ.

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

2 i.e. the three sons: Micipsas king, Golossa head of the department of war, and Mastanaba head of the department of justice (Appian, § 106).
toûtōis: χώραν γὰρ οἰκούντες ευδαίμονα, πλήν τοῦ θηρίους πλεονάζειν, εύσαντες ἐκφθέιρειν1 ταῦτα καὶ τὴν γῆν ἑργαζεσθαι μετὰ ἀδείας ἐπ’ ἀλλήλοις ἐτρέποντο, τὴν δὲ γῆν τοῖς θηρίοις ἀφείσαν. ούτω δ’ αὐτοῖς συνέβαινε πλάνητα καὶ μετανάστην βίον ζῆν, μηδὲν ἤττον τῶν ὑπὸ ἀπορίας καὶ λυπρότητος τόπων ἡ ἀέρων εἰς τοῦτο περισταμένων τῶν βίων, ὡστε καὶ ἰδιον τοῦθ’ εὐρίσκεσθαι τούτοις οὓς Μασαισφαλίους, καλοῦντας γὰρ Νομάδες, ἀνάγκη δὲ τοὺς τοιούτους εὐτελεῖς εἶναι τοῖς βίοις καὶ τὸ πλέον µιζοφάγους ἢ κρεωφάγους, γάλακτι δὲ καὶ τυρῳ τρεφοµένους. ἡρηµωµένης δ’ οὖν ἐπὶ πολὺν χρόνου τῆς Καρχηδόνως, καὶ σχεδὸν τι τὸν αὐτὸν χρόνου, ἀντερ καὶ Κόρινθος, ἀνελήφθη πάλιν περὶ τοὺς αὐτοὺς πως χρόνους ὑπὸ Καίσαρος τοῦ θεοῦ, πέµψαντος ἐποίκους Ρωµαίων τοὺς προαιροµένους καὶ τῶν στρατιωτῶν τινας· καὶ νῦν εἰ τῆς ἄλλης καλὸς οἰκεῖται τῶν ἐν Λιβύῃ πόλεων.

C 834  16. 2 Κατὰ µέσον δὲ τὸ στόµα τοῦ Καρχηδονίου κόλπου νῆσος ἐστὶ Κόρσουρα. ἀντιπορθιος δ’ ἐστὶν ἡ Σικελία τοῖς τόποις τοῦτοις ἢ κατὰ Διλύβαιον, ὅσον ἐν διαστήµατι χιλίων καὶ πεντακοσίων σταδίων τοσοῦτον γὰρ φασὶ3 τὸ ἐκ Διλυβαίου µέχρι Καρχηδόνως. οὐ πολὺ δὲ τῆς Κορσουράς διέχονσιν οὔδὲ τῆς Σικελίας

1 ἐκφθέιρειν (as in 17. 1. 44), Jones, for ἐκφέλειν.
2 Meineke ejects Κατὰ µέσον . . . Αἰγύµουρος from the text, following conj. of Kramer.  3 φασὶ Φ, φησὶ other MSS.

1 “Nomades” (“Nomads”) is the Greek name corresponding to the Latin “Numidae” (“Numidians”).

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

16. Opposite the middle of the mouth of the Carthaginian Gulf is Corsura, an island. Across the arm of the sea, opposite this region, is that part of Sicily wherein lies Lilybaeum, at a distance of about one thousand five hundred stadia; for the distance from Lilybaeum to Carthage is said to be as great as this. Not far distant from Corsura,
άλλαι τε νήσοι καὶ Ἀλγύμουρος. 1 διάπλους δ’ ἐστὶν ἐκ Καρχηδόνος ἐξήκουντα σταδίων ἑις τὴν προσέχῃ περαιάν, ὅθεν ἐις Νέφεριν ἀναβασίς σταδίων ἐκατὸν εἴκοσι, πόλιν 2 ἐρυμηνὴν ἐπὶ πέτρας ἰκισμένην. ἐν αὐτῷ δὲ τῷ κόλπῳ, ἐν ὠχρῷ καὶ ἡ Καρχηδόν, Τύνις ἐστὶ πόλις καὶ θέρμα καὶ λατομίαι τινές· εἰθ’ ἡ Ἐρμαία ἀκρα τραχεία, καὶ ἐπ’ αὐτῇ 3 πόλις ὁμώνυμος· εἰτα Νεάπολις· εἰτ’ ἀκρα Ταφίτις, καὶ ἐπ’ αὐτῇ λόφος Ἀσπίς καλούμενος ἀπὸ τῆς ὁμοιότητος, οὐντερ συνῳκισεν ὁ τῆς Σικελίας τύραννος Ἀγαθοκλῆς, καθ’ ὑπὸ καίρων ἐπέπλευσε τοῖς Καρχηδονίοις. συγκατεσπάσθησαν δὲ τῇ Καρχηδονίᾳ ὑπὸ Ῥωμαίων αἱ πόλεις αὐταί. ἀπὸ δὲ τῆς Ταφίτιδος ἐν τετρακοσίοις σταδίοις νῆσός ἐστὶ Κόσσουρος 4 κατὰ Σελινόυντα τῆς Σικελίας ποταμόν, καὶ πόλιν ἔχουσα ὁμώνυμον, ἐκατὸν καὶ πεντήκοντα σταδίων ὀσά 5 τῆς περίμετρου, διέχουσα τῆς Σικελίας περὶ ἐξακοσίους σταδίους· ἐστὶ δὲ καὶ Μελίτη νῆσος ἐν πεντακοσίοις σταδίοις ἀπὸ τῆς Κόσσουρου, 6 εἰτα Ἀδρύμης 7 πόλις, ἐν ἡ καὶ γεώργια ἤν· εἰθ’ αἱ Ταριχεῖαι λεγόμεναι, νησία πολλὰ καὶ πυκνὰ· εἰτα Θάψος πόλις, καὶ μετὰ ταύτῃ νῆσος πελαγία Λοπαδοῦσσα· εἰτα ἀκρα

1 Ἀλγύμουρος F. 2 δ’. after πόλιν, Corais omits. 3 αὐτής E, αὐτήν other MSS. 4 Κόσσουρα mos. 5 οὖσαν MSS. 6 Κόσσουρας mos. 7 Ἀδρύμης F, Ἀδρύμης hic, Ἀδρύμης E, Ἀδύμη mos.

1 Al Djamur.
2 i.e. apparently the eastern side of the Carthaginian Gulf.
3 Tunis, or Tunes, was situated to the south of Carthage and at the head of a vast marshy lagoon.

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

¹ i.e. "Shield."
² The same, apparently, as Cossura (cp. 2. 5. 19 and 6. 2. 11).
³ Malta.
⁴ See preceding footnote.
⁵ Also called Adrumetum.
Strabo

"Aμμωνος Βαλίθωνος, πρὸς ἡ θυννοσκοπεῖον. ¹ εἶτα Θένα ² πόλις παρὰ τὴν ἀρχὴν κειμένη τῆς μικρᾶς Σύρτεως. πολλαὶ δὲ εἰσὶ καὶ ἄλλαι μεταξὺ πολίχναι οὔκ ἄξιαι μνήμης. παράκειται δὲ τῇ ἀρχῇ τῆς Σύρτεως νήσος παραμήκης, ἡ Κέρκινα, ³ εὑμεγέθης, ἔχουσα ὀμόνυμον πόλιν, καὶ ἄλλη ἑλάττων Κερκινίτις. ⁴

17. Συνεχῆς δ’ ἐστὶν ἡ μικρὰ Σύρτις, ἡν καὶ Λωτοφαγίτιν Σύρτιν λέγουσιν. ἐστὶ δ’ ο μὲν κύκλος τοῦ κόλπου τοῦτον σταδίων χιλίων ἕξακοσίων, τὸ δὲ πλάτος τοῦ στόματος ἕξακοσίων· καθ’ ἐκατέραν δὲ ⁵ τὴν ἄκραν τὴν ποιοῦσαν τὸ στόμα προσεχεῖς εἰσὶ τῇ ἡπείρῳ νῆσῳ, ἡ τε λεχθεῖσα Κέρκινα καὶ ἡ Μήνιγξ, πάρισι τοῖς μεγέθεσι. τὴν δὲ Μήνιγγα νομίζουσι εἶναι τὴν τῶν Λωτοφάγων γῆν τὴν ὕφ’ Ὄμηρον λεγομένην, καὶ δείκνυται τινα σύμβολα, καὶ βωμὸς Ἀδυσσέως καὶ αὐτὸς ὁ καρπός· πολὺ γάρ ἐστὶ τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λωτόν, ἔχον ἡδιστοὶ καρπὸν. πλείους δ’ εἰσὶν ἐν αὐτῇ πολίχναι, μία δ’ ὀμόνυμος τῇ νῆσῳ. καὶ ἐν αὐτῇ δὲ τῇ Σύρτει πολίχναι τινὲς εἰσὶ. κατὰ δὲ τὸν μυχὸν ἐστὶ παμμέγεθες ἐμπόριον, ποταμὸν ἔχον ἐμβάλλοντα εἰς τὸν κόλπον· διατείνει δὲ μέχρι δεύρο τὰ τῶν ἀμπώτεων πάθη καὶ τῶν πλημμυρίδων, καθ’ ὅν καιρὸν ἐπὶ τὴν θῆραν τῶν ἱχθυῶν ἐπιτηδεύσιν οἱ προσχωροὶ κατὰ σπουδὴν θέουτες.

18. Μετὰ δὲ τὴν Σύρτιν Σοῦχις ἐστὶ λίμνη

¹ θυννοσκοπεῖον, conj. Kramer, for θυννοσκοπίαν; E reads ἐν θυννοσκοπία.
² Θένα, Corais, for Θαλνα.
³ Κέρκινα F.
⁴ Κερκινίτις F, Κερκινίτις i.

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

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

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

¹ Cp. 5. 2. 6, 8.

⁵ ἄτε, omitted by MSS. except i.
σταδιῶν τετρακοσίων στενῶν ἐξουσα εἰσπλοῦν καὶ παρ’ αὐτῆς πόλις ὀμώνυμος πορφυροβαφεία ἐξουσα καὶ ταριχείας παντοδαπάς. εἰτ’ ἄλλη λίμνῃ πολὺ ἐλάττων καὶ μετὰ ταύτην Ἀβρότονον πόλις καὶ ἄλλαι τινὲς, συνεχῶς δέ Νεώπολις, ἢν καὶ Λέπτιν καλοῦσιν· εὐτεύθεν δ’ ἑστὶ διάρμα τὸ ἐπὶ Δοκρῶν τῶν Ἐμπίζεφυρῶν τρισχύλιον ἐξακόσιοι στάδιοι. ἐξῆς δ’ ἑστὶ ποταμὸς· καὶ μετὰ ταύτα διατείχισμα τι, ὃ ἐποίησαν Καρχηδόνιοι, γεφυροῦντες βάραθρα 1 τινα εἰς τὴν χώραν ἀνέχοντα· εἰσὶ δὲ καὶ ἀλίμενοι τινες ἐνταῦθα τόποι, τῆς ἄλλης παραλίας ἐχούσης λιμένας. εἰτ’ ἀκρα ψηλὴ καὶ υλώδης, ἀρχὴ τῆς μεγάλης Σύρτεως, καλοῦσι δὲ Κεφαλᾶς· εἰς ταύτην δὲ τὴν ἀκραν ἐκ Καρχηδόνος στάδιοι εἰσὶ μικρὸ πλείον τῶν πεντακισχιλίων.

19. Τπέρκειται δὲ τῆς ἀπὸ Καρχηδόνος παραλίας μέχρι Κεφαλῶν καὶ μέχρι τῆς Μασαίσυλίων 2 ή τῶν Λιβοφοινίκων γῆ μέχρι τῆς τῶν Γαιτούλων 3 ὀρεινῆς, ἢδη Λιβυκῆς οὕσης. η δ’ ὑπὲρ τῶν Γαιτούλων ἐστὶν ή τῶν Γαραμάντων γῆ παράληλης ἐκείνη, οἴδεν οἱ Καρχηδόνιοι κομίζονται λίθοι. τοὺς δὲ Γαράμαντας ἀπὸ τῶν Λιβίωτων τῶν 4 παρωκεαντῶν ἀφεστάναι φασὶν ἤμερῶν εἰνεά η καὶ δέκα ὄδον, τοὺς δὲ "Ἀμμωνοὺς καὶ πεντεκαίδεκα. μεταξὺ δὲ τῆς Γαιτούλων καὶ

1 βάθρα Δῆ.
2 Μασαίσυλίων, Kramer, for Μασαίσυλείων F, Μασαίσυλίων other MSS.
3 Γαιτούλων, Xylander, for Γετούλων.
4 καὶ, before τῶν, Meineke omits.

1 The Cinifo.

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

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

2 "Heads."
3 *i.e.* the true Libya, as distinguished from Libo-Phoenicia.
4 See 17. 3. 11.
5 *i.e.* the Mediterranean seaboard.
Strabo

τῆς ἡμετέρας παραλίας πολλὰ μὲν πεδία, πολλὰ δὲ ὅρη καὶ λίμναι μεγάλαι καὶ ποταμοί, ὅπως καὶ καταδύντες ὑπὸ γῆς ἀφανεῖς γίνονται. Λυτοὶ δὲ σφόδρα τοῖς βίοις εἰσὶ καὶ τῷ κόσμῳ, πολυγυναικεῖς δὲ καὶ πολὺπαιδεῖς, τάλλα δὲ ἐμφερεῖς τοῖς νομάσι τῶν Ὄροβων καὶ ὅποιοι δὲ καὶ βόες μακροτραγηλότεροι ¹ τῶν παρ᾽ ἄλλοις. ἵπποφόρβια δὲ ἐστίν ἐσπουδασμένα διαφερόντως τοῖς βασιλεύσιν, ὡστε καὶ ἄριθμὸν ἐξετάζεσθαι πῶλων κατ᾽ ἔτος εἰς μυριάδας δέκα. τὰ δὲ πρόβατα γάλακτι καὶ κρέασιν ἐκτρέφεται, καὶ μάλιστα πρὸς τοῖς Αἰθίοψι. τοιαύτα μὲν τὰ ἐν τῇ μεσογαίᾳ.

20. Ἡ δὲ μεγάλη Σύρτις τὸν μὲν κύκλου ἐχει σταδίων τρισχιλίων ² ἐννακοσίων τριάκοντα ποι, τὴν δὲ ἐπὶ τὸν μυχὸν διώμετρον χιλιών πεντακοσίων, τοσοῦτον δὲ ποι καὶ τὸ τοῦ στόματος πλάτος. ἡ χαλεπότης δὲ καὶ ταύτης τῆς Σύρτεως καὶ τῆς μικρᾶς, ὅτι πολλὰ χοῦ τενεγώθης ἐστίν ὁ βυθὸς καὶ κατὰ τὰς ἄμπωτεις καὶ τὰς πλημμυρίδας συμβαίνει τισὶν ἐμπίπτειν εἰς τὰ βράχη καὶ καθίζειν, σπάνιον δὲ εἶναι τὸ σωζόμενον σκάφος. διόπερ πόρρωθεν τὸν παράπλους ποιοῦται, φυλαττόμενοι, ἡμὴ ἐμπέσειν εἰς τοὺς κόλπους υπ᾽ ἀνέμου ἀφύλακτοι ληφθέντες τὸ μέντοι παρακίνδυνον τῶν ἀνθρώπων ἀπάντων διαπειράσθαι ποιεῖ, καὶ μάλιστα τῶν παρὰ γῆν περίπλων εἰσπλέοντι δὴ τὴν μεγάλην Σύρτιν ἐν δεξίᾳ μετὰ τὰς Κεφαλάς ἐστὶ λίμνη τριακοσίων ποι σταδίων τὸ μῆκος, ἔβδομήκοντα δὲ τὸ πλάτος, ἐκδιδοῦσα εἰς τὸν κόλπον,

¹ μακροτράχηλοι E, μακροχηλότεροι CDhz.
² τρισχιλίων (γ), Kramer inserts.
are not only many plains, but also many mountains, large lakes, and rivers, some of which sink beneath the earth and become invisible. The inhabitants are very simple in their modes of life and in their dress; but the men have many wives and many children, and in other respects are like the nomadic Arabians; and both horses and cattle have longer necks than those of other countries. Horse-breeding is followed with such exceptional interest by the kings that the number of colts every year amounts to one hundred thousand. The sheep are brought up on milk and meats, particularly in the regions near Aethiopia. Such is my account of the interior.

20. The Great Syrtis has a circuit of about three thousand and nine hundred and thirty stadia, and a diameter, to the inmost recess, of one thousand five hundred stadia, and also a breadth at the mouth of about one thousand five hundred. The difficulty with both this Syrtis and the Little Syrtis is that in many places their deep waters contain shallows, and the result is, at the ebb and the flow of the tides, that sailors sometimes fall into the shallows and stick there, and that the safe escape of a boat is rare. On this account sailors keep at a distance when voyaging along the coast, taking precautions not to be caught off their guard and driven by winds into these gulfs. However, the disposition of man to take risks causes him to try anything in the world, and particularly voyages along coasts. Now as one sails into the Great Syrtis, on the right, after Cephalae is passed, one comes to a lake about three hundred stadia in length and seventy in breadth, which empties into the gulf and contains both small islands
έχουσα καὶ νησία καὶ ὑφορμον πρὸ τοῦ στόματος. 
μετὰ δὲ τὴν λίμνην τόπος ἐστὶν 'Ασπίς καὶ λιμὴν 
κάλλιστος τῶν ἐν τῇ Σύρτει. συνεχῆς δὲ ὁ 
Εὐφράντας πύργος ἐστίν, ὁριον τῆς πρότερον 
Καρχηδόνιας γῆς καὶ τῆς Κυρηναίας τῆς ὑπὸ 
Πτολεμαίων, εἰτ' ἀλλος τόπος, Χώρας καλού-
μενος, ὁ ἐμπορίῳ ἐχρῶντο Καρχηδόνιοι κομίζοντες 
οἰνον, ἀντιφορτιζόμενοι δὲ ὅπων καὶ σίλφοι παρὰ 
τῶν ἐκ Κυρήνης λάθρα παρακομιζόντων εἰδ' οἱ 
Φιλαίων βωμοί· καὶ μετὰ τούτους Αὐτόμαλα, 
φρούριον φυλακὴν ἔχουν, ἱδρυμένον κατὰ τὸν 
μυχὸν τοῦ κόλπου παντὸς. ἐστὶ δ' ὁ διὰ τοῦ 
μυχοῦ τούτου παράλληλος, τοῦ μὲν δι' Ἀλεξαν-
δρείας μικρῶ νοτιώτερος, χιλιῶν σταδίων, τοῦ δὲ 
διὰ Καρχηδόνος ἐλάττοσιν ἦ δισχιλίως· συμ-
πίπτοι \(^1\) δ' ἀν τῇ μὲν καθ' Ἡρώων πόλιν τὴν ἐν τῷ 
μυχῷ τοῦ Ἀραβίου κόλπου, τῇ δὲ κατὰ τὴν 
μεσογαιαν τῶν Μασαισύλιων \(^2\) καὶ τῶν Μαυρου-
σίων, \(^3\) τὸ λειπόμενον ἦδη τῆς παραλίας ἐστὶν 
eis πόλιν Βερενίκην στάδιοι χίλιοι \(^4\) πεντακόσιοι. 
ὑπέρκεινται δὲ τοῦ μήκους τοῦ 
\(^5\) παρῆκοντες καὶ 
μέχρι τῶν Φιλαίων βωμῶν οἱ προσαγορεύμενοι 
Νασαμώνες, Διβυκῶν ἔθνος· ἔχει δὲ τὸ μεταξὺ 
διάστημα καὶ λιμένας εἰς πολλοὺς ὑδρεία τε 
στάναι. ἐστὶ δὲ ἄκρα λεγομένη Ψευδοπενίας, 
ἔφ' ἦς ἡ Βερενίκη τὴν θέσιν ἔχει παρὰ λίμνην 
τινὰ Τριτωνίαδα, ἐν ᾗ μάλιστα νησίον ἐστὶ καὶ 

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

\(^1\) *i.e.* "Shield." \(^2\) See 17. 1. 5.


d'ierón tís 'Aphrodítís èn autó. èstí de kai

λιμήν 1 'Εσπερίδων, kai ποταμὸς ἐμβάλλει

Δάθων. ἐνδοτέρω de tís Βερενίκης èstí to

μικρὸν ἀκρωτήριον λεγόμενον Βόρειον, ὁ ποιεῖ

tó στόμα tís Σύρτεως πρὸς tás Κεφαλάς.

κεῖται de ἡ Βερενίκη κατὰ tā ἀκρα tís Πελοπον-

νήσου, κατὰ τῶν καλούμενων 'Ιχθύν καὶ èti katá

tín Ζάκυνθου, εν διάρματι σταδίων τρισχιλίων

ἐξακοσίων. èk ταύτης τῆς πόλεως τριακοσταῖος

πεζῆ περιώδευσε tún Σύρτιν Μάρκους Κάτων, κατά-

γον στρατιάν πλείων ἡ μυρίων ἀνδρῶν, εἰς μέρη

dιελών τῶν υδρείων χάριν ὀδευσε de πεζῶς εν

άμμω βαθεία καὶ καύμασι. μετά de Βερενίκην

πόλις èstí Τάυχειρα, 2 ἡν καὶ Ἀρσιώνη καλοῦσιν.

C 837 eìth' ἡ Βάρκη πρότερον, νῦν de Πτολεμαῖς èita

Φυκοῦς ἀκρα, ταπεινῇ μέν, πλείστον δ' ἐκκειμένη 3

πρὸς ἄρκτον παρὰ tīn ἄλλην Λιβυκῆν παραλίαν

κεῖται de κατὰ Ταύναρου τῆς Λακωνικῆς εν διάρ-

ματι δισχιλίων ὀκτακοσίων σταδίων. èstí de

cαὶ πολίχνιον ὀμώνυμον ἡ ἀκρα. οὐ πολὺ de

tοῦ Φυκούντος ἀπέχει τὸ τῶν Κυρηναίων ἐπίνειον

ἡ Ἀπολλωνία, 4 ὁσον ἐκατὸν καὶ ἐβδομήκοντα

σταδίως, tῆς ἡ Βερενίκης χιλίοις, tῆς ἡ Κυρήνης

ὁγδοήκοντα, πόλεως μεγάλης εν τραπεζοειδεῖ

πεδίῳ κειμένης, ὡς èk τοῦ πελάγους ἐωρῶμεν

αὐτήν.

1 For λιμήν, Dodwell conj. λίμην, and Kramer and Meineke

so write (but see Kramer’s note).

2 Τάυχειρα Ε, Τάρχειρα CDFhisw, Τέχειρα other MSS.

3 δ' ἐκκειμένη, Casaubon, for δ' κειμένη.

4 Ἀπολλωνία (as in § 21 following), Meineke, for Ἀπολ-

λωνίας.

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are an isle and on it a temple of Aphrodite. In this region are also the Harbour\(^1\) of the Hesperides and the river Lathon which empties into it. Farther inside\(^2\) than Berenicë lies the small promontory called Boreium, which with Cephalae forms the mouth of the Syrtis. Berenicë lies opposite the promontories of the Peloponnesus, opposite Ichthys, as it is called, and also opposite Zacynthos, the distance across being three thousand six hundred\(^3\) stadia. Setting out from this city Marcus Cato travelled round the Syrtis by land in thirty days,\(^4\) leading an army of more than ten thousand men, having separated them into divisions on account of the scarcity of watering-places; and he travelled on foot in deep sand and scorching heat. After Berenicë one comes to a city Taucheira, which is also called Arsinoë; and then to a city formerly called Barce, but now Ptolemaïs; and then to a promontory Phycus, which is low-lying and projects farthest towards the north as compared with the rest of the Libyan coast; it lies opposite Taenarum in Laconia, the distance across being two thousand and eight hundred stadia; and there is also a small town which bears the same name as the promontory. Not far distant from Phycus is the naval station of the Cyrenaeans, Apollonia, about one hundred and seventy stadia from Phycus, one thousand from Berenicë, and eighty from Cyrenë, a large city situated in a trapezium-shaped plain, as it looked to me from the sea.

\(^1\) Some would emend "Harbour" to "Lake" (see critical note).
\(^2\) *i.e.* inside the Syrtis, towards the south (see Map XV, end of vol.).
\(^3\) Cp. 10. 2. 18.
\(^4\) In 47 B.C., on his march to join Metellus Scipio.

Καλλίστῃ τὸ πάροιθε, τὸ δ' ὑστερον οὐνομα Θήρη.

μὴντη εὐήππου πατρίδος ἡμετέρης.

κεῖται δὲ τὸ τῶν Κυρηναίων ἐπίνειον κατὰ τὸ ἐσπέριον τῆς Κρήτης ἀκρον, τὸ τοῦ Κριοῦ μέτωπον, ἐν διάρματι δισχίλιων¹ σταδίων ὁ πλοῦς Λευκονότω. Λέγεται δὲ ἡ Κυρήνη κτίσμα Βάττου πρόγονον δὲ τούτον ἐαυτὸν φάσκει Καλλίμαχος· ἡγεῖθη δὲ διὰ τὴν ἀρετὴν τῆς χώρας καὶ γὰρ ἱπποτρόφος ἐστὶν ἀριστή καὶ καλλίκαρπος, καὶ πολλοὺς ἄνδρας ἄξιολόγους ἐσχε καὶ δυναμένους ἐλευθερίας ἄξιολόγως προστάσθαι καὶ πρὸς τοὺς ὑπερκειμένους βαρβάρους ἱσχυρὸς ἀντέχειν. τὸ μὲν οὖν παλαιὸν αὐτόνομος ἢν ἡ πόλις· έίτα οἱ τὴν Αἴγυπτον κατασχόντες Μακεδόνες αὐξηθέντες ἐπέθεντο αὐτοῖς, ἀρξάντων τῶν περὶ Θύβρων τῶν ἀνελόντων τοῦ "Αρπαλοῦ βασιλευθέντες δὲ χρόνους πινὰς εἰς τὴν Ῥωμαίων ἐξουσίαν ἤλθον, καὶ νῦν ἐστὶν ἐπαρχία τῇ Κρήτῃ συνεχευμένη. τῆς δὲ Κυρήνης ἑστὶ περιπόλα ἣ τε Ἀπολλωνία καὶ ή Βάρκη καὶ ή Ταύχειρα² καὶ Βερενίκη καὶ τὰ ἄλλα πολίχνια τὰ πλησίον.

22. Ὄμορεί δὲ τῇ Κυρηναίᾳ ἢ τὸ σίλφιον φέρουσα καὶ τὸν ὅπων τὸν Κυρηναίον, ὃν ἐκφέρει τὸ σίλφιον ὀπισθέν. ἐγγὺς δ' ἤλθε τοῦ ἐκλυπεῖν, ἐπελθόντων τῶν βαρβάρων κατὰ ἔχθραν τινὰ καὶ

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

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

¹ A south wind (see 1. 2. 21).
² About 631 B.C.
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φθειράντων 1 τὰς βίζας τοῦ φυτοῦ. εἰσὶ δὲ νομάδες. ἀνδρές δ' ἐγένοντο γυνώριμοι Κυρηναῖοι Ἀρίστιππος τε ὁ Ὁσκρατικός, ὡστις καὶ τὴν Κυρηναϊκὴν κατεβάλετο φιλοσοφίαν, καὶ θυγάτηρ, Ἀρίθη τούνομα, ἦπερ διεδέξατο τὴν σχολὴν, καὶ ὁ ταύτην πάλιν διωδεξάμενος υίὸς Ἀρίστιππος, ὁ κληθείς Μητροδίδακτος, καὶ Ἀννίκερις, ὁ δοκῶν ἑπανορθῶσαι τὴν Κυρηναϊκὴν αἴρεσιν καὶ παραγαγεῖν ἀντ᾿ αὐτῆς τὴν Ἀννίκεριαν. Κυρηναῖος δὲ C 838 ἔστι καὶ Καλλίμαχος καὶ Ἑρατοσθένης, ἀμφότεροι τετιμημένοι παρὰ τοῖς Αἰγυπτίων βασιλέωσιν, ὁ μὲν ποιητὴς ἀμα καὶ περὶ γραμματικῆς ἑπονο- 

dakώς, ὁ δὲ καὶ ταύτα καὶ περὶ φιλοσοφίαν καὶ τὰ μαθήματα, εἰ τις ἄλλος, διαφέρων. ἀλλὰ μὴν καὶ Καρνεώδης (οὔτος δὲ τῶν ἐξ Ἀκαδημίας ἀριστος φιλοσόφων ὄμολογεῖται) καὶ ὁ Κρόνος 

dε Ἀπολλωνίος ἐκείθεν ἔστιν, ὁ τοῦ διαλεκτικοῦ 

dιδάκτου διδάσκαλος, τοῦ καὶ αὐτοῦ Κρόνου 

προσαγορευθέντος, μετενεγκάντων τινῶν τὸ τοῦ 

didaskálon ἐπίθετον ἐπὶ τὸν μαθητὴν. μετὰ δὲ 
	

tὴν Ἀπολλωνίαν ἔστιν ἡ λοιπὴ τῶν Κυρηναίων 

παραλία μέχρι Καταβαθμοῦ σταδίων δισχιλίων 

diakosίων, οὐ πάντω εὐπαράπλους· καὶ γὰρ 

λιμένες ὀλίγοι καὶ ὑφορμοι καὶ κατοικιά 

diakosίων, οὐ πάντω εὐπαράπλους· καὶ γὰρ 

λιμένες ὀλίγοι καὶ ὑφορμοι καὶ κατοικιά 

υδρεῖα. τῶν δὲ μάλιστα ὄνομαξομένων κατὰ τὸν 

παράπλους τόπων τὸ τε Ναύσταθμὸν ἔστι καὶ 

τὸ Ζεφύριον πρόσορμον ἔχον καὶ ἄλλο Ζεφύριον 

καὶ ἀκρὰ Χερρόνησος λιμένα ἔχουσα· κεῖται δὲ 


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

¹ i.e. "Mother-taught."
κατὰ Κύκλων ἡς Κρήτης ἐν διάρματι χιλίων καὶ πεντακοσίων σταδίων νότω· εἶτα Ἡράκλειον τι ἱερὸν καὶ ὑπὲρ αὐτοῦ κώμῃ Παλίουρος· εἶτα λιμὴν Μενέλαος καὶ Ἀρδανίς, ἀκρα ταπεινὴ ὑφομον ἔχουσα· εἶτα μέγας λιμὴν, καθ’ ὅν ἡ ἐν τῇ Κρήτῃ Χερρόνησος ἱδρυται, δισχιλίων θαυμάσιων σταδίων διάρμα ἄπολειποντος μεταξὺ ὁλη γὰρ σχεδὸν τῇ παραλίᾳ παντρά παράκλησος ἡ Κρήτη στείῃ καὶ μακρά. μετὰ δὲ τὸν μέγαν λιμένα ἄλλος λιμὴν Πλῦνος, καὶ ὑπὲρ αὐτοῦ Τετραπυργία. 4 καλεῖται δὲ ὁ τόπος Κατάβαθμος· μέχρι δεδρὸ ἡ Κυρηναία. το δὲ λοιπὸν ἡ ἡμέρα μέχρι Παραίτουν τῇ Καλέτεθαν, εἰρήται ἡμῖν ἐν τοῖς Αἰγυπτιακοῖς.

23. Τὴν δ’ ὑπερκειμένην ἐν βάθει χώραν τῆς Σύρτεως καὶ τῆς Κυρηναίας κατέχουσιν οἱ Λίβνες, παράλυτρον καὶ αὐχμηράν· πρῶτοι μὲν οἱ Νασαμόνες, ἐπείτα Ψύλλοι καὶ τίνες Γαῖτουλοι, ἐπείτα Γαράμαιντες· πρὸς ἑώ δ’ ἐτὶ μᾶλλον οἱ Μαρμαρίδαι, προσχωροῦντες ἐπὶ πλέον τῇ Κυρηναίᾳ καὶ παρατείνοντες μέχρι Ἀμμωνος. τεταρταίους μὲν ὑπὸ φασιν ἀπὸ τοῦ μυχοῦ τῆς μεγάλης Σύρτεως τοῦ κατ’ Αὐτόμαλα πῶς 7 βαδίζοντας ὡς

1 For Κύκλων, Corais (citing 8.5.1) writes Κάρυκον; but Kramer rightly objects, proposing Μάταλον instead.

2 Ἀρδανίς, Meineke, following Kramer, for Ἀρδανίζεις.

3 δισχιλίων, Letronne and most later editors, for τρισχιλίων.

4 The words καλεῖται . . . Κυρηναία are rightly transposed from a position after Ἀλεξάνδρειαν by Kramer, who also omits ἡ καὶ before εἰρήται.

5 Γέτουλοι MSS.

6 Μαρμαρίδαι E, Μαρμαρίται other MSS.

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promontory lies opposite Cyclus\(^1\) in Crete; and the distance across is one thousand five hundred stadia if one has a south-west wind; and then one comes to a kind of temple of Heracles, and, above it, to a village called Paliurus; and then one comes to a harbour, Menelaüs, and to Ardanis, which is a low-lying promontory with a mooring-place; and then to a large harbour, opposite which lies the Chersonesus in Crete, the interval between the two places being about two\(^2\) thousand stadia; indeed, I might almost say that Crete as a whole, being narrow and long, lies opposite, and parallel, to this coast. After the large harbour one comes to another harbour, which is called Plynus, and above it lies Tetrapyrgia;\(^3\) but the place is called Catabathmus; and Cyrenaea extends thus far. The remaining part of the coast, extending to Paraetonium and thence to Alexandria, I have already mentioned in my account of Egypt.

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

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

7 τοῦ κατ' Ἀυτόμαλα πῶς, Kramer, for τοὺς κατ' αὐτὸ μαλακῶς.
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επὶ χειμερινῶς ἀνατολάς εἰς Ἀὐγίλα ¹ ἀφικνεῖσθαι. ἔστι δὲ ὁ τόπος οὗτος ἐμφερῆς τῷ Ἀμμωνίῳ, φοινικότροφος τε καὶ εὐνύδρος. ὑπέρκειται δὲ τῆς Κυρηναίας ² πρὸς μεσημβρίαιν. μέχρι μὲν σταδίων ἐκατὸν καὶ δευνдрόφορος ἐστὶν ἢ γη μέχρι δ' ἄλλων ἐκατὸν σπείρεται μόνον, οὐκ ὀρνιστροφεῖ ³ δ' ἡ γη διὰ τῶν αὐχμῶν. ὑπὲρ δὲ τούτων ή τὸ σίλφιον φέρουσα ⁴ ἐστιν· εἰδ' ἡ ἀοίκητος καὶ Ἡ C 839 τῶν Γαραμάντων. ἐστι δ' ἡ τὸ σίλφιον φέρουσα στενὴ καὶ παραμήκης καὶ παράξιρος, μήκος μὲν ὡς ἐπὶ τὰς ἀνατολὰς ἱόντι ὅσον σταδίων χιλίων, πλάτος δὲ τριακοσίων ἡ μικρὸ πλείωνων τὸ γε γνώριμον· εἰκάζειν μὲν γὰρ ἀπασαν πάρεστι διηνεκῶς τὴν ἐπὶ τοῦ αὐτοῦ παραλλήλου κειμένην τοιαύτην εἶναι κατὰ τε τοὺς ἄερας καὶ τὴν τοῦ φυτοῦ φορᾶν, ἐπεὶ δ' ἐμπίπτουσιν ἐρημίαι πλείους, οὐ ⁵ τοὺς πάντας τόπους ἱσμεν. παραπλησίως δ' ἀγνοεῖται καὶ τὰ ὑπὲρ τοῦ Ἀμμωνὸς καὶ τῶν αὐάσεων μέχρι τῆς Λιθιοπίας. οὐδ' ἂν ἔχοιμεν λέγειν τοὺς ὄρους οὔτε τῆς Λιθιοπίας οὔτε τῆς Λιβύης, ἀλλ' οὐδὲ τῆς πρὸς Αἰγύπτῳ τρανῶς, μή τι γε τῆς πρὸς τῷ ὄκεανῷ.

24. Τὰ μὲν οὖν μέρη τῆς καθ' ἡμᾶς οἰκουμένης ⁶ οὕτω διάκειται· ἐπεὶ δ' οἱ Ὁρμαῖοι τὴν ἀρίστην

¹ εἰς Ἀὐγίλα, Kramer inserts.
² τῆς, after Κυρηναίας, Groskurd ejects.
³ E reads οὗ ὀρνιστροφεῖ, other MSS. ὀρνιστροφεῖ, before which Corais and the later editors insert οὐκ.
⁴ φέρουσα, omitted by all MSS. except i.
⁵ οὗ, Hopper inserts.

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

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

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\(^1\) See Vol. I, p. 105.

\(^2\) One major MS. reads "roots" instead of "rice" (see critical note).
αὐτῆς καὶ γνωριμωτάτης κατέχουσιν, ἀπαντας ὑπερβεβλημένοι τοὺς πρῶτον ἡγεμόνας, ὅν μνήμην ἴσμεν, ἄξιον καὶ διὰ βραχέων καὶ τὰ τούτων εἰπεῖν. ὅτι μὲν οὖν ἐκ μᾶς ὁρμηθέντες πόλεως τῆς Ῥώμης ἀπασαν τὴν Ἰταλίαν ἔσχον διὰ τὸ πολεμεῖν καὶ πολιτικῶς ἄρχειν, εἰρηται, καὶ διότι μετὰ τὴν Ἰταλίαν τὰ κύκλῳ προσεκτήσαντο, τῇ αὐτῇ ἀρετῇ χρώμενοι. τριῶν δὲ ἥπειρων οὐσῶν, τὴν μὲν Εὐρώπην σχεδόν τι πάσαν ἔχουσι, πλὴν τῆς ἕξω τοῦ Ἰστροῦ καὶ τῶν μεταξὺ τοῦ Ῥήνου καὶ τοῦ Ταναίδος παρωκεαντῶν. τῆς δὲ Διβύης ή καθ' ἡμᾶς παραλία πᾶσα ὑπ’ αὐτοῖς ἐστὶν, ἡ δὲ ἀλλή ἀοίκητος ἐστὶν ἡ λυπρῶς καὶ νομαδικῶς οἰκεῖται ὁμοίως δὲ καὶ τῆς Ἀσίας ή καθ’ ἡμᾶς παραλία πᾶσα ὑποχείριος ἐστὶν, εἰ μὴ τὰ τῶν Ἀχαιῶν καὶ Ζυγῶν καὶ Ἡμῖν ὕπων ἐν λόγῳ τίθεται, ληστρικῶς καὶ νομαδικῶς ξώντων ἐν στενοῖς καὶ λυπρῶς χωρίων· τῆς δὲ μεσογαίας καὶ τῆς ἐν βάθει τὴν μὲν ἔχουσιν αὐτοῖς, τὴν δὲ Παρθυναῖοι καὶ οἱ ὑπὲρ τούτων βάρβαροι, πρὸς τε ταῖς ἀνατολαῖς καὶ ταῖς ἄρκτοις Ἰνδοὶ καὶ Βάκτριοι καὶ Σκύθαι, εἰτ Ἀραβεῖς καὶ Ἀἰθιοπεῖς προστίθεται δὲ ἂεὶ τι παρ’ ἐκείνων αὐτοῖς. ταύτης δὲ τῆς συμπάσης χώρας τῆς ὑπὸ Ῥωμαίων ἡ μὲν βασιλεύει, ἦν δ’ ἔχουσιν αὐτοῖς καλέσαντες ἐπαρχίαν, καὶ πέμπουσιν ἡγεμόνας καὶ φορολόγους. εἰσὶ δὲ τίνες

1 τῶν E. 2 οἱ, omitted by all MSS. except E. 3 ἦν, Corais, for ἦν.

1 6. 4. 2. 2 Danube. 3 Rhine. 4 Don. 5 See 11. 2. 12. 6 i.e. on the south.
the best and the best known portions of it, having surpassed all former rulers of whom we have record, it is worth while, even though briefly, to add the following account of them. Now I have already stated \(^1\) that, setting out with only one city, Rome, the Romans acquired the whole of Italy through warfare and statesmanlike rulership, and that, after Italy, by exercising the same superior qualities, they also acquired the regions round about Italy. And of the continents, being three in number, they hold almost the whole of Europe, except that part of it which lies outside the Ister \(^2\) River and the parts along the ocean which lie between the Rhenus \(^3\) and the Tanaïs \(^4\) Rivers. Of Libya, the whole of the coast on Our Sea is subject to them; and the rest of the country is uninhabited or else inhabited only in a wretched or nomadic fashion. In like manner, of Asia also, the whole of the coast on Our Sea is subject to them, unless one takes into account the regions of the Achaei and the Zygi and the Heniochi, \(^5\) who live a piratical and nomadic life in narrow and sterile districts; and of the interior and the country deep inland, one part is held by the Romans themselves and another by the Parthians and the barbarians beyond them; and on the east and north live Indians and Bactrians and Scythians, and then \(^6\) Arabians and Aethiopians; but some further portion is constantly being taken from these peoples and added to the possessions of the Romans. Of this whole country that is subject to the Romans, some parts are indeed ruled by kings, but the Romans retain others themselves, calling them Provinces, and send to them praefects and collectors of tribute. But there are also some free cities,
καὶ ἐλεύθεραι πόλεις, αἱ μὲν ἐξ ἀρχῆς κατὰ φιλίαις προσελθοῦσαι, τὰς δὲ ἡλευθέρωσαν αὐτοὶ κατὰ
tιμήν. εἰσὶ δὲ καὶ δυνάσται τινὲς καὶ φύλαρχοι καὶ ἱερεῖς ὑπ' αὐτοῖς. οὐτοὶ μὲν δὴ ζωσὶ κατὰ
τινὰς πατρίους νόμους.

C 840 25. Αἱ δ' ἐπαρχίαι διήρηνται ἄλλοτε μὲν ἄλλως,
ἐν δὲ τῷ παρόντι, ὡς Καῖσαρ ὁ Σεβαστὸς διέ-
tαξεν· ἐπειδὴ γὰρ ἡ πατρίς ἐπέτρεψεν αὐτῷ τὴν
προστασίαν τῆς ἱγμονίας καὶ πολέμου καὶ
εἰρήνης κατέστη κύριος διὰ βίου, δίχα διεῖλε
πᾶσαν τὴν χώραν καὶ τὴν μὲν ἀπεδείχθην ἑαυτῷ,
tὴν δὲ τῶν δήμων ἑαυτῷ μὲν, ὡς στρατιωτικῆς
φρουρᾶς ἔχει χρείαν (αὕτη δ' ἐστὶν ἡ βάρβαρος
καὶ πλησίον χρόνος τοῖς μῆπω κεχειρωμένοις ἔθνεσιν
ἡ λυπρὰ καὶ δυσγεώργητος, ὡσθ' ὑπὸ ἀπορίας
tῶν ἄλλων, ἐρυμάτων δ' εὐπορίας ἀφημιάξειν καὶ
ἀπειθεῖν), τῶν δήμων δὲ τὴν ἄλλην, ὡς 1 εἰρηνικῇ
καὶ χωρίς ὀπλῶν ἀρχεσθαι ραδία· ἐκατέραν δὲ
tὴν μερίδα εἰς ἐπαρχίας διένειμε πλείους, δὲν αἱ
μὲν καλοῦνται Καῖσαρος, αἱ δὲ τοῦ δήμου. καὶ
eἰς μὲν τὰς Καῖσαρος ἱγμονίας 2 καὶ διοικητὰς
Καῖσαρ πέμπει, διαιροῦν ἄλλοτε ἄλλως τὰς χώρας
καὶ πρὸς τοὺς καίρους πολιτεύομενος, εἰς δὲ τὰς
dημοσίας ὁ δήμος στρατηγοὺς ἡ ὑπάτους. καὶ
αὕται δ' εἰς μερισμοὺς ἀγονται διαφόρους, ἐπειδὰν

1 ὡς F, ὡς ἣν other MSS.
2 ἱγμονίας, Casaubon, for ἱγμονελας F, ἱγμονίας other MSS.

1 i.e. "tribal chiefs." 2 In Latin principatus.
3 During office called "propraetors."

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

25. But the Provinces have been divided in different ways at different times, though at the present time they are as Augustus Caesar arranged them; for when his native land committed to him the foremost place of authority and he became established as lord for life of war and peace, he divided the whole of his empire into two parts, and assigned one portion to himself and the other to the Roman people; to himself, all parts that had need of a military guard (that is, the part that was barbarian and in the neighbourhood of tribes not yet subdued, or lands that were sterile and difficult to bring under cultivation, so that, being unprovided with everything else, but well provided with strongholds, they would try to throw off the bridle and refuse obedience), and to the Roman people all the rest, in so far as it was peaceable and easy to rule without arms; and he divided each of the two portions into several Provinces, of which some are called "Provinces of Caesar" and the others "Provinces of the People." And to the "Provinces of Caesar" Caesar sends legati and procurators, dividing the countries in different ways at different times and administering them as the occasion requires, whereas to the "Provinces of the People" the people send praetors or proconsuls, and these Provinces also are brought under different divisions whenever expediency requires. But at the outset
κελεύθ το συμφέρον. ἀλλ᾽ ἐν ἄρχαίς γε ἐπιθήκη ποιήσας ὑπατικάς μὲν δύο, Διβύνη τε, ὅση ὑπὸ Ἠρωμαίοις ἔξω τῆς ὑπὸ Ἰούβα μὲν πρῶτον, νῦν δὲ Πτολεμαῖος τῷ ἐκείνου παιδί, καὶ Ἀσιαν τῇ ἐν τῷ Ἀλνοὶ καὶ τοῦ Ταύρου πλὴν Γαλατῶν καὶ τῶν ὑπὸ Ἀμύντα γενομένων ἑθνῶν, ἔτι δὲ Βιθυνίας καὶ τῆς Προποντίδος: δέκα δὲ στρατηγικάς, κατὰ μὲν τὴν Ἑυρώπην καὶ τὰς πρὸς αὐτὴν νῆσους τῆς τε ἐκτὸς Ἰβηρίαν λεγομένην, ὅση περὶ τὸν Βαλτιν ποταμὸν καὶ τὸν Ἀναν καὶ τῆς Κελτικῆς τὴν Ναρβωνίτιν, τρίτην δὲ Σαρδῶ μετὰ Κύρου, καὶ Σικελίαν τετάρτην, πέμπτην δὲ καὶ ἐκτὴν τῆς Ἰλλυρίδος τὴν πρὸς τῇ 'Ηπείρῳ καὶ Μακεδονίᾳ, ἐβδομήν δ᾽ Ἀχαϊαν μέχρι Θετταλίας καὶ Αἰτωλῶν καὶ Ἀκαρνάνων καὶ τινῶν Ἡπειροτικῶν ἑθνῶν, ὅσα τῆς Μακεδονία προσώριστο, ὀγδόην δὲ Κρήτην μετὰ τῆς Κυρηναίας, ἐννάτην δὲ Κύπρον, δεκάτην δὲ Βιθυνίαν μετὰ τῆς Προποντίδος καὶ τοῦ Πόντου τινῶν μερῶν. τὰς δὲ ἄλλας ἐπαρχίας ἔχει Καίσαρ, ὅν εἰς ἃς μὲν πέμπει τοὺς ἐπιμελησομένους ὑπατικοὺς ἄνδρας, εἰς ὃς δὲ στρατηγικοὺς, εἰς ὃς δὲ καὶ ἱππικοὺς. καὶ βασιλεῖς δὲ καὶ δυνάσται καὶ δεκαρχίαι τῆς ἐκείνου μερίδος καὶ εἰσὶ καὶ ὑπήρξαν ἄει.

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

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