

BOOK IV.

GAUL.

SUMMARY.

The Fourth Book contains a description of the regions about Gaul, Spain, and the Alps on this side, towards Italy. Likewise of Britain, and of certain islands in the ocean which are habitable, together with the country of the barbarians, and the nations dwelling beyond the Danube.

CHAPTER I.

1. NEXT in order [after Iberia] comes Keltica beyond the Alps,¹ the configuration and size of which has been already mentioned in a general manner; we are now to describe it more particularly. Some divide it into the three nations of the Aquitani, Belgæ, and Keltæ.² Of these the Aquitani differ completely from the other nations, not only in their language but in their figure, which resembles more that of the Iberians than the Galatæ. The others are Galatæ in countenance, although they do not all speak the same language, but some make a slight difference in their speech; neither is their polity and mode of life exactly the same. These writers give the name of Aquitani and Keltæ to the dwellers near the Pyrenees, which are bounded by the Cevennes. For it has been stated that this Keltica is bounded on the west by the mountains of the Pyrenees, which extend to either sea, both the Mediterranean and the ocean; on the east by the Rhine, which is parallel to the Pyrenees; on the north by the ocean, from the northern extremities of the Pyrenees to the mouths

¹ Transalpine Gaul.

² Gaul is properly divided into the four grand divisions of the Narbonnaise, Aquitaine, Keltica, and Belgica. Strabo has principally copied Cæsar, who appears only to have divided Gaul into Aquitaine, Keltica, and Belgica. Cæsar however only speaks of the provinces he had conquered, and makes no mention of the Narbonnaise, which had submitted to the Romans before his time. Strabo seems to have thought that the Narbonnaise formed part of Keltica.

of the Rhine; on the south by the sea of Marseilles, and Narbonne, and by the Alps from Liguria to the sources of the Rhine. The Cevennes lie at right angles to the Pyrenees, and traverse the plains for about 2000 stadia, terminating in the middle near Lugdunum.¹ They call those people Aquitani who inhabit the northern portions of the Pyrenees, and the Cevennes extending as far as the ocean, and bounded by the river Garonne; and Keltæ, those who dwell on the other side of the Garonne, towards the sea of Marseilles and Narbonne, and touching a portion of the Alpine chain. This is the division adopted by divus Cæsar in his Commentaries.² But Augustus Cæsar, when dividing the country into four parts, united the Keltæ to the Narbonnaise; the Aquitani he preserved the same as Julius Cæsar, but added thereto fourteen other nations of those who dwelt between the Garonne and the river Loire,³ and dividing the rest into two parts, the one extending to the upper districts of the Rhine he made dependent upon Lugdunum, the other [he assigned]

¹ Lyons.

² The whole of this passage, says Gosselin, is full of mistakes, and it would seem that Strabo quoted from an inexact copy of Cæsar. To understand his meaning, we must remember that he supposed the Pyrenees extended from north to south, instead of from east to west; and since he adds that these mountains divide the Cevennes at right angles, he must have supposed that this second chain extended from east to west, instead of from north to south. He likewise fancied that the Garonne, the Loire, and the Seine ran from north to south like the Rhine. Starting from such premises, it was impossible he could avoid confusion; thus we find him describing the Aquitani as north of the Cevennes, when in fact they dwelt north of the Pyrenees, between those mountains and the Garonne, and west of the southern portions of the Cevennes. Where he says that the Kelts dwelt on the other side or east of the Garonne, and towards the sea of Narbonne and Marseilles, it is clear that he prolonged Keltica into the Narbonnaise, since this last province extended along the Mediterranean from the frontiers of Spain to the Alps. Cæsar had stated that the Gauls (the Kelts of Strabo) *ipsorum lingua Keltæ, nostri Galli*, dwelt between the Garonne, the Seine, the Marne, and the Rhine. Finally, Strabo appears to have assigned the greater part of Gaul to the Belgæ in making them extend from the ocean, and the mouth of the Rhine, to the Alps. This considerably embarrassed Xylander, but as we have seen that Strabo transported a portion of the Kelts into the Narbonnaise, it is easy to imagine that, in order to make these people border on the Belgæ, he was forced to extend them as far as the Alps, near the sources of the Rhine. Cæsar located the Belgæ between the Seine, the ocean, and the Rhine.

³ Liger.

to the Belgæ. However, it is the duty of the Geographer to describe the physical divisions of each country, and those which result from diversity of nations, when they seem worthy of notice; as to the limits which princes, induced by a policy which circumstances dictate, have variously imposed, it will be sufficient for him to notice them summarily, leaving others to furnish particular details.

2. The whole of this country is irrigated by rivers descending from the Alps, the Cevennes, and the Pyrenees, some of which discharge themselves into the ocean, others into the Mediterranean. The districts through which they flow are mostly plains interspersed with hills, and having navigable streams. The course of these rivers is so happily disposed in relation to each other, that you may traffic from one sea to the other,¹ carrying the merchandise only a small distance, and that easily, across the plains; but for the most part by the rivers, ascending some, and descending others. The Rhone is pre-eminent in this respect, both because it communicates with many other rivers, and also because it flows into the Mediterranean, which, as we have said, is superior to the ocean,² and likewise passes through the richest provinces of Gaul. The whole of the Narbonnaise produces the same fruits as Italy. As we advance towards the north, and the mountains of the Cevennes, the plantations of the olive and fig disappear, but the others remain. Likewise the vine, as you proceed northward, does not easily mature its fruit. The entire of the remaining country produces in abundance corn, millet, acorns, and mast of all kinds. No part of it lies waste except that which is taken up in marshes and woods, and even this is inhabited. The cause of this, however, is rather a dense population than the industry of the inhabitants. For the women there are both very prolific and excellent nurses, while the men devote themselves rather to war than husbandry. However, their arms being now laid aside, they are compelled to engage in agriculture. These remarks apply generally to the whole of Transalpine Keltica. We must now describe particularly each of the four divisions,

¹ From the ocean to the Mediterranean, and vice versa.

² Alluding to the superiority of the climate on the shores of the Mediterranean.

which hitherto we have only mentioned in a summary manner. And, first, of the Narbonnaise.

3. The configuration of this country resembles a parallelogram, the western side of which is traced by the Pyrenees, the north by the Cevennes; as for the other two sides, the south is bounded by the sea between the Pyrenees and Marseilles, and the east partly by the Alps,¹ and partly by a line drawn perpendicularly from these mountains to the foot of the Cevennes, which extend towards the Rhone, and form a right angle with the aforesaid perpendicular drawn from the Alps. To the southern side of this parallelogram we must add the sea-coast inhabited by the Massilienses² and Salyes,³ as far as the country of the Ligurians, the confines of Italy, and the river Var. This river, as we have said before,⁴ is the boundary of the Narbonnaise and Italy. It is but small in summer, but in winter swells to a breadth of seven stadia. From thence the coast extends to the temple of the Pyrenæan Venus,⁵ which is the boundary between this province and Iberia. Some, however, assert that the spot where the Trophies of Pompey stand is the boundary between Iberia and Keltica. From thence to Narbonne is 63 miles; from Narbonne to Nemausus,⁶ 88; from Nemausus through Ugernum⁷ and Tarusco, to the hot waters called Sextiæ⁸ near Marseilles, 53;⁹ from thence to Antipolis and the river Var, 73; making in the total 277 miles. Some set down the distance from the temple of Venus to the Var at 2600 stadia; while others increase this number by 200 stadia; for there are different opinions as to these distances. As for the other road, which traverses the [coun-

¹ We shall see in the course of this book, that under the name of Alps Strabo includes the different mountain-chains separated from the range of Alps properly so called. This accounts for his extending those mountains on the west as far as Marseilles, and on the east beyond Istria.

² The Marseillese.

³ The Salyes inhabited Provence.

⁴ As Strabo has made no previous mention of this river, the words "as we have said before" are evidently interpolated.

⁵ This temple was built on Cape Creus, which on that account received the name of Aphrodisium. Many geographers confound this temple with the *portus Veneris*, the modern Vendres, which is at a short distance from Cape Creus.

⁶ Nîmes.

⁷ Beaucaire.

⁸ Aix.

⁹ Gosselin, who considers that the former numbers were correct, enters at some length on an argument to prove that these 53 miles were 62, and differs also in computing the succeeding numbers.

tries of the] Vocontii¹ and Cottius,² from Nemausus³ to Ugernum and Tarusco, the route is common; from thence [it branches off in two directions], one through Druentia and Caballio,⁴ to the frontiers of the Vocontii and the commencement of the ascent of the Alps, which is 63 miles; the other is reckoned at 99 miles from the same point to the other extremity of the Vocontii, bordering on the state of Cottius, as far as the village of Ebrodunum.⁵ The distance is said to be the same by the route through the village of Brigantium,⁶ Scingomagus,⁷ and the passage of the Alps to Ocelum,⁸ which is the limit of the country of Cottius. However, it is considered to be Italy from Scingomagus. And Ocelum is 28 miles beyond this.

4. Marseilles, founded by the Phocæans,⁹ is built in a stony region. Its harbour lies beneath a rock, which is shaped like a theatre, and looks towards the south. It is well surrounded with walls, as well as the whole city, which is of considerable size. Within the citadel are placed the Ephesium and the temple of the Delphian Apollo. This latter temple is common to all the Ionians; the Ephesium is the temple consecrated to Diana of Ephesus. They say that when the Phocæans were about to quit their country, an oracle commanded them to take from Diana of Ephesus a conductor for their voyage. On arriving at Ephesus they therefore inquired how they might be able to obtain from the goddess what was enjoined them. The goddess appeared in a dream to Aristarcha, one of the most honourable women of the city, and commanded her to accompany the Phocæans, and to take with her a plan of the temple and statues.¹⁰ These things being performed, and the colony being settled, the Phocæans

¹ The cantons of Vaison and Die.

² Cottius possessed the present Briançonnais. That portion of the Alps next this canton took from this sovereign the name of the Cottian Alps. Cottius bore the title of king; and Augustus recognised his independence; he lived till the time of Nero, when his possessions became a Roman province.

³ Nîmes.

⁴ Durance and Cavaillon.

⁵ Embrun.

⁶ Briançon.

⁷ Sezanne, or perhaps Chamlat de Seguin.

⁸ Uxeau.

⁹ About 600 years before the Christian era,

¹⁰ Ἀφίδρουμά τι τῶν ἱερῶν. Gosselin gives a note on these words, and translates them in his text as follows, "one of the statues consecrated in her temple."

built a temple, and evinced their great respect for Aristarcha by making her priestess. All the colonies [sent out from Marseilles] hold this goddess in peculiar reverence, preserving both the shape of the image [of the goddess], and also every rite observed in the metropolis.

5. The Massilians live under a well-regulated aristocracy. They have a council composed of 600 persons called timuchi,¹ who enjoy this dignity for life. Fifteen of these preside over the council, and have the management of current affairs; these fifteen are in their turn presided over by three of their number, in whom rests the principal authority; and these again by one. No one can become a timuchus who has not children, and who has not been a citizen for three generations.² Their laws, which are the same as those of the Ionians, they expound in public. Their country abounds in olives and vines, but on account of its ruggedness the wheat is poor. Consequently they trust more to the resources of the sea than of the land, and avail themselves in preference of their excellent position for commerce. Nevertheless they have been enabled by the power of perseverance to take in some of the surrounding plains, and also to found cities: of this number are the cities they founded in Iberia as a rampart against the Iberians, in which they introduced the worship of Diana of Ephesus, as practised in their father-land, with the Grecian mode of sacrifice. In this number too are Rhoa³ [and] Agatha,⁴ [built for defence] against the barbarians dwelling around the river Rhone; also Tauroentium,⁵ Olbia,⁶ Antipolis⁷ and Nicæa,⁸ [built as a rampart] against the nation of the Salyes and the Ligurians who inhabit the Alps. They⁹ possess likewise dry docks and armouries. Formerly they had an abundance of vessels, arms, and machines, both for the purposes of navigation and for besieging towns; by means of which they defended themselves against the bar-

¹ *τιμοῦχος*, literally, one having honour and esteem.

² We have seen no reason to depart from a literal rendering of the Greek in this passage, its meaning, "whose ancestors have not been citizens," &c., being self-evident.

³ This name has evidently been corrupted, but it seems difficult to determine what stood originally in the text; most probably it was Rhodanusia.

⁴ Agde.

⁵ Taurenti.

⁶ Eoube.

⁷ Antibes.

⁸ Nice.

⁹ The people of Marseilles.

barians, and likewise obtained the alliance of the Romans, to whom they rendered many important services; the Romans in their turn assisting in their aggrandizement. Sextius, who defeated the Salyes, founded, not far from Marseilles, a city¹ which was named after him and the hot waters, some of which they say have lost their heat.² Here he established a Roman garrison, and drove from the sea-coast which leads from Marseilles to Italy the barbarians, whom the Massilians were not able to keep back entirely. However, all he accomplished by this was to compel the barbarians to keep at a distance of twelve stadia from those parts of the coast which possessed good harbours, and at a distance of eight stadia where it was rugged. The land which they thus abandoned, he presented to the Massilians. In their city are laid up heaps of booty taken in naval engagements against those who disputed the sea unjustly. Formerly they enjoyed singular good fortune, as well in other matters as also in their amity with the Romans. Of this [amity] we find numerous signs, amongst others the statue of Diana which the Romans dedicated on the Aventine mount, of the same figure as that of the Massilians. Their prosperity has in a great measure decayed since the war of Pompey against Cæsar, in which they sided with the vanquished party. Nevertheless some traces of their ancient industry may still be seen amongst the inhabitants, especially the making of engines of war and ship-building. Still as the surrounding barbarians, now that they are under the dominion of the Romans, become daily more civilized, and leave the occupation of war for the business of towns and agriculture, there is no longer the same attention paid by the inhabitants of Marseilles to these objects. The aspect of the city at the present day is a proof of this. For all those who profess to be men of taste, turn to the study of elocution and philosophy. Thus this city for some little time back has become a school for the barbarians, and has communicated to the Galatæ such a taste for

¹ Aquæ Sextiæ, now Aix.

² Solinus tells us that in his day the waters had lost their virtue, and that their fame had declined. "Quarum calor, olim acrior, exhalatus per tempora evaporavit; nec jam par est famæ priori." *Solin. cap. 8.* The victory of Sextius, mentioned by Strabo, is said to have been gained in the year of Rome 629.

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