

nesus. Myonnesus is situated upon high ground resembling a peninsula.

30. Teos is situated upon a peninsula, and has a port. Anacreon, the lyric poet, was a native of this place; in his time, the Teians, unable to endure the insults and injuries of the Persians, abandoned Teos, and removed to Abdera, whence originated the verse—

“Abdera, the beautiful colony of the Teians.”

Some of them returned in after-times to their own country. We have said that Apellicon was of Teos, and Hecatæus also, the historian.

There is another port to the north, at the distance of 30 stadia from the city, Gerrhæidæ.¹

31. Next follows Chalcideis, and the isthmus of the peninsula² of the Teians and Erythræans; the latter inhabit the interior of the isthmus. The Teians and Clazomenians are situated on the isthmus itself. The Teians occupy the southern side of the isthmus, namely, Chalcideis;³ the Clazomenians, the northern side, whence they are contiguous to the Erythræan district. At the commencement of the isthmus is Hypocremnus, having on this side the Erythræan, and on the other, the Clazomenian territory. Above Chalcideis is a grove, dedicated to Alexander, the son of Philip, and a festival called *Alexandreia* is proclaimed and celebrated there by the common body of the Ionians.

The passage across the isthmus from the Alexandrine grove and Chalcideis, as far as the Hypocremnus, is 50 stadia (150?). The circuit round by sea is more than 1000 stadia. Somewhere about the middle of the voyage is Erythræ,⁴ an Ionian city, with a port, having in front four small islands, called *Hippi* (the Horses).

32. But before we come to Erythræ, the first place we meet with is Eræ,⁵ a small city belonging to the Teians.

Next is Corycus, a lofty mountain; and below it, Casystes, a port;⁶ then another, called the port of Erythræ, and afterwards many others.

¹ Called by Livy, xxvii. 27, *Portus Geræsticus*.

² Which forms the Gulf of Smyrna.

³ The district called Chalcitis by Pausanias, xii. 5, 12.

⁴ Ritri.

⁵ Sighadschik.

⁶ Koraka, or Kurko.

It is said that the whole sea-coast along the Corycus was the haunt of pirates, who were called Corycæans, and who had contrived a new mode of attacking vessels. They dispersed themselves among the ports, and went among the merchants who had just arrived, and listened to their conversation respecting the freight of their ships, and the places whither they were bound. The pirates then collected together, attacked the merchants at sea, and plundered the vessels. Hence all inquisitive persons and those who listen to private and secret conversation we call Corycæans, and say proverbially,

“The Corycæan must have overheard it,”

when any one thinks that he has done or said anything not to be divulged, but is betrayed by spies or persons anxious to be informed of what does not concern them.

33. Next to Corycus is Halonnesus, a small island, then the Argennum,¹ a promontory of the Erythræan territory, situated close to Poseidium, belonging to the Chians, and forming a strait of about 60 stadia in width. Between Erythræ and Hypocremnus is Mimas,² a lofty mountain, abounding with beasts of chase, and well wooded. Then follows Cybelia, a village, and a promontory called Melæna,³ (or Black,) which has a quarry whence millstones are obtained.

34. Erythræ was the native place of the Sibyl, an ancient inspired prophetess. In the time of Alexander there was another Sibyl, who was also a prophetess, whose name was Athenais, a native of the same city; and in our age there was Heracleides the Herophilian physician, a native of Erythræ, a fellow-student of Apollonius surnamed Mus.

35. The coasting circumnavigation of Chios is 900 stadia. It has a city⁴ with a good port, and a station for eighty vessels. In the voyage round the island, a person sailing from the city, with the island on his right hand, first meets with Poseidium,⁵ then Phanæ,⁶ a deep harbour, and a temple of Apollo, and a grove of palm trees; then Notium, a part of the coast affording a shelter for vessels; next Laius,⁷ which is also a place of

¹ Called in Thucyd. viii. 34, Arginum.

² Karaburun-Dagh.

³ Karaburun, which has the same meaning.

⁴ Groskurd is of opinion that “of the same name” is omitted after “city.”

⁵ Cape Mastico.

⁶ Porto Mastico.

⁷ This name is doubtful. Coray suggests Elæus; Groskurd, Lainus,

shelter for vessels; hence to the city is an isthmus of 60 stadia. The circumnavigation is 360 stadia, as I have before described it. Next, the promontory Melæna,¹ opposite to which is Psyra,² an island distant from the promontory 50 stadia, lofty, with a city of the same name. The island is 40 stadia in circumference. Next is the rugged tract, Ariusia, without harbours, about 30 stadia in extent. It produces the best of the Grecian wines. Then follows Pelinæum,³ the highest mountain in the island. In the island is a marble quarry.

Among illustrious natives of Chios were Ion⁴ the tragic writer, Theopompus the historian, and Theocritus the sophist. The two latter persons were opposed to each other in the political parties in the state. The Chians claim Homer as a native of their country, alleging as a proof the Homeridæ, as they are called, descendants from his family, whom Pindar mentions :

“Whence also the Homeridæ, the chanters of the rhapsodies, most frequently begin their song.”⁵

The Chians once possessed a naval force, and aspired to the sovereignty of the sea, and to liberty.⁶

From Chios to Lesbos is a voyage of about 400 stadia with a south wind.

which Kramer does not approve of, although this part of the coast is now called Lithi. It seems to be near a place called Port Aluntha.

¹ Cape Nicolo.

² Psyra.

³ Ilias.

⁴ Ion was a contemporary of Sophocles. Theopompus was the disciple of Socrates, and the author of an epitome of the history of Herodotus, of a history of Greece, of a history of Philip, father of Alexander the Great, and of other works. He was of the aristocratic or Macedonian party. Theocritus, his contemporary, was a poet, orator, and historian; he was of the democratic party. To these, among illustrious natives of Chios, may be added Cœnopides the astronomer and mathematician, who was the discoverer of the obliquity of the ecliptic and the cycle of 59 years, for bringing the lunar and solar years into accord; Nessus the philosopher; his disciple Metrodorus (about B. C. 330) the sceptic, and master of Hippocrates; Scymnus the geographer, and author of a description of the earth.

⁵ The Homeridæ may have been at first descendants of Homer; but in later times those persons went by the name Homeridæ, or Homeristæ, who travelled from town to town for the purpose of reciting the poems of Homer. They did not confine themselves to that poet alone, but recited the poetry of Hesiod, Archilochus, Mimnermus, and others; and finally passages from prose writers.—*Athenæus*, b. xiv. c. 13.

⁶ Of the 283 vessels sent by the eight cities of Ionia in the war with Darius, one hundred came from Chios.

36. After the Hypocremnus is Chytrium, a place where Clazomenæ¹ formerly stood; then the present city, having in front eight small islands, the land of which is cultivated by husbandmen.

Anaxagoras, the natural philosopher, was a distinguished Clazomenian; he was a disciple of Anaximenes the Milesian, and master of Archelaus the natural philosopher, and of Euripides the poet.

Next is a temple of Apollo, and hot springs, the bay of Smyrna, and the city Smyrna.

37. Next is another bay, on which is situated the ancient Smyrna, at the distance of 20 stadia from the present city. After Smyrna had been razed by the Lydians, the inhabitants continued for about four hundred years to live in villages. It was then restored by Antigonus, and afterwards by Lysimachus, and at present it is the most beautiful city in Ionia.

One portion of Smyrna is built up on a hill, but the greater part is in the plain near the harbour, the Metroum, and the Gymnasium. The division of the streets is excellent, and as nearly as possible in straight lines. There are paved roads, large quadrangular porticos, both on a level with the ground and with an upper story.

There is also a library, and the Homereium, a quadrangular portico, which has a temple of Homer and a statue. For the Smyrnæans, above all others, urge the claims of their city to be the birth-place of Homer, and they have a sort of brass money, called Homereium.²

The river Meles flows near the walls. Besides other conveniences with which the city is furnished, there is a close harbour.

There is one, and not a trifling, defect in the work of the architects, that when they paved the roads, they did not make drains beneath them; the filth consequently lies on the surface, and, during rains particularly, the receptacles of the filth spread it over the streets.

It was here that Dolabella besieged and slew Trebonius, one of the murderers of divus Cæsar; he also destroyed many parts of the city.

38. Next to Smyrna is Leucæ,³ a small city, which Aris-

¹ Kelisman.

² Still to be found in collections of coins.

³ Leokaes?

tonicus caused to revolt, after the death of Attalus, the son of Philometor,¹ under pretence of being descended from the royal family, but with the intention of usurping the kingdom. He was, however, defeated in a naval engagement by the Ephesians, near the Cumæan district, and expelled. But he went into the interior of the country, and quickly collected together a multitude of needy people and slaves, who were induced to follow him by the hope of obtaining their freedom, whom he called Heliopolitæ. He first surprised Thyateira,² he then got possession of Apollonis, and had an intention of making himself master of other fortresses, but he did not maintain his ground long. The cities sent immediately a large body of troops against him, and were supported by Nicomedes the Bithynian and the kings of Cappadocia. Afterwards five deputies of the Romans came, then an army, and the consul Publius Crassus. These were followed by M. Perperna, who took Aristonicus prisoner, sent him to Rome, and thus put an end to the war. Aristonicus died in prison; Perperna died of some disease, and Crassus fell near Leucæ, in a skirmish with some people who had attacked him from an ambuscade. Manius Aquilius the consul came afterwards, with ten lieutenants; he regulated the affairs of the province, and established that form of government which continues at present.

After Leucæ follows Phocæa,³ situated on a bay. I have mentioned this place in the description of Massalia.⁴ Then follow the confines of the Ionians and the Æolians. I have already spoken of these.⁵

In the interior of the Ionian maritime territory there remain to be described the places about the road leading from Ephesus, as far as Antioch⁶ and the Mæander.

This tract is occupied by a mixed population of Lydians, Carians, and Greeks.

39. The first place after Ephesus is Magnesia, an Æolian city, and called Magnesia on the Mæander, for it is situated near it; but it is still nearer the Lethæus, which discharges itself into the Mæander. It has its source in Pactyes, a mountain in the Ephesian district. There is another Lethæus in

¹ B. xiii. c. iv. § 2.

² Ak-Hissar.

³ Karadscha-Fokia.

⁴ Marseilles, b. iv. ch. i. § 4.

⁵ B. xiii. ch. i. § 2.

⁶ Jenidschek.

Gortyne, a third near Tricca, where Asclepius is said to have been born, and the fourth among the Hesperitæ Libyans.¹

Magnesia lies in a plain, near a mountain called Thorax,² on which it is said Daphitas the grammarian was crucified, for reviling the kings in a distich—

“O slaves, with backs purpled with stripes, filings of the gold of Lysimachus, you are the kings of Lydia and Phrygia.”

An oracle is said to have warned Daphitas to beware of the Thorax.³

40. The Magnesians appear to be the descendants of Delphians who inhabited the Didymæan mountains in Thessaly, and of whom Hesiod says,

“or, as the chaste virgin, who inhabits the sacred Didymæan hills in the plain of Dotium, opposite Amyrus, abounding with vines, and bathes her feet in the lake Bœbias—”

At Magnesia also was the temple of Dindymene, the mother of the gods. Her priestess, according to some writers, was the daughter, according to others, the wife, of Themistocles. At present there is no temple, because the city has been transferred to another place. In the present city is the temple of Artemis Leucophryene, which in the size of the nave and in the number of sacred offerings is inferior to the temple at Ephesus; but, in the fine proportion and the skill exhibited in the structure of the enclosure, it greatly surpasses the Ephesian temple; in size it is superior to all the temples in Asia, except that at Ephesus and that at Didymi.

Anciently the Magnetes were utterly extirpated by Treres, a Cimmèrian tribe, who for a long period made successful inroads. Subsequently Ephesians got possession of the place.⁴ Callinus speaks of the Magnetes as still in a flourishing state, and successful in the war against the Ephesians. But Ar-

¹ Western Africa.

² Gumusch-dagh.

³ According to Suidas, Daphnidas ridiculed oracles, and inquired of the oracle of Apollo, “Shall I find my horse?” when he had none. The oracle answered that he would find it. He was afterwards, by the command of Attalus, king of Pergamum, taken and thrown from a precipice called the Horse.

⁴ The incursions of the Treres, with Cimmerians, into Asia and Europe followed after the Trojan war. The text is here corrupt. The translation follows the amendments proposed partly by Coray, and partly by Kramer, τὸ δ' ἐξῆς Ἐφεσίους.

chilochus seems to have been acquainted with the calamities which had befallen them :

“bewail the misfortunes of the Thasians, not of the Magnetes;”

whence we may conjecture that Archilochus was posterior to Callinus. Yet Callinus mentions some other earlier inroad of the Cimmerians, when he says—

“and now the army of the daring Cimmerians is advancing,”

where he is speaking of the capture of Sardis.

41. Among the illustrious natives of Magnesia were Hegeias the orator, who first introduced the Asiatic fervour, as it was called, and corrupted the established Attic style of eloquence; Simon (Simus?) the lyric poet, who also corrupted the system and plan of former lyric poets, by introducing the Simodia; it was still more corrupted by the Lysiodi and Magodi;¹ Cleomachus the pugilist, who was enamoured of a certain cinædus, and a female servant, who was maintained by the cinædus, imitated the sort of dialect and the manners of the cinædi. Sotades was the first person that employed the language of the cinædi, and he was followed by Alexander the Ætolian; but these were only prose writers. Lysis added verse, but this had been done before his time by Simus.

The theatres had raised the reputation of Anaxenor, the player on the cithara, but Antony elevated him as high as possible, by appointing him receiver of the tribute from four cities, and by giving him a guard of soldiers for the protection of his person. His native country also augmented his dignity, by investing him with the sacred purple of Jupiter Sosipolis, as is represented in the painted figure in the forum. There is also in the theatre a figure in brass, with this inscription :

¹ These innovations or corruptions were not confined to the composition of pieces intended for the theatre, but extended also to the manner of their representation, to music, dancing, and the costume of the actors. It was an absolute plague, which corrupted taste, and finally destroyed the Greek theatre. We are not informed of the detail of these innovations, but from what we are able to judge by comparing Strabo with what is found in Athenæus, (b. xiv. § 14, p. 990, of Bohn's Classical Library,) Simodia was designated by the name of Hilarodia, (joyous song,) and obtained the name Simodia from one Simus, or Simon, who excelled in the art. The Lysiodi and Magodi, or Lysodia and Magodia, were the same thing, according to some writers. Under these systems decency appears to have been laid aside.

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