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Part II

"THE FRAGMENTS OF ERATOSTHENES OF CYRENE"

Thesis submitted for the Ph.D. Degree

by

R.M. Bentham

Part 2: Notes on the text
Indexes
Bibliography

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THESIS



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Prof. E.H. Warmington.

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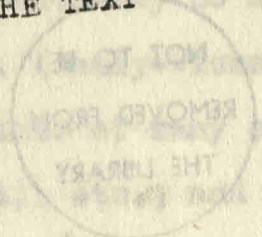
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NOTES

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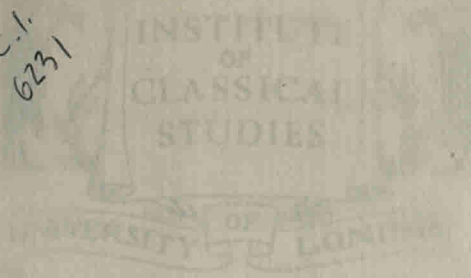
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A. 1. 1: 'Αγλα
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 1. 2: Lysan
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 1. 3. Καλλ
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NOTES:LIFE AND WORKS: A-S:

- A. 1. 1: Ἄγλαοῦ, οἱ δὲ Ἀμβροσίου. Frs. G and J give Ἄγλαοῦ, but see fr. K. Ἀμβροσίου is generally taken, with reasonable probability, as a nickname or a play on the meaning of ἄγλαοῦ, "glorious".
1. 2: Ἀρίστωνος. See frs. 42 and 43, and Intr. p. xxiii.
1. 2: Lysanias wrote (Ath. XIV, 620C) a work "On Iambic Poets", which may be a part of a general work "On Poets". (Pauly-Wissowa).
1. 3. Καλλιμάχου. Writer of many extant epigrams. See Intr. p. vii; etc., and fr. J, note.
1. 4: τοῦ τρίτου Πτολεμαίου. Euergetes, c. 247-22 B. C.
1. 5: τοῦ πέμπτου. Eiphanes, c. 205-181 B. C. Succeeded at age 5.
1. 6: . . . παιδείας, τοῖς ἄμοις ἐγγίσαντα, βῆτα ἐπεκλήθη. Em. Meursius, for παιδείας τοῖς ἄμοις ἐγγίσασι τὰ βήματα ἐπεκλήθη.
- of. Marc. Herac. peripil. p. 63: Ἐρατοσθένης, ὃν βῆτα ἐκάλεισαν οἱ τοῦ Μουσείου προστάντες;
- also Chrestomath. ex Strab. p. 5 vol. II

X85 43
THIRTEEN

INDEX

GREEK AND LATIN WORDS

1. 1. ἀνάγκη, of necessity, compulsion, force, and give
 ἀνάγκη, but see also ἀνάγκη, which is generally
 taken, with feminine gender, as a noun
 name of a play on the meaning of ἀνάγκη.
 "Ananke"
 1. 2. ἀνάγκη, see also ἀνάγκη, and ἀνάγκη.
 null.
 1. 3. ἀνάγκη (see also ἀνάγκη) a verb "to
 make haste", which may be a part of a general
 verb "to hasten" (ἀνάγκη-ἀνάγκη).
 1. 4. ἀνάγκη, which is a noun of the feminine gender.
 The verb ἀνάγκη, see also ἀνάγκη, and ἀνάγκη.
 1. 5. ἀνάγκη, see also ἀνάγκη, and ἀνάγκη.
 1. 6. ἀνάγκη, see also ἀνάγκη, and ἀνάγκη.
 1. 7. ἀνάγκη, see also ἀνάγκη, and ἀνάγκη.
 1. 8. ἀνάγκη, see also ἀνάγκη, and ἀνάγκη.
 1. 9. ἀνάγκη, see also ἀνάγκη, and ἀνάγκη.
 1. 10. ἀνάγκη, see also ἀνάγκη, and ἀνάγκη.
 also ἀνάγκη, see also ἀνάγκη, and ἀνάγκη.

1. 11. ἀνάγκη
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 1. 49. ἀνάγκη
 1. 50. ἀνάγκη

geogr. Hudson: ὅτι Ἐρατοσθένης οὐτε τῶν ἀπαι-
 δεύτων ἦν, οὐτε τῶν γνησίως φιλοσοφούντων· διδ
 καὶ βῆτα ἐναλεῖτο, ὡς τὰ δευτερεῖα φέρειν δοκῶν
 ἐπὶ κάσῃ παιδείᾳ.

See Intr. p. ix.

1. 7: δεύτερον ἢ νέον Πλάτωνα· } See Intr. p. viii.
 Πένταθλον. }

1. 8: ρικς Ὀλυμπιάδι. 126th Olympiad = 276-2 B. C.

For dates of birth and death, see Intr. pp. 1-viii.

1. 9: . . . διὰ τὸ ἀβλύώπειν. of. fr. G, and Suidas
 s. v. Ἀρίσταρχος, where the same account of
 death is given.

1. 10: Ἀριστοφάνην τὸν Βυζάντιον. . . . Ἀρίσταρχος.

Both these men were eminent critics and "gram-
 marians". Their exact dates are unknown, but
 the ἀκμή of Aristophanes appears to have been
 about the end of the 3rd and beginning of the
 2nd century, that of Aristarchus, (whose birth
 Suidas assigns to the 156th Olympiad) somewhat
 later. It was Aristophanes who introduced the
 use of accents in written Greek to assist for-
 eigners in acquiring the correct musical pitch
 of words, while Aristarchus produced an elab-
 orate new critical edition of the Iliad and
 Odyssey on which modern editions are founded.

1. 11: Μνασέας. Author of a περίκλους of Europe, Asia, and Africa, and of a collection of Delphic oracles. He was a follower of Euhemerus (Ath. IV, 158, et passim.)

*Ἀριστικός. A friend of Theocritus and Aratus of Cos. (Theoc. VII, 99)

Μένανδρος. Of this Menander nothing more is known (Pauly: Menandros 12)

1. 12: Ἰστορίας. cf. fr. K. Knaack takes this as proof that Eratosthenes the son of Agacles is a different man, and Jacoby follows. The word Ἰστορία is, however, extremely vague in its essential meaning, and there seems no reason why it should not apply to the Χρονογραφία or even to the Γεωγραφικά (see fr. N).

1. 13: καταστερισμοὺς. Em. Portus, for καταστηρίγματα, or "fixings". For this work see Intr. p. xxviii.

B. Apollonius, usually called Rhodius for his success in teaching rhetoric there, was born at Alexandria. His exact dates are unknown, but he flourished about 200 B. C. His chief work is the still extant "Argonautica", which contains many fine passages and whose third book conveys a foretaste of Romantic literature. It is marred by the excess of recondite reference typical of "Alexandrianism".

X95 13
THESE

1. 11: *Μυσοῦκος*. Author of a *κρητικὸν ἔργον*, *ἡμεῖς*,
 and *Ἀφρική*, and of a collection of *ἑπιγράμματα* (1871).
ἑπιγράμματα. He was a follower of *Στασίβιος* (1871).
 IV, 128; of *ἑπιγράμματα*.
 "Ἀφρική". A friend of *Πρωτόμαχος* and *Ἀφρική*
 of *ἑπιγράμματα* (1871).
ἡμεῖς, etc. Of this *ἑπιγράμματα* nothing more is
 known (1871; *ἑπιγράμματα* 1871).
 1. 12: *ἑπιγράμματα*. *ἑπιγράμματα*. *ἑπιγράμματα* taken into a *ἑπιγράμματα*
 that *ἑπιγράμματα* the *ἑπιγράμματα* is a *ἑπιγράμματα*
ἑπιγράμματα and *ἑπιγράμματα*. The word *ἑπιγράμματα*
 is, however, extremely vague in its essential
 meaning, and there seems no reason why it should
 not apply to the *ἑπιγράμματα* or even to the
ἑπιγράμματα (see 1. 11).
 1. 13: *ἑπιγράμματα*. *ἑπιγράμματα*. *ἑπιγράμματα*.
 or "ἑπιγράμματα". For this work see *ἑπιγράμματα*.
 B. *Ἀπολλωνίου*, usually called *ἑπιγράμματα* for his success
 in teaching *ἑπιγράμματα* there, was born at *Ἀλεξάνδρεια*.
 His exact date is unknown, but he flourished
 about 300 B. C. His chief work is the *ἑπιγράμματα* ex-
 tant "Ἀπολλωνίου", which contains many fine *ἑπιγράμματα*
 cases and whose third book covers a *ἑπιγράμματα* of
ἑπιγράμματα. It is named by the *ἑπιγράμματα*
 of *ἑπιγράμματα* typical of "Ἀπολλωνίου".

1. 2: *σὺν*
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 1. 3: *ἑπιγράμματα*
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ἑπιγράμματα
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 1. 3: *σὺν*
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 1. 4: *Ἀπολλωνίου*
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 Aris
 1. 7: *ἑπιγράμματα*
 or
 . . .
 1. 8: *ἑπιγράμματα*
 ped
 1. 9: is

1. 2: σύγχρονος. Not necessarily, nor probably, "of the same age", but "living at the same time".

1. 3: Εὐφορίωνος. Poet and critic, librarian at Antioch 221 B. C. Born at Chalcis in Euboea in the same Olympiad as Eratosthenes. (Suidas) He studied under Lacydes and Prytania (Ath. XI p. 447c) Τηρόρχος. He is not mentioned elsewhere.

G. This fragment, which reverses the order of Eratosthenes and Apollonius, is accepted by Jacoby in spite of its difficulties and obvious inaccuracies which are pointed out by Grenfell and Hunt.

1. 3: τοῦ πρώτου βασιλέως. "An obvious mistake" (G. and H.) for τρίτου (Euergetes I). Jacoby accepts the emendation without comment.

1. 4: Apollonius the Portrait-Painter, of unknown date, was concerned in establishing the Pindaric canon (Pauly) 37, between Apollonius and Ptolemy. Aristarchus: see fr. A, note.

1. 7: Φιλοκάτορος. "A mistake" (G. and H.) for Ἐπιφάνους or Φιλομήτορος, cf. Suidas: Ἀρίσταρχος γέγονε δὲ . . . ἐπὶ Πτολεμαίου τοῦ Φιλομήτορος, οὗ καὶ τὸν υἱὸν (Εὐκάτορα) ἐκαίδευσεν.

1. 8: τῷ ἑνάτῳ βασιλεῖ. "τοῦ ἑνάτου βασιλέως" is expected; moreover Euergetes II, if he is here meant, is usually called the 7th or 8th Ptolemy" (G. and H.)

X95 13
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1. 8: Ζηνο
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H. The
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1. 2: A G

1. 8: Ζηνο. . . . Ζηνόδοτος, "or possibly Ζηνοδώρος."
(G. and H.)
- D. Euclid flourished about 300 B. C.
Archimedes was killed at the siege of Syracuse in
212 B. C., aged 75. (Tzetzes, Chil. II, 106)
σύγχρονοι need not mean exact contemporaries here,
any more than in fr. B. For the relationship of
Eratosthenes and Archimedes see fr. M and note.
To what written work of Eratosthenes ὡς περ καὶ
φησὶν refers there is no evidence.
- E. If this is the Philochorus who wrote the "Atthis",
a history of Athens to 262 B. C. (cf. frr. 59,
114), clearly Suidas has his dates the wrong way
round whatever birth-date is assigned to Eratosthenes.
- F. Xenocrates became president of the Academy in 339
B. C., aged 57, between Speusippus and Polemon.
(Diog. Laert. IV, 15)
- G. 1. 1: Contrast fr. A: ἀποσχόμενος τροφῆς διὰ τὸ
ἀμβλυώπειν.
- H. The omitted portion of this passage, which appears
to refer to the work of Eratosthenes on Ariston,
is included below as fr. 42.
1. 2: A good deal of what we have of the "Geography" is

X-85-43
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1. A good deal of what we have of the "theory" is
 to refer to the work of Katschinski on relation,
 The omitted portion of this passage, which appears
 in the original is as follows:
 2. I. In the original it is stated that the
 (1) clearly stated that his data was the wrong way
 a history of Athens to see it. (1st. 2nd. 3rd.)
 If this is the intention who wrote the "Athens"
 3. To that written work of Katschinski's "Case" not
 Katschinski and Katschinski see IV. B and note.
 any note than in IV. B. For the relationship of
 Katschinski must not mean exact contemporaries have,
 4. Katschinski flourished about 300 B. C.
 5. "Athens" or possibly "Athens".

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known to us only at third hand, being quoted by Strabo from Hipparchus' work "Against Eratosthenes". See e. g. frr. 188, 206, 213.

1. 4: cf. Schol. Arist. Av. 11: μέμνηται δὲ αὐτοῦ καὶ Πολέμων ἐν τῷ δευτέρῳ περὶ τῆς Ἀθήνησιν Ἐρατοσθένους ἀποδημίας, and Schol. Soph. Oed. Col. 489: μετὰ γὰρ ἡσυχίας τὰ ἱερὰ (τῶν Εὐμενιδῶν) δρῶσι, καὶ διὰ τοῦτο οἱ ἀπὸ Ἠσυχίου θύουσιν αὐταῖς, καθάπερ Πολέμων ἐν τοῖς πρὸς Ἐρατοσθένην φησὶν. . . . Also see Fr. 61, n.

There is no need to suppose that Polemon's quip that Eratosthenes "had not even seen Athens" was meant to be taken literally, or otherwise than as a suggestion that Eratosthenes, writing of Athenian matters in later life, had found his memory somewhat unreliable.

1. 6: ἡ περὶ τῶν ἀγαθῶν ἐκδοθεῖσα. Frr. 44-7. μελέται. "Exercises" or "essays", usually on philosophical subjects.

11. 10-15: cf. Fr. A, 11. 5-6, and notes; also inconnexion with "mathematical geography", Strab G. 94: πολλαχοῦ γὰρ ἐκπίπτει πρὸς τὸ ἐπιστημονικώτερον τῆς προκειμένης ἱστορίας, ἐκπεσὼν δὲ οὐκ ἀριβεῖς, ἀλλ' ὀδοσχερεῖς ποιεῖται τὰς ἀποφάσεις, τρόπον τινὰ ἐν μὲν τοῖς γεωγραφικοῖς μαθηματικῶς,

ἐν δὲ τοῖς μαθηματικοῖς γεωγραφικός ὤν, ὥστε πρὸς ἡμῶν δίδωσιν ἀφορμὰς τοῖς ἀντιλέγουσιν.

- I. Apollodorus of Cyme is mentioned also by Pliny (H. N. VII, 37) as having been specially honoured by the Amphictyonic Council. He wrote a work on drinking vessels often quoted by Suidas and the Etymology. (Ath. XI, 487)

The word "critic", popular in modern times, was not very much used in antiquity, its connotation being included in that of "grammarian". "Grammar" is a peculiarly Alexandrian invention, of which the nearest modern equivalent is perhaps "Scholarship". It included not only the study of language in its mechanical aspects but also that of style, and hence literary studies generally. Almost immediately this conception spread to the schools of Rome, which came under Greek influence in the 2nd century B. C., and "grammar" became for boys up to 14 or 15 the normal study leading up to the "higher" studies of rhetoric and later to the seven liberal arts. For the development of this idea, which still influences the idea of the "Grammar School" in England, see Aubrey Gwynn's "Roman Education" (Oxford, 1926).

A curious light is thrown on the respect paid to

X 95 13
THB 15

A curious light is thrown on the recent work of
 Education" (Oxford, 1920).
 was school in England, see Murray's "Roman
 idea, which still influences the idea of the "class"
 even liberal arts. For the development of this
 the "higher" studies of rhetoric and logic to the
 boys up to 14 or 15 the normal study leading up to
 in the 13th century B. C., and "grammar" became for
 schools of Rome, which came under Greek influence
 most immediately this conception spread to the
 style, and hence literary studies generally. It
 gave in its methodical aspects but also that of
 "arithmetic". It included not only the study of lan-
 the nearest modern equivalent is perhaps "logic"
 in a peculiarly Alexandrian fashion, of which
 being included in that of "grammar", "rhetoric"
 not very much used in antiquity, the nomenclature
 The word "arithmetic", however in modern times, was
 Etymology. (Arch. XI, 187)

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For the correspondence of antiquities with Eratosthenian grammarians in the Middle Ages by the development of "grammar" into "gramarye", or magic, and later into "glamour".

For Eratosthenes' work on the subject, which seems to have been more concentrated on the modern idea of linguistic study, see Intr. p. xx and frs. 92-100.

Suetonius (de Illustr. Gramm. 10) also attributes to Eratosthenes the title φιλόλογος, presumably an alternative and almost equivalent to γραμματικός: "Philologi appellationem assumpsisse videtur (Ateius), quia, sicut Eratosthenes, qui primus hoc cognomen sibi vindicavit, multiplici variaque doctrina censebatur."

J. of. Strab. G. 838: Κυρηναῖος δ' ἐστὶ καὶ Καλλίμαχος καὶ Ἐρατοσθένης, ἀμφότεροι τετιμημένοι παρὰ τοῖς τῶν Αἰγυπτίων βασιλεῦσιν, ὁ μὲν ποιητικῆς ὄρα καὶ περὶ γραμματικὴν ἐσκουδακῶς, ὁ δὲ καὶ ταῦτα, καὶ περὶ φιλοσοφίαν, καὶ τὰ μαθήματα, εἴ τις ἄλλος, διαφέρων.

The order in which Eratosthenes' interests are placed in both these passages is noteworthy, as is also the fact that, like the entry in Suidas, neither mentions geography at all. See Intr. pp. ix-xii.

K. See Fr. A, l. 12, n.

X 85 43
THESE

Generalized in the middle ages by the development
of "grammar," into "grammar," or again, and later
into "grammar."

"For statisticians," work on the subject, which
seems to have been more concentrated on the modern
idea of statistical study, see *ibid.*, p. 22 and 23.
22-100.

Statistics (the *liberal*, *liberal*, *liberal*) also distribute
to statisticians the title *επιστήμη*, presumably an
alternative and almost identical to *στατιστική*.
"Theological and statistical relationships (statistics),
quite, about statisticians, and others has been known
also and usually, statistical methods contain
consequently."

of. *ibid.*, p. 228: *Κατά τον 5'όρον και κατά τον 6'όρον
και 7'όρον, ορίζεται ο στατιστικός και ο στατιστικός
Από τον 6'όρον, ο δὲν ορίζεται και ο 7'όρος
Υποστηρίζει έκουθεν, ο δὲ και ο 7'όρος, και ο 8'όρος.
στατιστική, και τὸ δεύτερον, εἰς τὸ ἑκτόν, ορίζεται.
The order in which statistics, statistics are
placed in both these passages is noteworthy, as
is also the fact that, like the entry in *ibid.*,
neither contains geography at all. See *ibid.*, pp. ix-xi.*

See *ibid.*, A. I. 12, n.

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- L. For the correspondence of Archimedes with Eratosthenes, see Arch. ed. Heiberg vol. II p. 426, or Ivor Thomas, "Greek Mathematical Works", vol. II p. 220: *... of the best situation of his time space* (Dedication of "The Method"). *Περὶ τῶν μηχανικῶν θεωρημάτων πρὸς Ἐρατοσθένην ἔφοδος Ἀρχιμήδης Ἐρατοσθένει εὖ πρότερον. ἀπεστείλα σοι πρότερον. . .*
- M. For the authenticity of Eratosthenes' Egyptian studies and records, see Intr. p. xix.
- N. The original "Periegesis" of Scymnus was in prose: nothing is known of the origins of this extant work. (Meineke, ed. Berlin, 1846).
1. 3: *ἱστορικόν*. See Fr. A, l. 12, n., and Fr. K.
1. 5: *κλίμασι*. See Intr. p. lxx. Here this term appears to be attributed loosely to Eratosthenes, *κλίμασι καὶ σχήμασι* being roughly equivalent to the modern "physical geography". Cf. fr. P.
- O. It is a remarkable tribute to the lasting influence of Eratosthenes on geography that, not only did Julius Caesar take his map on his campaigns (see Intr. p. x.), but Cicero naturally turned to him as a "model" for a standard work in Latin. It is quite clear that Hipparchus had not succeeded in deposing him from his pre-eminence, for evidently

X85-13
THIS IS

For the correspondence of Aristotle with Plato
 Thomas, see Arch. of Hist. vol. II, p. 256, or
 Ivor Thomas, "Greek Intellectual Works", vol. II
 p. 250.

(Definition of "The Method"), see the Appendix
 to the "Method" and "Erasmodius' Method", p. 256.

For the authenticity of Aristotle's "Metaphysics"
 studies and research, see Arch. p. 256.

The original "Metaphysics" of Aristotle was in Greek;
 nothing is known of the origin of this text
 work. (Haines, ed. Berlin, 1903).

1. 21. Introduction. See Arch. p. 256, and p. 257, A.
 1. 21. Introduction. See Arch. p. 256. Here this text
 appears to be attributed falsely to Aristotle,
 Aristotle was not the author of this text, but
 modern "physical geography", p. 257, B.

It is a remarkable tribute to the lasting influence
 of Aristotle on geography that, not only did
 Julius Caesar take his name on his campaigns (see
 Arch. p. 257, B), but also naturally turned to him
 as a "model" for a standard work in Latin. It is
 quite clear that Aristotle had not succeeded in
 depicting his own his pre-eminence, for evidently

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Cicero had not even come across Hipparchus' work until he was well on the way to setting about his own. Cicero, though no mathematician, may be taken as typical of the best education of his time apart from mathematical specialists, who were uncommon in Rome.

Serapio of Antioch was among the chief authorities in geographical matters used by Pliny (Elench. Lib. II, 4, 5).

- P. Arrian, nearly two centuries after Cicero, still regards Eratosthenes as the best authority for Eastern geography. For the North and West, authorities had multiplied in the meantime, especially for Gaul and Britain.

(γῆς) περιόδος, geographically, is used in two senses: (1) map or chart (Herod. IV, 56, V, 49; Arist. Nub. 206); (2) descriptive geography (Aristot. Pol. II, 3, 9; Rhet. I, 4, 13)

- Q. The coupling of these two names (cf. Strab. G. 104) suggests that they had a good deal in common (see Intr.p. lxviii.) The following fragment shows that Eratosthenes was not averse from adopting in considerable detail other people's work. The maps of Dicaearchus were still current in Cicero's time.
- ". . . hominis, non nequam, sed etiam tuo iudicio

X85-13
THESIS

... had not even been ...
 until he was well on his way to ...
 own ... though no ...
 as typical of the best ...
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 in geographical ... used by ...
 11, 4, 5).
 ... nearly two centuries after ...
 regards ... as the best authority for ...
 ... for the North and West, ...
 ... in the ... especially ...
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probatu Dicaearchi tabulis credidi." (Cic. Ep. ad Att. VI 2)

R. Timosthenes flourished c. 282 B. C. See Intr. p. lxvii.

To what extent this accusation is justified it is impossible to say definitely, though Strabo, G. 92, suggests that it was at least exaggerated:

. . . . και ὑπὸ Τιμοσθένους τοῦ τοῦδε λιμένας συγγράψαντος (ὃν ἔκαινεῖ μὲν ἐκεῖνος μάλιστα τῶν ἄλλων, διαφωνῶν δ' ἐλέγχεται πρὸς αὐτὸν κλειῖστα). . .

. . . It must be remembered that in ancient times not only was there no law of copyright but adaptation and even verbatim copying, with or without acknowledgment, was common and without serious moral stigma. It is not easy to decide where Strabo's quotations begin and end; and even in works of imagination we find a master like Virgil appropriating whole lines from Lucretius as well as literally translating Eratosthenes himself. (See fr. 13, n.) There can be little doubt that Eratosthenes himself adopted and incorporated most of Pytheas on N. W. Europe. (Fr. 271 ff.) Gosselin used this passage to support his charge of ignorant plagiarism from a previous race of astronomers. (Intr. p. lxii)

proposi diuinae et humanae. (Lact., Ep. ad Rom., c. 1.)

To what extent this association is justified is impossible to say definitely, though I think it is probable that it was at least suggested by the fact that the word "divine" was used in the same sense as the word "human" in the same passage. It is not easy to decide when a quotation begins and ends; and even in the case of a quotation we find a matter like the following which is not a quotation as such, but a quotation from a quotation. (See the passage in the text on page 150.) There can be little doubt that the phrase "divine and human" adopted and incorporated into the text of the text on page 150, is a quotation from the text on page 150, and not a quotation from the text on page 150.

(Lact., Ep. ad Rom., c. 1.)

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5. Aegisthus was the lover of Clytaemnestra, who for his sake murdered her husband Agamemnon in his bath on his return from Troy.

It is interesting to note that Eratosthenes, where accusations of plagiarism were concerned, could hold his own not without wit.

Andreas was physician to Ptolemy IV Philopator, and was murdered in mistake for his master in 217 B. C. (Polyb. V, 81) He is mentioned also as a mountebank in Galen XI, 795.

NOTES ON TEXT:

Hermes:

1. This verse is quoted in Stob. Flor. XCV, 15 together with fr. 7, according to Heller in connexion with the educative effect of suffering. Both Bergk and Hiller assign it tentatively to the beginning of the poem, which appears to have opened with the birth of Hermes and the creation of the Milky Way: this was due, according to Eratosthenes (Ach. Tat. in Ar. p. 146 E; Hyg. de Astr. II 43) to his tugging at Hera's breast and spilling her milk when she offered to suckle him.

X85 43
THESIS

...the lover of ...
...his name ...
...bath on his return from ...
...It is interesting to note that ...
...occasions of ...
...his own ...
...Andreas was physician to ...
...and was ...
...N. S. (Vol. 7, 81) ...
...mountain in ...

NOTES ON ...

...:

1. This verse is quoted in ...
...with ...
...the ...
...Hiller ...
...poem, which ...
...Hiller and the ...
...due, according to ...
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2. Theod. περί κλίσεως τῶν εἰς ὦν βαρυτόνων, ed. Dind. ad Schol. Aristoph. vol. III p. 418. The word Λάδωνος (em. Dind. Λάδωνος) is quoted as an example of declension. Hiller assigns to "Hermes" as the story begins in Arcadia, where the river Ladon flows. It is mentioned also in fr. 261.
3. Chærob. in Theod. p. 119. This also is quoted to illustrate the declension of Ἄρυσας. This river is not known. Hiller follows Bernhardt in taking it as an Aeolian form of Ἄροσας, a tributary of the Ladon. (cf. ξόανος, ξύανος). cf. also Strabo G. 389: Ἄνίαν καλὸν ποταμὸν.
4. Schol. Ap. Rhod. III 802, on the derivation of φωρισμός. Hiller suggests that the reference is to the story told in Schol. Il. 24, 24. This relates how the infant Hermes stole and hid the clothes of his mother Maia and her sister nymphs while they were bathing, returning them after he had had a laugh at their expense.
5. Ath. V. p. 189 D, on the use of βαθύς as a feminine form, comparing θήλος ἔέρση (Hes. Sc. 395 and Hom. Od. V 467). Bernhardt refers to the theft of the oxen, with some probability. cf. Hom. Hym. 95:
 πολλὰ ὄρη σκιδόντα καὶ ἀλκῶνας κελαθεινοῦς
 καὶ περὶ ἀνθερόεντα διήλασε κῦδιμος Ἑρμῆς.

X85 43
THESIS

throughout the work, the word 'thesis' is used in a very general sense, and is not intended to imply any special method or procedure. The word 'thesis' is used in a very general sense, and is not intended to imply any special method or procedure. The word 'thesis' is used in a very general sense, and is not intended to imply any special method or procedure.

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6. Pollux VII, 90, quotes for the word *φαιμασιόν*, as a white shoe worn by Athenian gymnasiarchs, Egyptian priests, and, here, country people. Bergk reads *κοτιρράκτεσκεν* for the Aldine *κοτί βράκτεσκεν*, and explains as a method of eluding pursuit instead of reversing sandals.

Bernhardy reads *κέλαρα κοτί βράκτεσκεν*., and explains as referring to Aphrodite's shoe, taken by Zeus's eagle to Hermes who was in love with her.

7. See note on fr. 1.

8. These lines are quoted, with minor variations, as follows: Schol. Ap. Rhod. I 972; Et. m. 472, 36 s. v. *ἰουλος*; Tzetz. in Lyc. 23; Tzetz. Chil. XIII, 563; Schol. Ap. Rhod. II, 43. The first of these explains that the primary meaning of *ἰουλος* is "the first growth of hair on the chin", but that Eratosthenes uses it to mean "a reaper's song", while Didymus, pointing out that both *οὔλος* and *ἰουλος* can signify a sheaf, and that Demeter bears the surname *Οὐλώ*, says that it is used of a hymn to Demeter: he compares the *οὔκιγγος* of the Troezenians to Artemis.

1. 2: *δενδαλίθας*. Hesychius gives *οἱ μὲν ἄνθος τι· ἄλλοι τὰς λευκὰς κόχρως* (parched barley)· *οἱ δὲ τὰς*

... and explains as referring to Aristotle's view, taken by Zeno's circle to Hermes who was in love with her.

... and explains as referring to Aristotle's view, taken by Zeno's circle to Hermes who was in love with her.

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... and explains as referring to Aristotle's view, taken by Zeno's circle to Hermes who was in love with her.

- 9. Et. geth norm yaq "Her Phil tame scar list lepe Ath. in P δροφ of tea
- 10. 1. 1: 1. 2: 1. 3:

ἐπισημέναις κριθᾶς (winnowed barley) πρὸ τοῦ
φρυγῆναι· οἱ δὲ τὰς ἐν κριθῶν μάζας γενομένας.

9. Et. m. 135, 31 quotes as ἐν τῷ Ἑρμῇ simply, to-
gether with a pentameter illustrating the more
normal spelling: νιψάμεναι κρήνης ἔδραμον Ἄρ-
γαφίης. Bergk and Osann both assign to the
"Hermes" of Eratosthenes rather than that of
Philetas, and Bergk goes on to assign the pen-
tameter to the "Erigone." It is, however,
scarcely likely that Eratosthenes, a specia-
list in etymology and spelling, would use two
spellings of one word even in different poems.

10. Ath. VII p. 284D: the 3rd. line is also quoted
in Plut. de soll. anim. p. 981 D, reading εὐ-
δρομίην.

cf. also Ath. VII p. 284 C, from the "Gala-
tea" of Callimachus:

ἢ μᾶλλον χρύσειον ἐν ὄφρυσιν ἰερὸν ἰχθύν,
ἢ σέρμας, ὅσα τ' ἄλλα φέρει βοθῆς ἄσκατος ἄλας.

1. 1: ἰούλους. The "red-fish", or "rainbow-
wrasse," more usually ἰουλίς (Arist. H. A.
9, 2, 1 etc.), or χρύσοφρυς ("golden-brow").
1. 2: κίχλη. "Thrush" or "fieldfare": perhaps
"speckled."
1. 3: ἰερὸν. According to Plutarch, "large", as

θεοσεβιστοετο.

d'Arcy W. Thompson in his "Glossary of Greek Fishes" (Oxford, 1947) pp. 293-4, gives χρύσο-
 φρυγε Gilthead or Dorade, otherwise χρυσαός
 (Plut. 977E). He adds that it has a gold
 band between the eyes, and is sacred to Aphro-
 dite (Arch. ap. Ath. 328 A): it is a sea-fish
 (Plin. XXXII, 145) but lives inshore and in
 estuaries.

11. Theo Smyrn. p. 165 (Bull). At p. 192 Theo des-
 cribes how, according to Eratosthenes, Hermes,
 after inventing the lyre with a complete octave
 of eight strings, travelled up into the heavens
 and was amazed to find that the eight spheres be-
 tween the unmoved earth and the sphere of the
 fixed stars each emitted a note corresponding
 with the scale of his own instrument. Both
 Theo and Chalcid. comment. in Plat. Tim. 72 em-
 phasize that Eratosthenes did not follow the
 orthodox Pythagorean order or that of Alexander
 of Ephesus, but placed the moon and sun first
 and second from the earth.

Eratosthenes appears to have dealt with this

642400000
 A. A. Thompson in his "Primary of Greek
 Fishes" (Oxford, 1907) no. 257-8, gives a
 space between the eye and the eye-rod
 (Fig. 277). He also states that it has a
 band between the eye and the eye-rod in
 (Arch. no. 258 A) it is a non-rod
 (Fig. 278) but that it has a rod in
 certain cases.
 The same is true of the eye-rod in
 fishes now, according to the evidence, having
 after inventing the eye with a complete rod
 of eight strata, revealed up into the heavens
 and was named so that the eye-rod was de-
 scribed the removed earth and the sphere of the
 fixed stars each emitted a note corresponding
 with the scale of his own instrument. Both
 The and the earth, however, in Fig. 278 ex-
 hibits that the eye-rod did not follow the
 orthodox Pythagorean order or that of Aristotle
 of the heavens, but placed the moon and sun first
 and second from the earth.
 Aristotle appears to have dealt with this

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subject in prose also, probably in the "Platonicus".
See frs. 35, 36 and note.

12. Ach. Tat. p. 152 A quotes in connexion with the
"axis", or "spirit" (πνεῦμα) of the universe.

1. 1: αὐτήν. Bernhardt misunderstood as the middle
zone. Bergk and Hiller refer it to the earth
itself, which makes excellent sense: Theo, on
fr. 11, specifically states that Eratosthenes
placed the earth fixed in the centre.

*Ολύμπου. In the Iliad always a mountain, in
the Odyssey often confused with οὐρανός, e.g. XX,
103 and 113:

αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγλήεντος *Ολύμπου,
and ἡ μεγάλ' ἐβρόντησας ἀπ' οὐρανοῦ ἀστερόεντος.

In later times commonly used by philosophers and
poets for the sky.

1. 2: ἔσι, Brunck for ἔσο, which hardly makes sense.

13. Ach. Tat. p. 153 G

For the Zones and their treatment, see Introd.
pp. 1-111 and frs. 169-173 in the "Geography".

The text of this passage, though corrupt,
shows sufficient power to explain why it made
such an impression on the contemporaries and

X85-13
THESIS

subject in these cases, possibly in the "Hellenism",
see for. 25, 26 and 27.

12. Adh. 101, p. 122 A. In a passage in connection with the
"Lysis", or "Lysis" (Lysis) of the Lysis.

I. 1: 101, p. 122 A. In a passage in connection with the
Lysis, or "Lysis" (Lysis) of the Lysis.

some. Some and Lysis refer to the same

thing, which is the same thing as the Lysis, or

Lysis, or "Lysis" (Lysis) of the Lysis.

placed the same thing in the center.

"Lysis". In the Lysis there is a mention, in

the Lysis, or "Lysis" (Lysis) of the Lysis, or

101 and 102:

101 and 102: 101 and 102: 101 and 102: 101 and 102:

and 102: 101 and 102: 101 and 102: 101 and 102:

In later times normally used by philosophers and

poets for the Lysis.

I. 2: 101, p. 122 A. In a passage in connection with the
Lysis, or "Lysis" (Lysis) of the Lysis.

13. Adh. 101, p. 122 A. In a passage in connection with the
Lysis, or "Lysis" (Lysis) of the Lysis.

For the Lysis and their treatment, see Lysis.

101 and 102: 101 and 102: 101 and 102: 101 and 102:

The text of this passage, though correct,

shows sufficient power to explain why it was

such an important passage in the Lysis, or "Lysis" (Lysis) of the Lysis.

14.

successors of Eratosthenes at least until Virgil
(Georg. I 233-9) adapted it into Latin:

"Quinque tenent caelum zonae: quorum una corusco
semper sole rubens et torrida semper ab igni;
quam circum extremae dextra laevaue trahuntur
caeruleae, glacie concretas atque labribus atris;
has inter medianque duas mortalibus aegris
munere concessas divum, et via secta per ambas,
obliquas qua se signorum verteret ordo"

The text given here is that of E. Hiller, "Eratosthenes carminum reliquias". J.U. Powell reads, in l. 9: αἰεὶ κρυφαλαί, αἰεὶ δ' ὄβρατι νοτέουσαι, and for l. 11:

κεῖτ', αἰάν τ' ὀρπίσχε, περὶ ψυχὸς δ' ἐτέτυκτο.

ἀλλὰ τὰ μὲν χερσαῖα

ἀνέρβατοι ἀνθρώποισι.

Anterinya or Hesiod:

14. Schol. Nic. Ther. 472, coupled with the following lines of Antimachus:

Ἡφαίστου περὶ εἵμελον, ἦν ῥα τιτύσκει
δαίμων ἀπροτάτης ὄρεος κορυφῆσι Μοσύχλου.

Mosychlus was a volcanic mountain in Lemnos.

Bergk emended the MS. εἶ τοι ὄσοις φαίνεσκε . . .

to

ἐν δὲ οἱ ὄσσε

ἐν κἀνθρώπων φαίεσκε

He quoted Schol. Arist. Lys. 298 for "Lemnian fire", either from the island's women or from Hephaestus.

Bernhardy emended to εὖτος, ὅς φαίεσκε

This emendation was accepted by Osann, who assigned the line to the "Erigone", supplying οἶνον from the following line.

The text given is that of Hiller, who assigns it to the "Anterinyas" on the ground that the next two fragments, from the same source, clearly belong to it. Powell follows this, and in the absence of other evidence the suggestion may be provisionally accepted.

15. Schol. Nic. Ther. 465, explaining the word *συθεδόνες* as *σπασεδόνες δυσιάτοι*.

Bergk reads *συθεδόνες γόγγραιναν ὑπέτρεπον*, and refers the quotation to the disease sent to the Athenians as a punishment for killing Icarus, in the "Hermes". He distinguishes between the diseases described in the "Hermes" and the "Erigone": in the latter it consisted of maidens hanging themselves- the origin of Αἰώρα, a Dionysiac festival at which the Ἀλητικ was sung and dolls were hung up.

X85-43
THESIS

iv of four

in which evidence

He quoted John. A.

line", either from the island's word or from

Hephaestus.

Barthelmy seemed to object, he explained

This observation was accepted by Oram, who assigned

the line to the "Argonauts", supplying eleven from

the following line.

The text given is that of Miller, who assigns

it to the "Antarctica" on the ground that the next

two fragments, from the same source, clearly be-

long to it. "Oval" follows this, and in the

absence of other evidence the suggestion may be

provisionally accepted.

12. Genl. Sir. explaining the word sub-

divided as "subdivided"

Barthelmy reads "subdivided"

and refers the quotation to the disease next to

the appendix as a punishment for killing leopards,

in the "Hercules". He distinguishes between the

disease described in the "Hercules" and the "Tri-

gone"; in the latter it consisted of various

hanging tumours - the origin of which, a dis-

ease (fatal) at which the "African" was said

and dolls were hung up

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Hiller's explanation, that it refers to the body of Hesiod after it had been in the sea, has perhaps the greatest probability. It is, however, rejected by Powell, who leaves its position uncertain.

16. Schol. Nic. Ther. 400, quoted for the meaning of $\iota\upsilon\gamma\acute{\eta}$, which is explained as $\beta\omicron\lambda\acute{\eta}\ \acute{\alpha}\delta\iota\acute{\alpha}\rho\theta\omicron\mu\omicron\tau\omicron\varsigma\ \acute{\alpha}\rho\theta\ \tau\omicron\upsilon\ \sigma\upsilon\beta\alpha\iota\upsilon\upsilon\upsilon\tau\omicron\varsigma\ \kappa\omicron\sigma\iota\tau\eta\mu\acute{\epsilon}\nu\eta$. It is quoted as $\acute{\epsilon}\nu\ \text{'E}\rho\iota\upsilon\upsilon\acute{\nu}\acute{\omicron}\iota$: Bernhardt explains this as a mistake for "Erigone", but Bergk and Hiller refer it to the finding of Hesiod's body in the "Anteriny's".

Erigone:

17. Hyg. de astr. II, 4. Hyginus, quoting this line, describes how Icarus planted and tended the vine-shoot given him by Bacchus. It had just come to blossom when a goat nibbled it. Icarus killed the goat, made its hide into a bladder, and danced round it with his companions. This was the origin of the festival of the Ascolia, and according to Bergk the line should be assigned to the "Hermes" with the rest of the unnamed references by Hyginus: he reads $\text{'I}\kappa\alpha\rho\iota\omicron\upsilon\ \kappa\omicron\sigma\iota$ following

X 45 13
THESIS

Hiller's explanation, that it refers to the body
of Hester after it had been in the sea, has not
been the greatest probability. It is, however,
rejected by Lowell, who leaves the position un-
certain.

16. Genl. Wm. Thos. Goddard, quoted for the meaning of
"joy", which is explained as joy of deliverance
and not of deliverance. It is quoted
as by "Bivvör": Bivvör explains this as a mis-
take for "Krigone", but Bivvör and Miller refer
to the finding of Hester's body in the "Kri-
gona".

Epilogue

17. Hye de enr. II, 4. Hye de enr. II, 4. Hye de enr. II, 4.
describes how Leoline placed and found the vine-
shoot given him by Hecuba. It had just come to
Hecuba when a goat nibbled it. Leoline killed
the goat, made the wine into a bladder, and carried
round it with his companions. This was the ori-
gin of the festival of the Anthesis, and according
to legend the line should be assigned to the "Hecuba"
with the rest of the names mentioned by Hig-
gins: he reads "Inq'ou and . . . following

16.

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in part Bernhardy's reading of Ἰκαρίοι κοῖ . . .
Powell, with Hiller, places it at the beginning
of the "Erigone".

of. Steph. Byz. Ἰκαρία δῆμος Αἰγαιῶτος
φυλῆς, ἀπὸ Ἰκαρίου τοῦ πατρὸς Ἡριγόνης;
and Athenaeus II p. 40 B: ἀπὸ μέθης καὶ ἡ τῆς
κωμῆδίας καὶ ἡ τῆς τραγῳδίας εἰσεσις ἐν Ἰκα-
ρίῳ τῆς Ἀττικῆς εὐρέθη.

Icarus was the island of Pramnian wine.

18. Steph. Byz. σ.ν. ἄστου Bernhardy reads ἄστου
τε δὴ Θ, and Bergk follows. This
seems a more reasonable correction of the MS.
εἰς τε δὴ Θ than Hiller's εἰσόττε
δὴ, which Powell accepts.

Thoricus was a deme of Attica near Eleusis,
through which, as Bergk points out, Demeter
also passed on her way to Eleusis (Hymn to D.
126). Icarus was killed near Marathon, accord-
ing to Statius XI, 644. This line, according
to Bergk, refers to Bacchus going to or from
Icarus.

19. Schol. Dion. Thr. p. 654, illustrating the ety-
mology of both ἐξάσκατο and βαυνόν from the verb
αἴνω, "I kindle".

X85-43
THESIS

in part Germany's leading of 'invaders' and
Powell, with Hitler, places it at the beginning
of the "Eritrean".

of. speech. The 'invaders' - those Altydies

and 'invaders' and 'invaders' and 'invaders'
and 'invaders' and 'invaders' and 'invaders'

and 'invaders' and 'invaders' and 'invaders'
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18. Speech. The 'invaders' and 'invaders'

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19. School. The 'invaders' and 'invaders'

and 'invaders' and 'invaders' and 'invaders'

and 'invaders' and 'invaders' and 'invaders'

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19. Powell hesitatingly accepts Bergk's suggestion that this refers to Icarus when entertaining Dionysus.
20. Plut. conv. disp. p. 699 A, and Macrob. Sat. VII 15, 22. The line is quoted as support for Plato's doctrine that drink passes through the lungs. Bergk's suggestion that it refers to Icarus tasting wine for the first time is as likely as any.
21. Schol. Dioscoridis apud Matth. Med. vét. p. 360. Osann refers this line, which is quoted in connexion with botanical terminology, to Dionysus giving a lesson in viticulture to Icarus. Hiller follows Bergk's attribution to the eating of the vine-shoots by the goat. There is no evidence whatever which explanation, if either, is to be accepted.
22. ² Theod. ⁶¹⁵ περί κλίσεως τῶν εἰς ἰῶν ὄξωτόνων.
Assigned by Powell, with moderate probability, to the description of the growing vine.

X85 43
THESIS

Lewell has not hesitated to accept Berg's suggestion
that this refers to leaves when containing
Diogenes.

Pluc. conv. disp. p. 699 A, and Harrop. Nat.
VII 12, 22. The line is quoted as support for
Plato's doctrine that drink passes through the
lungs. Berg's suggestion that it refers to
leaves is not supported by the text in an
unlikely way.

Schol. Dioscoridis apud Iustin. Med. vet. p. 360.
Galen refers this line, which is quoted in con-
nection with botanical terminology, to Diogenes
giving a lesson in viticulture to leaves. His
reference follows Berg's attribution to the cutting of
the vine-shoots by the goat. There is no evidence
whatever which explanation, if either, is to be
accepted.

These, as I have already observed,
assigned by Lewell, with moderate probability,
to the description of the growth vine.

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Ath. II p. 36 E, and Stob. Flor. XVIII, 3.

The same two couplets are also quoted by Clem. Alex., Paedag. II p. 155 D, who adds

φαίνει ἀμαρτοεπὴς οἶνος μεθύουσιν ὄλισθος
οἶνος ψυχακίτης

apparently from another source.

There is no real evidence that these couplets form part of the Erigone. They would, if detached, constitute a complete epigram of the Alexandrian type. This is the interpretation adopted by Powell. Having regard, however, to the subject, it seems better to follow Osann, Bergk and Hiller, of whom Osann assigned them to a speech of Dionysus to Icarus, Bergk to the narrative of the murder of Icarus by shepherds influenced by wine: the last is the most reasonable explanation.

1. 2:

Λίβυσσαν ἔλα. No doubt a personal picture of the sea at home in Cyrene.

Epithalamium:

24.

St. m. 170, 47: Ἐρατοσθένης δὲ ἐν ἐπιθαλαμίῳ
τὸ κατὰ βότρον κλήμα. εἴρηται δὲ ἐκατωρημένη
οὔσα ὄσχη. Reluctant to admit the possibility
of an epithalamium, Bernhardy emended Ἐ. δὲ ἐν
Ἐριγόνῃ. ἔτι θαλλομένη τ' αὐροσχός. τὸ κατὰ

X45-43
THESIS

23. App. II p. 26 f., and App. I, p. 11, 12.
 The case two concludes are also quoted by App.
 Alex., p. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

There is no real evidence that these conclusions
 form part of the subject. They would, if de-
 scribed, constitute a complete system of the
 Alexandrian type. This is the interpretation
 adopted by Rowell. Having regard, however,
 to the subject, it seems better to follow Osmund,
 Bergy and Hillier, of whom Osmund assigned them
 to a speech of Plotinus to Iamblichus, Bergy to
 the narrative of the murder of Iamblichus by apo-
 theosis followed by Iamblichus: the fact is the most
 reasonable explanation.

1. 21. Plotinus etc. He holds a personal picture
 of the one as here in Iamblichus.
Plotinism:
 24. p. 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200.

25.

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βότρυν κλήμα, an enterprising way of removing the apparent difficulty. Even Hiller suspected a lacuna between Ἐρατοσθένος and ἐν ἰκίθαλαίῳ. Powell, however, follows Bergk by placing it under a separate heading, as here.

Osann connects the quotation, by way of ἐκαιωρημένη, with the festival of the Αἰώρα (see fr. 15, n.), but Bergk rightly rejects.

For "Icarioneia", cf. fr. 17, and note. Addition of an "anastrophe" such as the last six lines.

Epigram.

25. Eutocius ad Arch. sphaer. et cyl. II, 1. other.
Osann (de Erigone p. 6), (Nachr. Gott. Ges. d. Wissensch. 1894, I) and Knaack (Pauly-Wissowa) believe this epigram genuine. Hiller (E. Carm. Rel. p. 122) is emphatically against it, and Powell, though including it with the Eratosthenic verse, is extremely doubtful of its authenticity mainly on linguistic grounds. His objections, though they must carry weight when dealing with a "grammarian" like Eratosthenes, are not conclusive. The subject is not in any sense

X85 13
THESIS

... an interesting way of resolving
the apparent difficulty. Even Miller suggested
a lacuna between 'epitaphic' and 'epi-
-graphic'. Powell, however, follows Bergin by
placing it under a separate heading, as here.
Osborn connects the question, by way of inter-
-mediate, with the funeral of the king (see
p. 18, n.), but Bergin rightly rejects
the 'lacuna' of p. 17, n. and note.

References

Director of Arch. Service, of Wyl. II, 1.
Osborn (see Wilson p. 6).
Bergin, Gust. G. A. Wissenschaft. 1894, 1) and
Bergin (Early-Village) believe this column
genuine. Miller (E. J. J. p. 183) is
entirely against it, and Powell, though
inclining to with the epigraphic verse, is
extremely doubtful of its authenticity owing
on linguistic grounds. The objection, though
they must carry weight when dealing with a
"genuine" like inscription, are not un-
-founded. The subject is not in any sense

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1. 9: literary; and the whole outburst conveys a sense of almost naive exultation in achievement which fits what we know of the man's character.

1. 1: Ζῆταθε. Powell objects that this is not a likely form of address from Eratosthenes to the king. It is, however, a normal address to the passer-by in inscriptions, and there is nothing intrinsically unlikely in the addition of an "apostrophe" such as the last six lines.

1. 2: ἄλλῃν might be expected for exact sense: ". . . . any solid character into another", but ". . . . into something else" is reasonably intelligible.

1. 4: σίρῶς, later σῆρῶς (Draco p. 81).

1. 7: For the figure and demonstration of the construction by half-cylinders, beautiful in theory but not practical (ἑυσημάχαρα), see Heath "Greek Mathematics", vol. I, pp. 246-9.

1. 8: For Menaechmus's two solutions by conic sections, see Heath I, 251-5. Menaechmus was a pupil of Eudoxus and is credited with the discovery of conic sections.

X 95 43
THESE

literary; and the whole business is
 names of almost native antiquity in achieve-
 ment which like that we know of the man's
 character.

1. 11: Lowell objects that this is not a
 likely form of address from antiquity to
 the king. It is, however, a normal address
 to the passer-by in antiquity, and there
 is nothing intrinsically unlikely in the addi-
 tion of an "epitaph" such as the last six
 lines.

1. 12: It may be expected for exact reason
 that any such character is a matter of
 fact. . . . into something else in reason-
 ably intelligible.

1. 13: For the figure and demonstration of the ep-
 itaph by half-epitaph, resulting in theory
 but not practical (ἐπιτάφιος), see Heath "Greek
 Epitaphs", vol. 1, pp. 246-9.

1. 14: For Menarchus's first edition by coin
 section, see Heath I, 271-2. Menarchus
 was a pupil of Isokrates and is credited with the
 discovery of coin sections.

1. 9: In 6
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1. 9: θεουδέος: "god-fearing"; perhaps θεοδέης, not θεοειδής. It is a little difficult to see why Eudoxus in particular should have this epithet, but Powell's objections to this and to the form δέξασθαι seem insufficient to prove spuriousness.

According to Heath (pp. 249-51) the solution attributed to Eudoxus by Eutocius is incorrect: Heath suggests that "while Eudoxus made use of what was really a curvilinear locus, he did not actually draw the whole curve but only indicated a point or two upon it sufficient for his purpose." The actual solutions given are the suggestions of Tannery.

1. 12: ἐν κούρου κούμενος ἀρχόμενος. "However small the original lines", or perhaps "however small the difference between them".

1. 13: Πτολεμαῖε κατὰρ: Euergetes. καὶ δὲ: Philopator.

Doubtful Poems.

26. Ath. I, p. 24 A, on the meaning of κάσασθαι, "to be satisfied". Callimachus is also quoted

~~X 45 43~~
THE 15

1. 2: Geometric: "God-fearing" ...
not Geometric. It is a little different to see
my solution in particular. Should have this solution
that, but Powell's objection to this and to the
form given, are insufficient to prove erroneous-
ness.

According to Heath (pp. 242-243) the solution
attributed to Euler by Legendre in 1766 is
Heath suggests that "while Legendre was not
what was really a conventional issue, he did not
actually draw the whole curve but only indicated
a point or two upon it sufficient for his pur-
pose." The actual solution given was the
suggestions of Legendre.

1. 12: In such a case however, "however small
the original lines", or perhaps "however small
the difference between them".
1. 13: Legendre's words: "Legendre, and this
part.

Geometric Form.

68. APR. 1, P. 24 A, on the meaning of "obscure",
"to be omitted". Galileo's is also quoted.

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in the sense of "tasting" a story.

29.

It is hardly likely that this fragment refers to the supper of Dionysus with Icarus.

27.

Ath. I, p. 2 A: referred to ὁ Κερηναῖος ποιητής—

most probably Eratosthenes, as this is how Athenaeus introduces the lines on wine, fr. 23.

Bergk places this quotation at the beginning of the "Erigone", in the sense of "third time lucky", deducing that this is a second edition of the full story, the first attempt being a brief form in the "Hermes" among the accounts of some of the stars. Hiller rejects this; but there is no reason why Bergk's suggestion should not be possible in the simple sense that the "Erigone" followed two other major poems.

28.

Plin. Nat. Hist. XXII #86.

Bernhardy includes this extract among the fragments of "The Old Comedy". Bergk and Hiller, with some degree of probability, refer it to the meal of Dionysus with Icarus. Powell puts it among the doubtful fragments, where it seems better to leave it.

X 85 13
THESES

in the sense of "having a story."
It is hardly likely that this present refers
to the subject of Disyncope with laxation.
Abb. I, p. 2. As referred to by the author
most probably "laxation", as this is how a
thematic inflection the lines on lines, p. 22.
Berg places this question at the beginning of
the "Erigeon", in the sense of "being the lucky".
deducing that this is a second edition of the
full story, the first attempt being a brief form
in the "Hermes" among the accounts of some of the
stars. Hiller rejects this; but there is no
reason why Hiller's suggestion should not be possible
in the simple sense that the "Erigeon" followed
the other major poems.

27.

Plin. Nat. Hist. III 102.
Necessarily includes this subject among the prop-
erly of "The Old Comedy", Berg and Hiller,
with some degree of probability, when it is
the case of Disyncope with laxation. Lowell says
it among the doubtful fragments, where it seems
better to leave it.

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29. Ἀντιμάχαιος. It is not impossible that this should refer to Antimachus, who flourished towards the end of the 5th century B.C. and wrote an epic "The Thebaid". It looks, however, as though there were some corruption arising from ἀντιμαχαιοῦς; and for this reason Bernhardy reads Ἀττική.

Hiller suggests that perhaps κολλῆ ἀντ. are the beginning and end of a hexameter.

Platonicus.

30. Blass de Plat. math. 27: "Videtur mihi veri non dissimile, ab Eratosthene qui ipse poeta fuit hanc de peste Deliaca fabulam esse fictam, qui aemularetur Euripideam". Hiller (Der Πλατωνικός des E.) quotes this remark and objects that the "Platonicus" is no fit place for poetic invention. It does not matter very much whether the story is true or not, but Hiller seems here to be applying Teutonic ideas of suitability and forgetting the Platonic myth. If, as seems most likely, the "Platonicus" was based to some extent on Plato's "Timaeus", it is not difficult to remember that the "Timaeus" begins with the story of Atlantis, which, though

X45 13
THB 15

It is not impossible that this
should refer to Antiochus, who lived in the
middle of the 2nd century B.C. and wrote
an epistle "The Thebaid". It looks, however, as
though there were some corruption arising from
the text; and for this reason I have not
been able to identify it.

Platonism

Blaise de Pascal, 1657: "Voyez avec quel non
distingue, et quel discernement on se sert
dans de pareils discours. L'homme est un
animal raisonnable." Blaise de Pascal (De l'homme)
des E.) quotes this remark and objects
that the "Platonism" is not the same as
Platonism. It does not matter very much
whether the story is true or not, but it is
hard to be applying Platonism here as
if and forgetting the Platonism was
never used like this. The "Platonism" was
to some extent on Plato's "Timaeus", it is not
difficult to remember that the "Timaeus" begins
with the story of Atlantis, which, though

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generally admitted to be fictitious, is frequently taken as a basis for geographical speculation even today. Bernhardt, although he does not seriously try to separate the "Platonicus" from the other philosophical works, places this first among the philosophical fragments. (1894), but it cannot be determined whether

Whatever the truth is about the Delians, Plato's opinion is clearly stated in Rep. 528 A:

. . . . οὐδερὶα πόλις ἐντίμως αὐτὰ ἔχει, αἰσθητικῶς τε ζῆταιται, χαλεκὰ ὄντια.

Both the proof and the Delian story are mentioned in connexion with Archytas and Eratosthenes by Vitruvius (de Arch. IX #13-14). See also Procl. in Tim. 149 D and Pappus a (Commandino conversus) III prop. 4.

31.

There can be little doubt that the Doubling of the Cube was discussed in the "Platonicus", and it seems reasonable to suppose that the story of the problem from Minoas and the Delians on to Menaechmus and Archytas led up to a general discussion on "means", proportions, the universe, the musical scale and perhaps the nature of the soul. Whether a detailed proof of the efficiency

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generally admitted to be identical, in the
quently taken as a basis for geometrical argu-
ulation even today.
does not seriously try to separate the "con-
clusions" from the other philosophical works,
places this first among the philosophical treat-
ments.
whatever the truth is about the relation,
Plato's opinion is clearly stated in the "Timaeus"
.
deduced as follows:
Both the proof and the demonstration are con-
sidered in connexion with Aristotle and Plato
thence by Aristotle (de An., II, 1-2).
also found in the "Timaeus" and in the "Symposium"
also (Timaeus) III pp. 4.
There can be little doubt that the doctrine of
the Gods was discussed in the "Timaeus", and
it seems reasonable to suppose that the story of
the problem from Plato and the relation to the
Meno and Aristotle led up to a general dis-
quisition on "causes", "proportions", the universe,
the musical scale and perhaps the nature of the
soul. Whether a detailed proof of the identity

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of the μεσολαβον was included it is impossible to say, but the general trend cannot have been much different from that given here. This "letter", in the form in which it is quoted by Eutocius, is now generally considered spurious on the authority of Wilamowitz (Goett. Nachr. 1894), but it cannot be determined whether it was based on a prose original or merely a prose expansion of the epigram (fr. 25) with a proof derived by the author from actual sight of the monument. In favour of this view is the fact that the epigram itself is addressed to King Ptolemy.

ll. 5-7: These three lines are not from any known source. They were attributed to Euripides, but Wilamowitz ascribes them to some minor poet: see Ivor Thomas, I, 258, n. The text of lines 6 and 7 was restored by Hiller and adopted by Heiberg from the corrupt version given by Bernhardt from the edition of 1544: διπλασιος
 εστω, τοῦ κύβου δὲ μὴ σφαλῆς. . . . δι-
 πλασιάζων ἕκαστον κῶλον ἐν κἀχει τάφου ἐδό-
 κει διηραρτημέναι.

l. 16: Hippocrates of Chios, according to Philoponus
 (in Phys. I, 2 (Arist. 185 a 16) ed. Vitelli

X85 13
THE 15

of the hypothesis was included in its investigation
to say, but the general result would have been
such different from that given here. This
"letter", in the form in which it is quoted
by Robinson, is not generally considered as
true on the authority of Wilamowitz (Hesiod,
Hesiod, 1894), but it cannot be determined whether
it was based on a more original or merely
a prose expansion of the original (Gr. 25) with
a proof derived by the author from actual signs
of the monument. In favour of this view is
the fact that the version itself is addressed
to King Proteus.

11. 2-7: These three lines are not from any known source,
they were attributed to Hesiod, but Wilamowitz
also attributes them to some other poet. The
Ivor Thomas, I, 252, n. The text of lines
6 and 7 was restored by Miller and adopted by
Hesiod from the corrupt version given by Hesiod
early from the edition of 1894: Hesiod
before, red nūpov δὲ ἡ ἀσπίς
καυδὸν ἔκαστος κούρην ἢ ἀδελφὸν ἴδοντα
καὶ δὲ παρρησίαν.

11. 18: Hesiod's account of the Hesiod
(in Iliad, I, 2 (Antist. 182 a 16) ed. Vahlen)

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31, 3-9) came to Athens to prosecute some pirates who had robbed him. He there consorted with philosophers and became proficient in geometry. He attempted to square the circle by way of "quadrature of the lune". See Ivor Thomas I, 235-253.

11. 17-20: "If x and y are mean proportionals between

$$a \text{ and } b, \text{ then } \frac{a}{x} = \frac{x}{y} = \frac{y}{b} \quad \therefore y = \frac{x^2}{a} = \frac{ab}{x},$$

and, eliminating y , $x^3 = a^2 b$, so that $\frac{a^3}{x^3} = \frac{a}{b}$."

(Ivor Thomas, I, 258-9, n.)

11. 27-31: For Archytas, Eudoxus and Menaechmus see notes on fr. 25.

11. 41-42: καὶ διὰ τῆς τοῦτου κ.τ.λ. Literally:

"And by means of its (the measure's) side measure of the vessels capable of receiving these (the medimni), how great is their (the vessels' b) capacity".

11. 53-55: From the point of view of rigidity rectangles would be more satisfactory, though in the absence of a transparent material like celluloid it would be difficult if not impossible in practice to see the points of intersection of the diagonals. In the account given by Pappus (Coll. III, 7) triangular plates are given. See figure, (next page).

~~X 85 13~~
THESES

31. 2-2) case to show in previous case 21-
cases who had worked for. He then connected
with philosophers and became professor in 1850-
1851. He attempted to secure the title of
any of "quadrature of the lune". See list
Theorem I, 232-233.

11. 17-20: "If x and y are mean proportionals between

a and b, then $\frac{a}{x} = \frac{x}{y} = \frac{y}{b}$
and, eliminating x , $x^2 = a \cdot \frac{b}{y}$, so that $\frac{a}{x} = \frac{y}{b}$
Ivor Thomas, I, 230-2, 231.

11. 27-31: For Archimedes, Eudoxus and Eudoxus see notes

on p. 22.
11. 31-32: and the ratio of the sides

"And by means of 22 (the lemma) it is seen
that of the vessels of like capacity there
(the vessels), how great is their (the vessels)
capacity".

11. 33-35: from the point of view of right triangles
would be more satisfactory, there in the absence
of a transparent material the solution is
would be difficult if not impossible in pres-
ence to see the points of intersection of the
diagonals. In the case given by Pappus
(Gala. III, 7) rectangular plates are given.
See figure, (next page).



1. 50: *isov, on.* Two figures are necessary for the full exposition, but there appears to have been only one on the comment. See 11. 59-91.

1. 51: There is no evidence whether this "short proof" is an actual copy of the original, or it may reasonably be assumed that it is the chief object in the edition 11. 51. It is the "second figure" in the edition 11. 51.

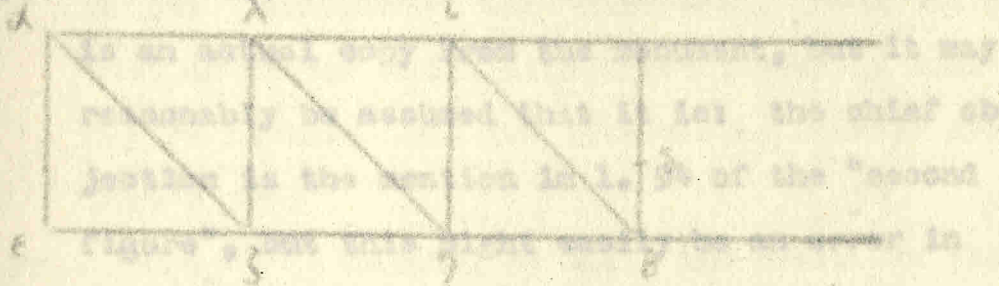
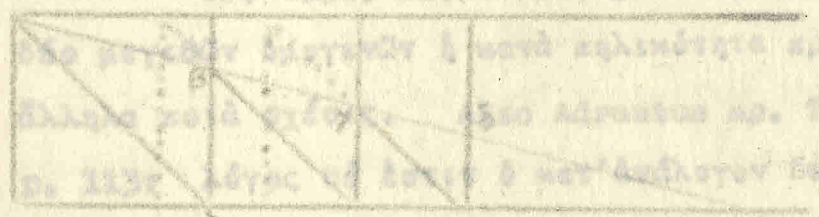


Figure A

11. 10-13: *of, Epist. 11. V 50f, 51 λόγος ἐστὶ τῶν ἀποκρίσεων ἐπιπέδων ἢ καὶ καμπύτων ἀπὸ ἑαυτῶν καὶ ἑαυτῶν. ἔστι ἀναγκαῖον ἄρα τὸν λόγον ἐπιπέδων ἢ καὶ καμπύτων ἐπιπέδων ἢ καὶ καμπύτων ἀπὸ ἑαυτῶν καὶ ἑαυτῶν.*



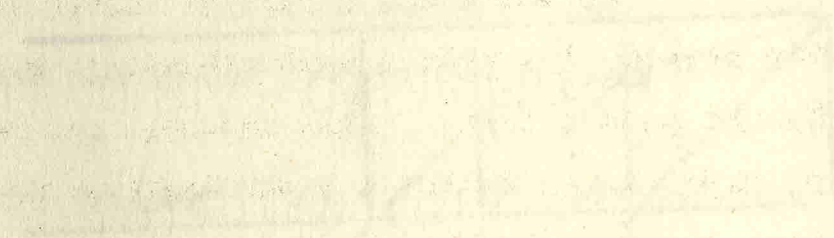
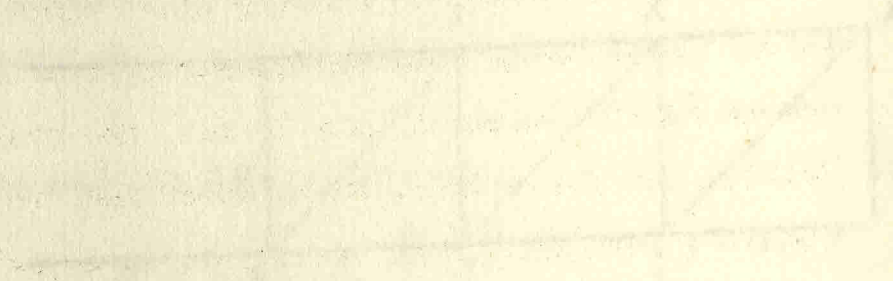
1. 4: *καὶ ἐν ἀποκρίσεσι.* Miller inserts. *of, Epist. 11. 268: ἐστὶ μὲν γὰρ τὸν λόγον ἐπιπέδων ἢ καμπύτων ἀπὸ ἑαυτῶν καὶ ἑαυτῶν, καὶ ἐν ἀποκρίσεσι, ὅς ἐστι ἀναγκαῖον τὸν λόγον ἐπιπέδων ἢ καμπύτων ἀπὸ ἑαυτῶν καὶ ἑαυτῶν.*

Figure for Archytas's method
by hemicylinders on page 156,
Heath's "Greek Mathematics".

λόγος ἐπιπέδων ἢ καμπύτων ἀπὸ ἑαυτῶν καὶ ἑαυτῶν.

X85 13
THESIS

300



figures for analysis of results
 by method of analysis on page 100
 "analysis of results" method

1. 50: 8e
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 32. 1.2: λόγ
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 1. 4: n
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 11. 14-15: διδ
 μδν
 11. 10-13: ο
 φρο
 γάρ
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1. 59: δευτέρου. Two figures are necessary for the full exposition, but there appears to have been only one on the monument. See ll. 89-91.
1. 91: There is no evidence whether this "short proof" is an actual copy from the monument, but it may reasonably be assumed that it is: the chief objection is the mention in l. 94 of the "second figure", but this might easily be an error in the copying.
32. 1.2: λόγος. cf. Eucl. El. V Def. 3: λόγος ἐστὶ δύο μεγεθῶν ὁμογενῶν ἢ κατὰ κληϊκότητα πρὸς ἄλληλα καὶ σχέσις. Also Adrastus ap. Theon. p. 113: λόγος δὲ ἐστὶν ὁ κατ'ἀνάλογον δυεῖν ὄρων ὁμογενῶν ἢ πρὸς ἀλλήλους καὶ σχέσις.
1. 4: καὶ ἐν ἀδιαφόροις. Hiller inserts. cf. Porph. p. 268: ὅτι μὲν τοίνυν ὁ λόγος ἐν διαφόροις γίνεται ὄροις, ὁμογενέσι δὲ παντὸς, καὶ ἐν ἀδιαφόροις, ὡς ἐὼκλείθει δοκεῖ, δειχθήσεται.
11. 14-15: διάστημα δ' (Hiller δτι) ἐν τοῖς διαφέρουσι μόνον, φανερόν.
11. 10-13: cf. Porph. p. 266: Ἐρατοσθένους μὲν οὖν φησιν, ἕτερον εἶναι διάστημα λόγου. ἐν γὰρ ἐνὶ διαστήματι δύο λόγοι γίνονται, ὁ δὲ λόγος δις φέρεται, ὃ τε τοῦ μείζονος πρὸς τὸ

X85-13
THEBIS

The first is necessary for the
full execution, but there appears to have been
only one on the monument. The 11. 10-11.
The second is no evidence whether this "short piece"
is an actual copy from the monument, but it may
reasonably be assumed that it is the chief ob-
ject in the section in 1. 14 of the "second
edition", but this might equally be in error in
the original.

11. 10-11. The first is necessary for the
full execution, but there appears to have been
only one on the monument. The 11. 10-11.
The second is no evidence whether this "short piece"
is an actual copy from the monument, but it may
reasonably be assumed that it is the chief ob-
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edition", but this might equally be in error in
the original.

11. 10-11. The first is necessary for the
full execution, but there appears to have been
only one on the monument. The 11. 10-11.
The second is no evidence whether this "short piece"
is an actual copy from the monument, but it may
reasonably be assumed that it is the chief ob-
ject in the section in 1. 14 of the "second
edition", but this might equally be in error in
the original.

1. 2:

11. 10-11

1. 9:

11. 14-15:

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ἐλαττον καὶ τοῦ ἐλάττονος πρὸς τὸ μείζον. . . .

33.

Hiller includes the paragraph connecting, in the text of Theo, this fragment and the foregoing. It contains a definition of two kinds of progression called "continuous" and "discrete". From the fact that he begins again with Eratosthenes by name it may be assumed that the intervening remarks are Theo's own.

1. 2:

ἀρχὴ καὶ - deleted by Bull. and Hill. If these words are retained the effect is clumsy but the meaning unaffected. Hiller quotes Adrastus ap. Theon. p. 168: δείκνυσι δὲ ὅτι ὁ τῆς ἰσότητος λόγος ἀρχηγὸς καὶ πρῶτος ἐστὶ καὶ στοιχεῖον πάντων τῶν εὐρημένων λόγων καὶ τῶν κατ' αὐτοῦ ἀναλογιῶν.

1. 9:

στοιχεῖον. On the whole argument of inequality as the "unit" of proportion, Hiller quotes Proclus on Tim. 144E: ὡς γὰρ τοῦ καθ' ἑαυτὸ πρῶτου κλητὴ καὶ ῥίζα ἐστὶν ἡ μονάδα, οὕτως τοῦ πρὸς τι παντὸς ἡ ἰσότης, τὴν μονάδος ἔχουσα τάξιν πρὸς τὰς ἄλλὰς σχέσεις.

11. 14-15:

τοῦ μὲν οὖν πρῶτου . . . στιγμῆ. The idea of the indivisible unit, together with the absence of conceptions of zero and the minus quantity, produced both the mystical philosophy of numbers among the Pythagoreans and the physical theories of the Atomists. The Pythagorean confusion of unity with the point was responsible for the tetraktys and

ultimately for their attribution of moral qualities to numbers: hence we find even Aristotle describing justice as a "square". The "analysis" of proportion into "inequality" is a curious but natural development.

cf. also Theo p. 173: Ἐρατοσθένης δὲ ἀποδείκνυσιν, ὅτι καὶ τὰ σχήματα πάντα ἐκ τινων ἀναλογιῶν συνέστηκεν ἀρχομένων τῆς συστάσεως ἀπὸ ἰσότητος, καὶ ἀναλυομένων εἰς ἰσότητα.

11. 23-24: κατὰ συνέχειαν βυεῖσα. The old ἀπορία of Achilles and the tortoise had shown the continuity of both time and space, but this idea of the line as the "locus" of a point, the plane as the locus of a line and the solid of a plane was by no means universally held. cf. Sext. Emp. ado. math. III, 28: ἀλλ' εἰκόθασιν κρῶς τὰς τοιαύτας ἐπιχειρήσεις ὑκαντιῶντες οἱ περὶ τὸν Ἐρατοσθένη λέγειν, ὅτι τὸ σημεῖον οὔτε ἐπιλαμβάνει τινὰ τόπον, οὔτε καταμετρεῖ τὸ διάστημα τῆς γραμμῆς, βυεὶν δὲ ποιεῖ τὴν γραμμὴν, ὅπερ ἐστὶν ἀδιανόητον.

34. 11. 1-2: Bernhardt emends κᾶς μὲν λόγος ἢ καὶ διάστημα κατὰ τοὺς ὄρους but Hiller retains the MS. reading. The difference between "every propor-

ultimately for their satisfaction of some great

line in number, which we shall describe

describing further on a "curve". The "curve"

of proposition into "intensity" in a certain way

of. Also there is a "curve" of intensity of

every, but not to explain where in every

development of "intensity" of every

and development of every

11.3-4: with every "curve". The main idea of

Asides and the formulae and when the

of both time and space, will be the

as the "curve" of a point, the same as the

for a line and the solid of a plane can be

universally held. At this point, the

11.3-4: with every "curve" of every

of every "curve" of every "curve"

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tion is increased in respect of difference or in respect to its terms" and "every proportion or difference is increased in respect to its terms" is not very great: both, though obscurely expressed, must refer to what we now call geometrical and arithmetical progression. of. Porph. ad Ptol. Harm. III p. 267 (Wallis): βεβαίως δὲ καὶ τὸ προκειμένον καὶ Παναίτιος, ἀποδείξας ὅτι καὶ αὐτὸς Ἐρατοσθένης κατεχρήσατό σου τῷ διαστήματι ἀντὶ τοῦ λόγου.

Ὁν κατὰ διάστημα αὐξεται: Hiller quotes Bullialdus: "Augetur ratio secundum intervallum, quando differentia duorum terminorum additur semel aut pluries maiori."

11.3-4 εὐθελον δὲ αὐξηθήσεται. i.e. if both sides of an equation are increased either by multiplication or by addition, it is still an equation.

11.6-7 πάντα τὰ οἴκνεται. of. Proclus in Eucl. El. p. 13: καὶ μὴν καὶ τὸν σύνδεσμον τῶν μαθημάτων εὖ τὴν ἀναλογίαν, ὡς περ Ἐρατοσθένης οἴεται, θετέον.

35.

There was much disagreement about the mathematical and mystical aspects of the different kinds of musical scale. The scales given in the next fragment are presumably those of Eratosthenes himself, and certainly differ from those of the Pythagoreans as well as others: of. Porph. p. 270: τῶν δὲ

X85-43
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tion is increased in respect of difference of in-
 respect to the same" and "every proportion of
 difference is increased in respect to the same"
 is not very great; both, though obviously expressed,
 must refer to what we now call geometrical and arith-
 metical proportions. . . .
 III p. 207 (Wallis): "Ratio est non est mensura
 vel mensuratio, sed comparatio inter duas magnitudines
 naturasque non est mensura sed ratio."
 On ratio definition
 Bullialdus: "Ratio est mensura intermediana,
 quando differentia duorum terminorum additur ad unum
 vice majori."
 11-7-4 definition of
 sides of an equation are increased either by multi-
 plication or by addition, it is still an equation.
 11-8-7 definition of
 ratio. . . .
 definition of the ratio of two quantities.
 ratio, ratio.
 There was much disagreement about the mathematical
 and physical aspects of the different kinds of mag-
 netic force. The notes given in the next fragment
 are presumably those of Galvani himself, and
 certainly differ from those of the Pythagoreans as
 well as others:

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συμφωνῶν, ἐξ τῶν ἀριθμῶν οὐσῶν, ἕς μόνος ὁ Πτολεμαῖος (Harm. p. 9) κατηρίθμησε, παρὰ τὰς λοιπὰς, Ἀριστόξενος γὰρ Διονύσιος καὶ Ἐρατοσθένης καὶ ἄλλοι πολλοὶ κατηρίθμησαν.

Possibly Eratosthenes set out in the "Platonious" what purported to be a Pythagorean version for criticising as well his own. This would be very much in place in a discussion of Plato's metaphysics, e.g. in "Timaeus" 35 A-36 B.

See also note on fr. 11.

36.

Archytas of Tarentum, already mentioned in connexion with the Doubling of the Cube, is quoted as follows in Porph. in Ptol. Harm. ed. Wallis, Opera Math. III 267, 39-268, 9: μέσαι δὲ ἔντι τρεῖς τῆ μουσικῆ, μία μὲν ἀριθμητικῆ, δευτέρα δὲ γεμετρικῆ, τρίτη δὲ ὁκεναντία, ἣν καλεῖοντι ἀρμονικῆν.

1) b is the arithmetic mean if $a-b = b-c$;
e.g. 2, 4, 6.

2) b is the geometric mean if $\frac{a}{b} = \frac{b}{c}$;
e.g. 2, 4, 8.

3) b is the harmonic mean if $\frac{1}{a} + \frac{1}{c} = \frac{2}{b}$;
e.g. 3, 4, 6.

The Pythagoreans, who first discovered the relations between musical pitch and number, discovered that the lengths of string required to give any note, its major fourth and its upper octave are in harmonic

X85-13
THEBIS

...the lengths of string required to give any note,
 the major fourth and the lower octave are in harmonic
 relation between musical pitch and number, discovered
 the Pythagoreans, who first discovered the re-

1) b is the arithmetic mean of a and c - 3-4-5
 e.g. 2, 4, 6

2) b is the geometric mean of a and c - 3-4-6
 e.g. 2, 4, 6

3) b is the harmonic mean of a and c - 3-4-6
 e.g. 2, 4, 6

See also note on p. 11.

...in connection with the doubling of the tube, is
 quoted as follows in Pappus in Ptolemy, in Ptolemy, ed.
 Wallis, Opera Math. III 207, 20-208, 21. Also in
 Pappus, etc. etc. etc. etc. etc. etc. etc. etc. etc. etc.
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progression, while those required for a given note, its major fifth and its upper octave are in arithmetical progression. If lengths of string are translated into terms of vibration, as the effect of having a string is to double its frequency, the same is still true. If, according to the data given by Sir James Jeans in "Science and Music" (Cambridge, 1938) pp. 27 and 160-78, we turn the Eratosthenic figures given here into notes (where possible) on the keyboard of the piano, we arrive at the following:

<u>Harmonics</u>		<u>Chromatics</u>		<u>Diatonics</u>	
60	b	60	b	60	b
76	d#	72	d	67	c#
78	d##($\frac{1}{2}$ -tone)	76	d#	75	d#
80	e	80	e	80	e
90	f#	90	f#	90	f#
114	a#	108	a	101	g#
117	a##($\frac{1}{2}$ -tone)	114	a#	113	a#
120	b	120	b	120	b

It must, of course, be remembered that the original form reads downwards, the highest note at the top, while the modernized form is the reverse.

It must be emphasized that these tables are a mathematical and metaphysical exercise, of which the poetic side is to be found in the "Hermes" (cf. fr. 11, and note). It may, however, be noted that the "diatonic" column corresponds exactly with the modern major scale, while the "harmonic" contains

X85-13
THESES

progression, while those referred to a given note,
the major fifth and the upper octave are in arith-
metical progression. It is a matter of course that
translated into terms of vibration, as the effect
of having a string in its double the frequency, the
same is still true. It, according to the data
given by Sir James Jeans in "Science and Music"
(Cambridge, 1938) pp. 27 and 100-101, we find the
intervals given here into notes (where
possible) on the keyboard of the piano, we arrive

at the following:

Diastema	Chromatema	Harmonema
60	60	60
67	72	72
75	75	75
80	80	80
90	90	90
101	108	108
117	117	117
120	120	120

It must, of course, be remembered that the orig-
inal form reads downwards, the highest note at
the top, while the notated form is the reverse.
It must be emphasized that these tables are a
mathematical and not a physiological exercise, of which
the poetic side is to be found in the "Notes"
(of Fr. II, and note). It may, however, be noted
that the "Diastema" column corresponds exactly with
the modern major scale, while the "Harmonema" column

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the awkward intervals and quarter-tones to which Plato strongly objected (Rep., 531 A-C: τὰς γὰρ ἀκουσμένας αὐτῶν συμφωνίας καὶ φθόγγους ἀλλήλοισι ἀναμετροῦντες ἀνήνυτα κολουοῦσι. . . . καὶ γελοῖως γε, κωνκῶματ' αὐτὰ δνομάζοντες καὶ παραβάλλοντες τὰ ἴσα. . . . οἱ μὲν φασιν ἔτι κατακούειν ἐν μέσῳ τινὰ ἤχην, καὶ σμικρότατον εἶναι τοῦτο διάστημα. The "chromatic" corresponds a little more closely to a modern minor scale. (cf. "Timaeus" 35 B).

The variations of modes and the properly musical aspects of the matter are not strictly relevant here, but they are treated in "Mode in Greek Music", by Prof. J. T. Mountford and ^{Prof.} R. P. Winnington-Ingram, and in an article "The Growth of the Greek 'Ἀρμονίαι'", by M. I. Henderson ("Classical Quarterly", Oct. 1942) Aristoxenus, who flourished towards the end of the 4th Century, wrote a comprehensive treatise on "Elements of Harmony" which is still extant (ed. H. S. Macran, Oxford 1902).

37. Bernhardt assigns to the group of fragments "on Good and Evil". There is, however, a distinct affinity here with Timaeus 38 C: ἵνα γεννηθῆ χρόνος, ἥλιος καὶ Σελήνη, καὶ πέντε ἄλλα ἀστρα, ἐκίκλην ἔχοντα κλάνητες, εἰς διορισμὸν καὶ φυλακὴν ἀριθμῶν χρόνου γέγονε. The connexion of thought with the musical scale is not

~~X 85 43~~
THESIS

The author's intervals and quarter-tones to which Plato
 strongly objected (see, also, the discussion
 of correspondences and physical correspondences
 in the *Timaeus* and in the *Republic*,
 the *Republic* and the *Timaeus* of the
 Greek *Timaeus* in the *Timaeus* and in the
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 a little more closely to a modern music scale. (cf.
 "Timaeus" 25 B).
 The variations of notes and the properly musical
 aspects of the matter are not strictly relevant here,
 but they are treated in "Notes in Greek Music," by
 Prof. J. F. Monro and Dr. R. F. Winstanley-Lewis,
 and in an article "The Growth of the Greek
 by H. I. Monro" ("Classical Quarterly," Oct. 1902)
 Aristotle, who flourished towards the end of the
 4th century, wrote a comprehensive treatise on the
 "Elements of Harmony" which is still extant (ed. B. G.
 Newman, Oxford 1902).
 Generally speaking for the group of fragments "on Good
 and Evil". There is, however, a distinct article
 here with *Timaeus* 25 B
 "Hic et nunc *Timaeus*, qui nunc *Timaeus*, *Timaeus* *Timaeus*
Timaeus, *Timaeus* *Timaeus* *Timaeus* *Timaeus*
Timaeus. The connection of thought with the musical scale is

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far to seek. (See fr. 34, and "Hermes", fr. 11 and note).

38.

Knaack, in Pauly-Wislowa, assigns the fragment to a supposititious Neo-Platonist named Eratosthenes; perhaps forgetting that the son of Aglaus was by some called "New Plato". The connexion with the "Timaeus" is so obvious that it is unnecessary to labour it. The problem of the connexion between a purely spiritual soul and a purely physical body has in the course of ages produced many curious attempts at explanation, from the desperate "psycho-physical parallelism" to the modern psychologist's "body-mind". Evidently Eratosthenes felt that Plato's teaching of an immortal spirit, sometimes communing with the Ideal World in a state of complete disembodiment, at other times shackled by physical bodies, was not water-tight, and himself put forward a theory that the soul was never wholly disembodied. This doctrine might perhaps be compared with that of St. Paul on the Resurrection of the Body, with its metamorphosis or flowering of the human spirit into a "spiritual body" into which it is "raised incorruptible".

X85 13
THESIS

far to rest. (See Fr. J., and "Hermes", Fr. II and
note.)

Kenneth, in Paul-Victor, assigns the treatment to
a supposititious neo-platonic model. Perhaps
perhaps for stating that the son of Adam was by
name called "Ishmael". The connection with the
"Ishmael" is so obvious that it is unnecessary to
labour it. The problem of the connection between a
purely spiritual soul and a purely physical body has
in the course of ages produced many curious attempts
at explanation, from the desperate "psycho-physical
parallelism" to the modern "epiphenomenalism".

It is evident that the soul is not
teaching of an immortal spirit, sometimes commingling
with the ideal world in a state of complete disem-
bodiment, at other times shackled by physical bodies,
and not water-tight, and himself put forward a theory
that the soul was never wholly disembodied. This
doctrine might perhaps be compared with that of
St. Paul on the resurrection of the body, with its
metempsychosis or flowering of the human spirit into
a "spiritual body" into which it is "sifted in-
comparable".

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11. 9-10:

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1. 8: *εις τὰ ὑστρώδη of, the whole concluding passage of the "Timaeus", on the "evolution" of different species of creatures, and particularly 92 B: ἀντὶ λεπτῆς καὶ καθαρᾶς ἀνακνοῆς ἀέρος, εἰς ὕδατος θολερὰν καὶ βαθεῖαν ἔωσαν ἀναπνευσίν. ὕθεν ἰχθύων γένος καὶ τὸ τῶν ὑστρέων, ξυνακάντων τε ὕσα ἔνωδρα γέγονε, δίκην ἀμαθίας ἐσχάτης, ἐσχάτας οἰκίας εἰληχότων.

11. 9-10: εἰς μοῖραν τινα τοῦ αἰσθητοῦ. of.

Proclus ad Plat. Tim. p. 186: οὐκ ἄρα ἀνεξόρεθα λέγειν ἡμεῖς οὕτω μέσην αὐτὴν ὡς ἔχουσάν τι καὶ ἀσώματον καὶ σωματικόν, ὡς Ἐρατοσθένης ὑπέλαβεν.

The Sieve:

39.

It is not possible to determine whether the device which Eratosthenes called the "Sieve" was included in some larger work on the nature of number or was published in a separate treatise or letter. It has no obvious relation to proportions, and is very unlikely to have appeared in the "Platonic" or, if there was such a work, "On Means".

In the work of Nicomachus this complicated exposition is preceded by a triple classification of numbers: (1) ἀπλῶν καὶ ἀσύνθετων, "prime and not compound",

X85-13
THESIS

18. I
concluding passage of the "Timeline", on the "eve-
"fusion" of different species of organisms, and
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proceeds as first. The
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The Slaves

It is not possible to determine whether the
device which distinguishes called the "slaves" was
included in some larger work on the nature of number
or was published in a separate treatise or lesson.
It has no obvious relation to propositions, and is
very unlikely to have appeared in the "Timeline"
or, if there was such a work, "On Lines".
In the work of Nicomachus this complicated exposition
is preceded by a brief classification of numbers
(1) "even and uneven", "prime and not composed".

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i.e. "prime" in the ordinary sense; (2) δεύτερον καὶ σύνθετον, "secondary and compound", i.e. apparently (Ivor Thomas, I, 69 n.) a product of prime numbers; (3) καθ'ἑαυτὸ μὲν δεύτερον καὶ σύνθετον, πρὸς ἄλλο δὲ πρῶτον καὶ ἀσύνθετον, "secondary and compound in itself, but prime and not compound in relation to another", i.e. composed of a number of odd prime factors. Thomas points out that (2) includes (3).

For sorting out the prime numbers Nicomachus quotes the Sieve, which, in somewhat simpler language than his, works as follows.

The consecutive odd numbers are set out in a row, either vertical or horizontal, beginning from 3. First every third number is struck out, for it contains 3 as a factor, and the other factors of the numbers struck out are the same as the numbers in the original row, thus: 3, 5, 7, $\frac{9}{3}$, 11, 13, $\frac{15}{5}$, 16, 17, 19, $\frac{21}{7}$, 23, 25, $\frac{27}{9}$, 29, 31 . . . A similar result is obtained by repeating the process with 5, and so on: 3, 5, 7, $\frac{9}{3}$, 11, 13, $\frac{15}{5}$, 17, 19, $\frac{21}{7}$, 23, $\frac{25}{5}$, $\frac{27}{9}$, 29, 31, $\frac{33}{7}$, $\frac{35}{5}$, 37 . . . The numbers left behind in the original row are prime numbers.

Thomas (I, 102-3, n.) sums up the method: "The general formula is that we obtain all multiples of a prime num-

... "prime" in the ordinary sense (B) ...
 ... "secondary and compound", i.e., ...
 ... (C) ...
 ... "secondary and ..."
 ... in itself, but ...
 ... "i.e., compound of a number of ..."
 ... (D) ...

includes (3).

... for sorting out the prime numbers ...
 ... which, in ...
 ... works as follows.

The consecutive odd numbers are set out in a row,

either vertical or horizontal, beginning from 3.

First every third number is struck out, for it con-

tains 3 as a factor, and the other factors of the

numbers struck out are the same as the numbers in the

original row, thus: 3, 5, 7, 9, 11, 13, 15, 17,

19, 21, 23, 25, 27, 29, 31, ... a similar result

is obtained by repeating the process with 5, and so on

3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29,

31, 33, 35, 37, ... The numbers left behind in the

original row are prime numbers.

Thomas (1, 100-2, a.) sums up the method: "The general

formula is that we obtain all multiples of a prime num-

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ber n by skipping $n-1$ terms at a time. But to make sure that any odd number $\sqrt{2n+1}$ left in the series is prime we should have to try to divide it by all the prime numbers up to $\sqrt{2n+1}$, and the method is not a practicable way of ascertaining whether any large number is prime."

Octaeteris:

40.

Evidently the festival of Isis had shifted its position in the solar year as a result of faulty intercalation, like Christmas in England before the elision of eleven days in 1752.

41.

ἐλαχίστη μορφή. The length of the solar year had been calculated with a very close approach to exactitude for a long time. The Julian calendar, established by Julius Caesar and prevailing for over fifteen centuries in Europe, was based on the Egyptian calendar as revised in 238 B.C.

ἀπὸ δὲ σημεῖου εἰς σημεῖον. The sun and moon are then in the same relative position.

ὄντα καὶ δεκάστηριδι. The Metonic cycle (discovered by Meton about 432 B.C.) was 6940 days, or a little over nineteen solar years.

Ἐὐδόξου. c. 408-355 B.C.

X85 43
THESES

for it by adding $n-1$ terms at a time. But he
takes care that any odd number $(2n+1)$ left in the
series in prime we should have to try to divide
it by all the prime numbers up to $\sqrt{2n+1}$, and the
method is not a practicable way of ascertaining
whether any large number is prime.

Continuation

Evidently the festival of Ides had shifted its
position in the solar year each result of faulty
intercalation, like Christmas in England before the
elimination of eleven days in 1752.

Blackford says. The length of the solar year had
been calculated with a very close approach to exact-
itude for a long time. The Julian calendar, estab-
lished by Julius Caesar and prevailing for over 1500
years, was based on the Egyptian
calendar as revised in 325 B.C.

and so applied to the equinox. The sun and moon
are then in the same relative position.
The heliac cycle (discovered
by Meton about 432 B.C.) was 6940 days, or a little
over nineteen solar years.
Hobbes, p. 408-352 B.C.

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Ariston:

42. 1. 3: ὄφ' ἕνα περιβολόν. Probably hendiadys: "within the fortifications (i.e. the central part, right in the city itself) of one city." Possibly metaphorical: "gathered within a single circle in a single city."
1. 4: Ἀρίστονα. See Intr. p. xxiii.
Ἀρκεσίλαον. Of Pitane in Aeolia. He succeeded Crates as Master of the Academy about 241 B.C., and was regarded as the founder of the Second Academy. He died of drink at 75. (Diog. Laert. IV, 18, 30). He summed up his learning (Cicero, Acad. I, 12), as not even being sure of his own ignorance.
1. 7: κορυφαίους. "Leaders of the chorus": perhaps "those who set the tune" for the others.
1. 8: Ἀελλῆς. Appointed as guardian of Philip V of Macedon by his uncle Antigonus Doson (Polyb. IV, 87).
1. 8: Βίων. Imported to Athens from the Borysthenes as a slave. He was set free, studied and became famous for his pungent comments, comparable with those of Voltaire. cf. Horace, Ep. II, 2, 60: "Bionis sermonibus et sale nigro". (See Diog. Laert. IV, 46 etc.)

X85-13
THESIS

Artaion

... the fortifications (i.e. the central part, right in
 the city itself) of one city. ... possibly with the
 ... within a single circle in a single
 ... city."

I. 1. 1. ...
 ... of ... in ...
 ... as Master of the Academy about 341 B.C., and
 was regarded as the founder of the Second Academy.
 He died of drink at 75. (Diog. Laert. IV, 10).
 He summed up his teaching (Dionys. of Halicarn., I, 13),
 as not even being sure of his own ignorance.

I. 2. ... "Lovers of the country" ...
 "those who eat the game" for the others.

I. 3. ...
 ... pointed as guardian of ...
 of ... by his uncle Antigonus (Diog. Laert. IV, 17).
 (87).

I. 4. ...
 reported to Athens from the ...
 as a slave. He was set free, studied and became famous
 for his pungent comments, comparable with those of
 Voltaire. (Diog. Laert. IV, 18).
 ... of ... (Diog. Laert. IV, 18)
 ... (Diog. Laert. IV, 18)

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1.10: Odyssey XVIII, 73-4: ἡ τάχα Ἴριος ἄνδρος ἐπίσκαστον

ἡ τάχα Ἴριος ἄνδρος ἐπίσκαστον κεινὸν ἔξει,
οἶην ἐκφυλάων δὲ γέρον ἐπιγουνίδα φαίνει.

Odysseus, disguised as an old man on his return to Ithaca, was insulted by Irus in his own home, and when he girded up his tunic to fight he revealed his own heroic limbs underneath. Under the fluttering gewgaws of Eion's wit could sometimes be seen the gleam of sound philosophic judgement.

11.12-13: Ζήνωνος γνώριμος. See Intr. p.v-vi.

43.

cf. Athen. XIII, p. 588 A: ὁ Μορτίλος, μή τι τοιοῦτοι ὄντες οἱ φιλόσοφοι, ἔφη, οἱ καὶ πρὸ τῶν ἠδονικῶν καλουμένων αὐτοὶ τὸν τῆς ἠδονῆς τοῖχον ὀκνοῦντες, ὡς καὶ ὁ Ἐρατοσθένης φησί.

The fine distinctions of "preferable indifferents" originated by Ariston made it possible for so-called Stoics to live a life wholly at variance with the single-minded pursuit of Virtue as the only desirable possession. On his contempt for dialectic cf. Stob. Serm. LXXX: Ἄριστων ἔλεγεν εἰκέναι τὴν διαλεκτικὴν τῷ ἐν ταῖς ὁδοῖς κηλῷ; and Clem. Alex. Strom. II, p. 175: ὅθεν, ὡς ἔλεγεν Ἄριστων, πρὸς ὅλον τὸ τετράχορδον, ἠδονήν, λύπην, φόβον, ἐπιθυμίαν, πολλῆς δεῖ τῆς ἀσκήσεως καὶ μάχης.

1.10: Olympos, distinguished as an old man on his return to
 Ithaca, was invited by Iros to his own home, and
 when he girded up his tunic to fight he revealed
 his own heroic limbs underneath. Under the list-
 facing garments of Iros's wife would sometimes be seen
 the gleam of stout Philoippos' judgement.
 1.12-13: ...
 of Ashen Hill, p. 288 at 5 Hektoros, 44 at 200000
 that of 400000, 400 of 400 400 400 400 400
 400 400 400 400 400 400 400 400 400 400
 The fine distinction of "protonotia kalliterenta"
 originated by Arator made it possible for so-called
 states to live a life wholly at variance with the
 single-minded pursuit of virtue as the only desirable
 possession. On his concept for dialectic of 4000.
 term. 4000 4000 4000 4000 4000 4000 4000 4000 4000 4000
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On Good and Evil:

44. In the absence of positive evidence, this fragment seems to fit most suitably under this title.

45. 'Ἀπορροαί. Literally "adjusters".

46. Zeno of Elea, in Italy, was the chief follower of Parmenides. He was born about 488 B.C., and accompanied Parmenides to Athens about forty years later. This story is referred to "On Good and Evil" also in Theodoret. Graec. Affect. serm. VIII, p. 604 B.

47. From its subject-matter, this fragment seems to be most suitably placed here.

Grates of Thebes, who flourished about 320 B.C., was one of the most distinguished followers of Diogenes the Cynic. (See Diog. Laert. VI, 85-93, 96-98).

On Wealth and Poverty:

48. Pyrrho, of Elis, was the founder of the Sceptics. This doctrine was that certain knowledge on any subject is unattainable, and a virtuous life is the sole aim of man. He wrote only a poem in praise of Alexander, and his system was recorded by his disciple Timon. Pyrrho's dates are unknown, but if he accompanied Alexander the Great's expedition his life (of

In the absence of positive evidence, this fragment seems to fit most suitably under this title.

Apparent, literally "adjuster".

King of Ales, in Italy, was the chief follower of Pythagoras. He was born about 550 B.C., and according to tradition he lived about forty years later. This story is referred to "On Good and Evil" also in Theophrastus, Greece, Alford, trans. VIII, p. 204 B.

From the subject-matter, this fragment seems to be most suitably placed here.

Pythagoras of Samos, who flourished about 550 B.C., was one of the most distinguished followers of Diogenes the Cynic. (See Diog. Laert., VI, 62-63, 92-93).

On Health and Longevity

Pythagoras, of Ales, was the founder of the Pythagorean. This doctrine was that certain knowledge on any subject is unattainable, and a virtuous life is the sole aim of man. He wrote only a poem in praise of Ales, and his system was recorded by his disciples. Pythagoras' dates are unknown, but it is assumed Alexander the Great's expedition his life (or

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ninety years) must have included the second half of the fourth century. (Diog. Laert. IX, 61, 62, 69; Aristocles ap. Euseb. Praep. Ev. XIV, 18)

49. Themistocles, after being the chief instrument of the Greek victory over the Persians under Xerxes, fell into disfavour and was ostracized in 471 B.C. He lived five years at Argos; then, being suspected of complicity with the Spartan king Pausanias in treasonable correspondence with Persia, he himself fled by stages to Persia, where, after waiting for the death of Xerxes, he was handsomely received by the new king Artaxerxes. He died not long afterwards in 449 B.C., aged 65. (Plutarch, etc.)

Letters:

50. Athenaeus has just been descanting on Boeotian gluttony. The remark seems to have two points: (a) that Boeotians are so brainless that they are entertained by childish fables of an Aesopian type, and (b) that even these fables reflect their pre-occupation with capacity for food and drink. The same story, in exactly the same words, is told by Eustathius ad Il. p. 954, 34.

Nothing more is known of Pempelus.

X85-13
THEBIS

... (The text on this page is extremely faint and appears to be bleed-through from the reverse side of the page. It is largely illegible.)

Notes:

Nothing more is known of Pausanias.
Quintilian ad II. p. 954, 34.
... (The text continues with faint notes, including a reference to Quintilian and a discussion of Pausanias's work.)

51.

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51. This passage is quoted by Macrobius, Sat. V, 21: de Cymbia, where it is assigned to the same source.
1. 5: ἔνεκα. Bernhardt deletes.
1. 11: νεοκρῶτα cf. Hesychius, νεόκρατοι· τινὲς κρατῆρες ἐλέγοντο, ὧν ἡ χρῆσις διπλή καθεισθήκει· ἐν τε γὰρ τοῖς περιβαίονοις καὶ ἐν ταῖς ἐστιάσεσιν, ἤγουν σπονδαῖς.
1. 12: ὅτιν φιδίτιοις. Casaubon and Bernhardt prefer ὅτιν to MS. ἡτιν as there is no evidence that φιδίτιον the Spartan model were held at Cyrene, still less at Alexandria.

Old Comedy:

[Fragments 52-56 probably belong to the section referred to as *Ἐπινοητικὸς*, or "Treatise on Furniture", and fragments 57-58 to the *Ἀρχιτεκτονικὸς*, or "Book on Engineering". Both seem to have been glossaries of technical terms, and may well have contained many of the entries to which reference is made in the fragments grouped under the titles of comedies and names of authors. Whether they were prefixed or appended to the main work is unknown: they are placed first here entirely for convenience. See also Introduction p. xxv.]

This passage is quoted by Herodotus, Hist. V, 211. It is
 quoted, where it is assigned to the same source.
 I. 21. Herodotus, Hist. V, 211.
 I. 111. Herodotus, Hist. V, 211.
 I. 121. Herodotus, Hist. V, 211.
 I. 122. Herodotus, Hist. V, 211.

THE SOURCE

(Paragraphs 25-30 probably belong to the section
 referred to as "The Source" or "The Source of the
 Source", and paragraphs 31-35 to the "The Source of the
 Source of the Source". Both seem to have been
 glossaries of technical terms, and may well have con-
 tained many of the entries to which reference is
 made in the fragments quoted under the title of
 "The Source of the Source". Whether they were
 prefixed or appended to the main work is unknown.
 They are placed first here chiefly for convenience.
 See also Introduction p. xv.)

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52. *καρξόνιον* is a specialized word which cannot mean anything but "linch-pin". *ἐμβολος*, however, referring to "what is pushed in", can be used of any kind of peg.

53. Xenophon wrote, probably shortly before the battle of Mantinea in 362 B.C., a guide for commanders of cavalry entitled "Hipparchicus". This may be the work mentioned here.

54. Normally *ἀναλογεῖον* = *ἀναγνωστήριον*, "reading-desk". The wording here, though obscure, seems rather to indicate a book-case.

55. Epicles of Crete is cited 21 times by Erotian for his alphabetical glossary.

Callistratus was the most famous pupil of Aristophanes of Byzantium next to Aristarchus. He wrote voluminous works of criticism on Homer and the dramatists, and a "Miscellany", in at least seven books, dealing with general linguistic subjects (Ath. I, 21; III, 125; XIII, 591; etc.)

56. "King-boots": cf. "Wellingtons", "Blüchers".
Pollux, VII, 85 mentions that these were worn by

57. *πολύς* = hide, skin; probably (Lydell and Scott,

X45-13
THESIS

καταδύειν is a specialized word which cannot mean anything but "sinking" or "drowning". However, referring to "what is pointed to", can be used of any kind of

καταδύειν, probably shortly before the battle of Marathon in 490 B.C., a guide for commanders of cavalry entitled "καταδύειν". This may be the work mentioned here.

καταδύειν ἀναδύειν ἀναδύειν, "rising-falling". The wording here, though obscure, seems rather to indicate a book-name.

καταδύειν of Greek is also used by Herodotus for his alphabetical glossary. Callistinus was the most famous pupil of Aristotle. He wrote a treatise on Rhetoric next to Aristotle. He wrote voluminous works of criticism on Homer and the dramatic poets, and a "Miscellany", in at least seven books, dealing with general linguistic subjects (Arist. I, 111, 111, 125; XIII, 201, etc.).

"καταδύειν": of "καταδύειν", "Rhetoric". Pollux, VII, 95 mentions that these were used by

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the Basileus at Athens. Although the political title of King had died at Athens in prehistoric times, it was retained by the Archon Basileus for religious purposes, like the title of "Rex" at Rome.

57. Athenaeus (XI, 474) gives a similar catalogue of the parts of the mast; but he represents the "heel" ($\kappa\tau\acute{\epsilon}\rho\nu\alpha$) as fitting into a "tabernacle", or box ($\lambda\eta\nu\acute{o}\varsigma$) instead of a mere "step" ($\iota\kappa\tau\acute{\iota}\omicron\nu$) as in earlier times and smaller vessels.
58. The Paris Scholiast speaks of the $\kappa\eta\kappa\tau\acute{o}\nu$, or "compound" plough.
59. Polus: son of Charicles of Sunium, and pupil of Archias of Thurii. (cf. Plut. Dem. 859 B). Philochorus, who lived at Athens between 306 and 260 B.C., wrote a history of Athens to 262 in 17 books full of detail. It was entitled "Atthis" (Suidas). $\delta\iota\alpha\gamma\omega\nu\acute{\iota}\sigma\sigma\alpha\theta\alpha\iota$ seems to imply that he was acting as Protagonist in each play. This could involve as much as one "Hamlet" a day; though presumably, if a whole trilogy was performed daily, the maximum possible would be nine tragedies in three days.
60. $\mu\omicron\lambda\gamma\acute{o}\varsigma$ = hide, skin: probably (Liddell and Scott,

X85-13
THESIS

the history of Athens. Although the political
 title of King had died at Athens in prehistoric
 times, it was retained by the Athenian rulers for
 religious purposes, like the title of "son of
 Athens" (XII, 474) gives a similar catalogue of the
 parts of the work; but he represents the "real"
 (XII, 474) as fitting into a "fabulous", or for
 (XII, 474) instead of a more "real" (XII, 474) as in
 earlier times and earlier versions.

The Paris Scholiast speaks of the *Agon*, or "con-
 fessing" plough.

John: son of Chariton of Samos, and pupil of
 Apollonius of Tyana. (cf. *Philos.* 102 B, 103 B.)

Philostrophus, who lived at Athens between 300 and
 350 B.C., wrote a history of Athens to 282 B.C. in 12
 books full of details. It was entitled "Athens".
 (Scholia).

ὁ γράφωντος seems to imply that he was writing
 as protagonist in each play. This could involve an
 such as one "Hesiod" a day; though presumably, if a
 whole trilogy was performed daily, the maximum pos-
 sible would be nine tragedies in three days.

ἡμετέρας = his; *ἐκείνη*: probably (Liddell and Scott,

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8th. ed.) from μέλω, ἀμέλω, confused with
ἀμέρω = I pluck, strip.

μάζα ἀμολγαία perhaps "milking loaf", i.e.
loaf eaten by shepherds or cow-herds at work.

cf. Etymol. M p. 573, 23: . . . ἀμολγαίην
δέ, τουτέστι κρατίστην, ἀμραίαν. τὸ γὰρ ἀμολγόν
ἐπὶ τοῦ ἀμραίου τίθεται. Ἐρατοσθένης δὲ κοιμενικήν,
and Proclus ad Hesiod V, 590: ἀμολγαίη, ἀντὶ τοῦ
κρατίστη, ἀμραία, τὸ γὰρ ἀμολγόν ἐπὶ τοῦ ἀμραίου
τίθεται. Ἐρατοσθένης ἐν κοιμενικοῖς.

This explanation is based on an identification
of ἀμολγός with ἀμρή in the Achaean dialect; cf.
the English use of "milk" or "cream" of anything.

61.

Eratosthenes seems to have been mistaken in confusing
the κύρβεις with the ἄξων. The former appear to have
borne regulations about religious festivals, the latter
secular laws. They were three- and four-sided res-
pectively. Schol. Ap. Rhod. IV 280 confirms that

Eratosthenes did confuse the two. cf. Etym. M. p.
547, 51: Ἐρατοσθένης δὲ τριγώνους αὐτάς
(κύρβεις) φησὶν εἶναι, οὐ τετραγώνους.

φησὶν Ἀριστοφάνης ὁμοίως εἶναι τοῖς Ἄξοσι.
κλήν ὅτι οἱ μὲν Ἄξονες νόμους, αἱ δὲ κύρβεις
θεσίας ἔχουσιν.

This fragment may be adduced as evidence that at least this part of the "Old Comedy" was not written at Athens but some time after the author's residence there. Indeed, according to Harpocratio, s.v. ἄγο-
 vec, this was one of the points adduced by Polemo to show that he had never visited Athens at all.

62. ὁ Μαρικῆς (= a minion, or a young foreigner male slave: Hesychius. See Kock, vol I, 307-13). A play by Eupolis, produced in 421 B.C., attacking Hyperbolus and his mother. Aristophanes complains ("Clouds", 553) that it is a poor copy of his own "Knights".

ταῖς διδασκαλίαις. The verb διδάσκειν, "to teach", was used in a specialized sense of teaching or training a chorus, hence of producing a play. Thus αἱ διδασκαλίαι is the name given to the official lists of plays produced at the festivals of Dionysus, with their authors and the order in which prizes were awarded by popular vote.

τῶν Νεφέλων. According to the fourth "Argument" to the play, it was originally produced in the Archonship of Isarchus, or 423 B.C., when Cratinus took the first prize and Ameippias the second: Aristophanes

thereupon re-wrote the play to some extent, and it is the second edition which we have. The statement that the play was produced again the following year and failed even more than before is discredited on the grounds that the revision appears not to be complete. The point Eratosthenes is making here seems to be that the "Clouds" appeared before the "Maricas", though it is quite possible that the second edition, if produced, would also appear in the list.

Κλέων. The demagogue "hero" of the "Knights" fell at the battle of Amphipolis in 422 B.C. cf. fr. 69, and note.

63. Phrynichus: the Alexandrian critic of the 2nd-3rd centuries A.D., not the comedian or the pre-Aeschylean tragedian.

Lamprocles: a writer of dithyrambs, who flourished about 500 B.C. He was a pupil of Agathocles and teacher of Damon (Schol. Plat. Alc. I p. 387). He improved the Mixolydian mode (Plut. de Mus. 16, p. 1136).

64. There appears to be no other mention of Cydides.
- Lycophron, of Chalcis in Euboea, resided at Alexandria in the second quarter of the third century B.C. He wrote a very obscure poem entitled "Cassandra" or

~~X 85 43~~
THESIS

thereupon re-wrote the play to some extent, and it
is the second edition which we have. The statement
that the play was produced again the following year
and failed even more than before is discredited on
the grounds that the revision appears not to be complete.
The point mentioned in making here seems to be that
the "Oresteia" appeared before the "Kleistos", though it
is quite possible that the second edition, if pro-
duced, would also appear in the list.

Kleist. The "Kleistos" here of the "Kleistos" list
of the battle of Amphipolis in 422 B.C. at 17.63,
and note.

Thyestes: the Alexandrian critic of the Anti-
quities A.D., not the edition or the pro-
logue is a tragedian.

Lamprologos: a writer of didactic, who flourished
about 300 B.C. He was a pupil of Agathos and
teacher of Damon (Schoel. Hist. Graec. I p. 387).
He improved the Nixalydian mode (Hist. de Mus. 16,
p. 1136).

There appears to be no other mention of Ophias.
Lyophron, of Ophias in Rhodes, resided at Alaxan-
dra in the second quarter of the third century B.C.
He wrote a very obscure poem entitled "Ophias" or

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"Alexander". He worked on the comic poets in the Library and wrote a large work $\pi\epsilon\rho\iota$ κωμωδίας. (Suidas and Tzetzes).

κόρχορος or κόρκορος. According to Liddell and Scott, 6th ed, "pimpernel or Jew's-mallow" 8th ed. omits. κ. ἐν λαχάροις, "of sorry pretenders".

65.

cf. Schol. Vesp. 388, on Philocleon's cry of ὦ Λύκε δέσποτα, where an alternative and perhaps slightly more likely explanation is given that the jurymen's three obols' pay was dealt out at the shrine of Lycus. Unfortunately the term δεικός meant a jurymen who received bribes, and the connexion remains obscure. Presumably the number had some connexion with the number of "tribes".

Lycus was a son of Pandion, king of Athens. A suggestion of J. van Leeuwen, quoted here by Merry, is that his name is a remnant of an old custom of symbolizing a guilty man as a wolf. cf. the Israelite scapegoat.

66.

Lycophron: see fr. 64, n.

cf. American "sicking on" a dog, in the same sense.

67.

There may be a play on words between ἀκ' ὀφθαλμῶν

X85-13
THESIS

"Alexander". He worked on the comic books in the
 library and wrote a large work (1917-1921)
 (see and Tzetzes).
 According to Liddell and
 Scott, "ἐπιφανής" (epiphaneis) "of showy pretensions",
 of Schol. Vesp. 388, on Philo's use of
 ἄνευ βέλους, where an alternative and perhaps slightly
 more likely explanation is given that the
 three obols' pay was basic out of the shrine of
 Lyons. Unfortunately the term βέλους means a
 javelin who re-
 solved prizes, and the connection remains obscure.
 Presumably the number had some connection with the
 number of "obols".
 Lyons was a son of Pheidon, King of Athens. A
 suggestion of J. van Leeuwen, quoted here by Merry,
 is that his name is a punning of an old custom of
 symbolizing a guilty man as a wolf. of the
 tragedians.
 Lycophron: see Fr. 64, n.
 of American "sinking on" a dog, in the same sense.
 There may be a play on words between
 ἐπιφανής

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Κόννης and Hom. Il. 1, 225: κωνὸς ὄμματ' ἔχων.

Perhaps Eratosthenes mentioned this, but whether he was misreported on his conclusion is impossible to say.

*Ἐκτιμενίδης. Unknown. Valok and Bernhardt independently emend ὡς ἐστὶ ἀναιδοῦς.

68.

διδασκαλαίς. See fr. 62, note.

Grates: probably not the Theban Cynic, who flourished about 320, but Grates of Mallus in Cilicia, the first "grammarian" of Pergamus, who opposed Aristarchus in his edition of Homer. (Suidas; Aelian Hist. An. XVII, 9). He was sent as ambassador to Rome between the 2nd and 3rd Punic Wars by Attalus (Suet. de Gram. 2)

69.

Cleon, the constant butt of Aristophanes, was a tanner.

Brasidas, the most able and famous of Spartan generals, destroyed the Athenian empire in Chalcidice and fell at Amphipolis after achieving a brilliant victory over Cleon, who was also killed, in 422 B. C. He was adopted as "founder" by the city.

Later in the play (ll. 269, 282) Trygaeus, whose slave makes the remark criticized, learns that both disturbers of the peace are dead.

70.

Gratinus, the famous comic poet coupled with Eupolis

X85-13
THESIS

Kuvshin and Nov. 11, 1881 Nov. 1881
 language construction mentioned this, but whether he
 was also reported on his conclusion is impossible to
 say.
 Kuvshin, Vasil and Kuvshin in
 Kuvshin's name is also Kuvshin.
 Kuvshin, etc. See p. 63, note.
 Kuvshin probably met the Russian Empire, and then
 lived about 1880, but dates of his life in detail, the
 first "Kuvshin" of Kuvshin, who opposed Kuvshin
 was in his edition of Kuvshin. (Kuvshin; Kuvshin Kuvshin)
 An. XVII, 2). It was sent as ambassador to Rome
 between the end and the end of his life (Kuvshin).
 de Gram. 2)
 Kuvshin, the constant part of Kuvshin, was a former
 Kuvshin, the most able and famous of Kuvshin con-
 stituted, destroyed the Albanian empire in Kuvshin
 and fell at Amphipolis after achieving a brilliant
 victory over Kuvshin, who was also killed, in 1881. 2)
 He was adopted as "Kuvshin" by the city.
 Later in the city (li. 1881, 1881) Kuvshin, whose
 slave makes the remark criticized, leaves that both
 Kuvshin of the name are dead.
 Kuvshin, the famous name post coupled with Kuvshin

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and Aristophanes by Horace (Sat. I, 4, 1), died aged 97 in 422. Aristophanes constantly makes fun of his fondness for the bottle--not, perhaps, in an ill-natured way.

Lycophron: see fr. 64, note.

71. Schol. Plat. 250 says that Eratosthenes made $\sigma\iota\sigma\upsilon\rho\alpha$ a cloak of goat-skins with the hair on, $\sigma\iota\sigma\upsilon\rho\upsilon\alpha$ one of fleeces. It seems probable that he was making a distinction that was not really clear.
72. Schol. Av. 1514 states that $\kappa\eta\nu\acute{\iota}\nu\alpha\acute{\alpha}\tau\tau\alpha$ is not Attic, archaic, or correct. The usage seems similar to the vulgar use of "ever" and "never" in English: e. g. "Whenever did you arrive?" and "He never came".
73. Lycophron: see fr. 64, Note.
74. The offering referred to was the lamb offered on the third day of the Apaturia, the $\kappa\omicron\upsilon\rho\epsilon\delta\omicron\tau\iota\varsigma$, when a father enrolled a son in his brotherhood. (Liddell and Scott).
75. "The Persians", the only extant tragedy on a contemporary subject, was produced in 472 B. C. It concerns the victory of Salamis in 480 B. C., in which Aeschylus himself fought.

X85-43
THESIS

and Aristophanes by means (2nd, 1, 1), 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Lycopodium see Fr. G., note.

School. That. 2nd says that Aristophanes made a joke of goat-skins with the hair on, and gave one of ladies. It seems probable that he was making a distinction that was not really clear.

School. Av. 1914 states that 'pav' is not a joke, or a pun. The usage seems similar to the vulgar use of 'over' and 'never' in English. 'Whenever did you arrive?' and 'He never came'.

Lycopodium see Fr. G., note.

The offering referred to was the last offered on the third day of the festival, the 'Karyatidai', when a father enrolled a son in his brotherhood. (Liddell and Scott).

"The Terentian", the only extant comedy on a comical subject, was produced in 172 B. C. It concerns the victory of Delos in 170 B. C., in which the

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76. "Some votes": partitive genitive.

77. The practice of throwing presents from the stage has not been unknown in modern pantomime and revue. Aristophanes is protesting against the undignified throwing of ἰσχάδια καὶ τραγάλια (figs and dessert-
fruits).

διὰ τῶν αὐτῶν ὀβολῶν. Bernhardt reads διὰ τὸ αὐτῶν κόβαλον (roguey). The idea of throwing "penny-worths" to the audience seems both apt and more cutting.

78. The practice of introducing lighted torches on the stage is regarded, like that described in the previous fragment, as meretricious.

Λυκόφρων. Fr. 64, note.

ἐν Ἐκκλησιαζούσαις. Presumably a reference to Eoc. 1150: ἔχω δέ τοι καὶ δῶρα ταυτηνὶ καλῶς.

Strattis flourished a little later than Callias (Suidas), and attacked Philyllius in the "River People", which was produced in 394 or 393 B. C. (Ath. XII, 551c; Pollux X, 189)

Phillyllius was a contemporary of Diocles (Suidas) and belongs to the latter part of the Old and the earlier part of the New Comedy.

79. Gratinus. Fr. 70, note.

The old Homeric shields were of ox-hide, stretched

X 45 43
THESIS

"Some voices": parititive genitive.

The practice of throwing presents from the stage has not been unknown in modern pantomime and revue. Aristophanes is protesting against the ungrateful throwing of *ἐχθρὰ καὶ ἀπειρία* (ills and disaster-trials).

ὁ δὲ τὸν ἀνὴρα ἔβλεπε. Apparently means ὁ δὲ ἀνὴρ. The idea of throwing "dirty words" to the audience seems both apt and new outside.

The practice of introducing lighted torches on the stage is recorded, like that described in the previous fragment, as conventional.

Ἄνθρωποι. Fr. 54, note.

ἰν' ἐπιπαραστάσει. Presumably a reference to See. 1130: ἔκθ' ἔτι καὶ ἕξοις ἀνθρώποις.

Genetia furnished a little later than Galias (Galias), and attached Philina in the "River People", which was produced in 354 or 355 B. C. (Ath. XII, 531; *τοῖσι* X, 132)

Philina was a contemporary of Galias (Galias) and belongs to the latter part of the Old and the earlier part of the New Comedy.

Ἄνθρωποι. Fr. 70, note.

The old Homeric scholia were of course, attached

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over a wooden frame-work and drawn to a projecting knob of metal in the centre. This knob, or boss, was always retained, and if possible the warrior caught the point of the enemy's spear on it to make it glance off. This comic degradation of military objects might suggest some such English phrase as "towel-horse lancers".

80. Lysias: one of the famous Attic Orators, 458-378 B.C. Pherecrates, inventor of the Pherecratean metre, was a contemporary of Aristophanes. (Suid. s.v. Πλάτων)
Nicomachus is mentioned also by Athenaeus (VIII, 36 A), who calls him *ῥυθμικὸς* and assigns to him a play *Χεῖρων*.
81. The normal constructions with *εὐθύ* are: *εὐθὺς εἰς* (acc.) *εὐθὺς ἐκ* (gen.) and sometimes *εὐθὺς* alone with gen.
82. Philosophical schools were usually called by the names, not of their founders, but of the places where they met or the most individual part of their doctrine: e.g. Academies, Sceptics. The only noteworthy exception is the school of Epicurus. There were many *στοαί*, or colonnades, in and about Athens, as is natural in a warm climate, but the most famous was the Painted Co-

X85 13
THESIS

over a wooden frame-work and drawn to a projecting knob of metal in the centre. This knob, or boss, was always retained, and it possible the warrior caught the point of the enemy's spear on it to make it glance off. This coin's designation of military objects might suggest some such English phrase as "boss-horse lance".

80. *lylax*: one of the famous *lylax* Orestes, 458-478 B.C. Theorator, inventor of the *lylax* net, was a contemporary of *lylax*. (*lylax*, 2.7.12.12) *lylax* is mentioned also by *lylax* (VII, 20 A), who calls his *lylax* and assigns to him a *lylax*.

81. The normal construction with *lylax* and *lylax* (*lylax*) and sometimes *lylax* alone with *lylax*.

82. Philosophical schools were usually called by the names, not of their founders, but of the places where they met or the most individual part of their doctrine: e.g. *lylax*, *lylax*. The only noteworthy exception is the school of *lylax*. There were very few, or colonies, in and about *lylax*, as is natural in a *lylax*, but the most famous are the *lylax* *lylax*.

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lonnade, with its pictures of the Persian Wars.

Nothing is known of any definite school of literary men called Stoics, except that Hesychius, s.v. Στωικοί; gives: οὐ μόνον οἱ ἀπὸ Ζήνωνος φιλόσοφοι, ἀλλὰ καὶ τινες Γραμματικοί.

83. ἀλαλεῖν = to ward off

ἀλκία = a wild mallow

ἀλκιμος = strong

With which, if any, of these words ἀλκίον is connected it is not possible to say. Perhaps Eratosthenes confused the word with the name Alcaeus,

84. of. Hes. Αἰγείρου θέα. αἰγείρος ἦν Ἀθήνησι κλησίον τοῦ ἱεροῦ, ἐνθα γενέσθαι θέατρον τὰ ἱερὰ ἐκήγνυον; also Phot. Anecd. Bekk. p. 354, 25: Αἰγείρου θέα καὶ ἡ παρ' αἰγείρον θέα, Ἀθήνησιν αἰγείρος ἦν, ἥς κλησίον τὰ ἱερὰ ἐκήγνυοντο εἰς τὴν θέαν παρὰ τοῦ θέατρον γενέσθαι, οὕτω Κρατί-νος.

The text given here is that of the standard edition of Alberti, revised by Schmidt, Jena 1862.

85. Presumably from the "Old Comedy", if the number of the book is correctly given.

Eratosthenes probably made this statement by deduction from the Epic form, ἐὺκλείη (Il. 8, 285, etc.)

X 55 43
THESIS

...with the distance of the Jordan River.
Nothing is known of any definite school of literary
men called Stoics, except that Herophilus, c. v. 120-
140, gives us a notion of his epigrammatic
dialect and verse composition.

δύναμις = to wind off
δύναμις = a wind sail

δύναμις = a wind sail
with which, if any, or these words δύναμις is con-
nected it is not possible to say. Perhaps the
theses contained the word with the same meaning.

of Hes. ἄνθρωπος θεῶν. ἄνθρωπος θεῶν
ἀνθρώπων τῶν λαῶν, ἔτι θεῶν ἄνθρωπος θεῶν
τῶν λαῶν ἄνθρωπος, κίον τῶν λαῶν. Hes. p. 334
22: ἄνθρωπος θεῶν καὶ ἄνθρωπος θεῶν
'Ἀνθρώπων ἀνθρώπων θεῶν. ἄνθρωπος τῶν λαῶν ἄνθρωπος
ἄνθρωπος τῶν λαῶν καὶ τῶν θεῶν ἄνθρωπος, ἄνθρωπος θεῶν
The text given here is that of the standard edition
of Alford, revised by Schmidt, Bonn 1882.

presumably from the "Old Comedy", if the number of
the book is correctly given.
Littmann's probably only this statement by de-
duction from the title form (II. 8, 282, etc.)

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In Aesch. Theb. 685 it is scanned εὐκλείᾱ, but the normal form, as with ἄγνοια, etc., is εὐκλαία.

86. Philyllius and Epilyceus were contemporaries of the Old Comedy who flourished about the first decade of the 4th century B.C. (Sudaas)

Lycophron: fr. 64, n.

The text is that of the codex Marcianus, which seems to make some sense. Bergk reads οἶῶ, σῆμα:

87. From the mention of Pherecrates (fr. 80), presumably "Old Comedy".

α. Photius: ἦια. τὴν τῶν ὀσπρίων καλᾶμην. οὕτως Ἐρατοσθένης.

88. of. Photius: κοῖ ἄχος. κοῖ, ἐγγύς, εἰς τίνα τόπον. Ἐρατοσθένης δὲ τὸ ἐγγύς.

If the whole argument is that of Eratosthenes, it is an excellent example of his etymological method. As the quotations are from comedy it seems more likely to belong to the "Old Comedy" than to the "Grammatica".

89. σάμαξ is apparently a comic word. The only use quoted in Liddell and Scott is from Chionides, who flourished early in the 5th century B.C. (Merrills, *Ion. fragm.* 2, p. 5)

of. Hesychius: σάμαξ. οἱ δὲ φορμῶν.

X85 43
THESIS

In Aesch. *Thos.* 502 it is common *ἐπιπέλας*, *ἐπιπέλας* normal form, as with *ὄψων*, etc., in *ἐπιπέλας*.

Philippus and Dionysus were contemporaries of the Old Comedy who flourished about the first decade of the 4th century B.C. (Lambert)

ὄψωνος γὰρ ἡ ἀρχὴ

The text in that of the *ὄψωνος*, which seems to have some sense. *ὄψωνος* reads old, *ὄψωνος*

From the mention of *ὄψωνος* (Fr. 80), *ὄψωνος* early "Old Comedy".

ὄψωνος γὰρ ἡ ἀρχὴ ὄψωνος

ὄψωνος γὰρ ἡ ἀρχὴ ὄψωνος

If the main argument in that of *ὄψωνος*, it is an excellent example of the etymological method, as the questioners are from comedy it seems more likely to belong to the "Old Comedy" than to the "Stesichorus".

ὄψωνος γὰρ ἡ ἀρχὴ ὄψωνος. The only use quoted in Lambert and Scott is from *ὄψωνος*, who flourished early in the 5th century B.C. (Lambert, *op. cit.* p. 12)

ὄψωνος γὰρ ἡ ἀρχὴ ὄψωνος

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90. μετάνερα quoted also from Philyllius by L. and S.
(v. Att. 123 f)

91. λήγυρος: a comic word.

Grammatica:

92. {Some of these fragments may well belong to the "Old Comedy". The title could include general points of literary criticism, as well as the purely philological. When there is no positive evidence on the source of the point criticized, as there is, e.g., in fragments 87 and 88, the fragments are included under this heading.)

92. This fragment seems most likely to belong to the beginning of the work. The definition given is more purely linguistic, and more nearly approaching the modern idea of "grammar", than the later conception. The "grammar schools" of the Roman Empire supplied what was intended to be a general literary education, with attention to historical and geographical background; these being treated in an "artistic" rather than scientific manner.

See Aubrey Gwynn: "Roman Education", and fr. I, n.

93. This fragment also seems in place in the introduction to a work on literary studies.

"Literis" here must be taken in the narrow sense, of learning the "letters" as a preliminary to more advanced work.

X 95 13
THESIS

...the word ...
...the word ...

Introduction

Some of these fragments may well belong to the "old
Gospel". The title would include general points of
literary criticism, as well as the purely philological.
When there is no positive evidence on the source of
the points criticized, as there is e.g. in fragments
87 and 88, the fragments are included under this heading

This fragment seems most likely to belong to the be-
ginning of the work. The definition given is more
purely linguistic, and more nearly approaching the
modern idea of "grammar", than the later conception.
The "grammar" is the "grammar" of the letters which
what was intended to be a general literary education,
with attention to historical and geographical back-
ground; these being treated in an "artistic" rather
than scientific manner.

see Andrew Gwynn: "Greek Education", and F. L. G.
This fragment also seems in place in the introduction
to a work on literary studies.
"Lectures" were not to be taken in the narrow sense
of learning the "lectures" as a preliminary to more
advanced work.

94.

νόμον
etc.)
κατά
ἀνα

95.

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96.

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97.

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IV, 1
ment

98.

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94. κόρυς: the side of the forehead (Hom. Il. 5, 584 etc.) ἐκὶ κόρυς is found in Demosthenes and Plato, κατὰ κόρυς only in Lucian. (See L. and S.) ἀκασαν is an emendation by Sylburg for ἄκασαν.
95. There are no extant comic uses of these two terms.
"The nine comedies of Eryias" Il. 24, 249-250.
96. There is no other extant reference to this word.
This is included, doubtfully, by Hiller among the poetic fragments. Schmidt places it in the "Old Comedy".
Odysseus sees in the Underworld her twin sons.
97. The only other reference to this word is in Pollux, IV, 116, where it is explained as the name of a garment worn by soothsayers as well as Bacchanals.
Powell includes this among the poetic fragments "incertae sedis", following Hiller, who suggests that it might be used of the garment worn by Dionysus in the "Erigone". Bergk, however, thinks it may belong to the "Old Comedy".
98. Od. 9, 6: ἢ οὐτ' ἐυφροσύνη μὲν ἔχη κατὰ δῆμον ἀκαστα . . .
An interesting example of "higher criticism" from a purely moral standpoint.
According to Thucydides (I, 25) the Corcyraeans were formerly Phaeacians and shipping experts.

X 45 13
THESIS

about the side of the forehead (Rom. 11. 2, 3)
 etc.) (see also in the text) (see 1. and 2.)
 word used only in the text.
 known to an exhibition of the history.
 There are no exact Greek words of these two forms.
 There is no other exact reference to this word.
 This is included, especially, by Miller among the
 Greek fragments. Details given in the "Old
 Testament".
 The only other reference to this word is in the
 IV, 116, where it is explained as the name of a gar-
 ment worn by the Hebrews as well as the Greeks.
 Powell includes this among the Greek fragments
 "inserted text", following Miller, although that
 it might be used of the garment worn by the Greeks in
 the "trigone". (see, however, Miller, it may be
 fact to the "Old Testament".)
 An interesting example of "higher criticism" from a
 purely novel standpoint.
 According to Thirlwall (1, 23) the Germans were
 formerly passionate and ardent experts.

99.

Il. 24
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99. Il. 24, 281-2:

τῶ μὲν λευγνύσθην ἐν δώμασιν ὑψηλοῖσι
κῆρυξ καὶ Ἡρίσμος, κουνιδά φρεσὶ μήθε' ἔχοντες.

It will be noted that the participle is not dual but plural.

"The nine sons of Priam": Il. 24, 249-50.

For Grates, see fr. 68, n.

100.

Homer, in Od. 11, 305-20, tells the story of Iphimedia among those of other famous women whose ghosts Odysseus sees in the Underworld: her twin sons, Otus and Ephialtes, according to his version are sons of Poseidon. At the age of 9, 9 cubits broad and 9 fathoms high, they attempted to invade heaven by placing Mt. Ossa on Olympus, and Pelion on Ossa, but they were destroyed by Apollo before reaching adolescence.

Virgil refers to this often quoted story in Aen. VI, 582-4, also in the Underworld. It is noteworthy that in Georg. I, 278-283, he makes them sons of Earth.

Against Baton:

101.

See Intr. p. xxiv.

The writer referred to is Eudoxus of Cnidus, the great mathematician. Diogenes is giving examples of his versatility and breadth of mind.

II. 24, 281-82

to his [unclear] by [unclear] [unclear]
[unclear] [unclear] [unclear] [unclear] [unclear] [unclear]

It will be noted that the participle is not dual

but plural.

"The nine sons of [unclear]": II. 24, 281-82.

For Orestes, see Fr. 88, n.

Howe, in O. J. 302-30, tells the story of Iphig-

enia among those of other famous women whose ghosts

Orestes sees in the Underworld: her twin sons, Oph-

thalta and Epialta, according to his version are sons of

Phoebus. At the age of 2, 2 or 3 she was

placed high, they attempted to invade heaven by

placing Mt. Ossa on Olympus, and Pelion on Ossa, but

they were destroyed by Apollo before reaching the

heavens.

Virgil refers to this often quoted story in Aen.

VI, 582-4, also in the Underworld. It is noteworthy

that in Georg. I, 278-282, he makes them sons of Earth.

Amalthea

See Int. p. xxiv.

The writer referred to in the Index of Index, the

great mathematician. Diogenes is giving examples of

his versatility and breadth of mind.

X85 43
THESIS

102.

1. 4:

1.16:

See In

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103.

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104.

1. 5:

104.

Thi

Arsinoe:

102. See Intr. p. xii and p. xx.
1. 4: Arsinoe III; Ptolemy Philopator.
- 1.16: οἱ Κεῖς. "The Pitchers": also the name of the second day of the Anthesteria at Athens.

Chronography:

103. The main dates are as follows:
- | | |
|---------------------|----------------------------------|
| Fall of Troy | 1184/3 B.C. |
| Dorian migration | 1104/3 |
| Ionian migration | 1044/3 |
| Lycurgus | 885/4 |
| <u>1st Olympiad</u> | <u>776/6</u> (προηγούμενον ἔτος) |
| Invasion of Xerxes | 480/79 |
| Peloponnesian War | 432/1 |
| Defeat of Athens | 405/4 |
| Battle of Leuctra | 371/0 |
| Death of Philip | 336/5 |
| Death of Alexander | 324/3 |

1. 5: Λυκούργου. of. Plut. Lye. ad init.: οἱ δὲ ταῖς διαδοχαῖς τῶν ἐν Σπάρτῃ βεβασιλευσκότων ἀναλεγόμενοι τὸν χρόνον, ἔσπερ Ἐρατοσθένης καὶ Ἀκολλόβωρος, οὐκ ὀλίγοις ἔτεσι πρεσβύτερον ἀκοφαίνουσι τῆς πρώτης Ὀλυμπιάδος.

104. This makes Alexander invade Asia 330-29 B.C.

He left Egypt in the spring of 331, and defeated Darius at Gaugamela in the autumn.

105. i.e. in the first half of the 11th century.

of. the same words in Tatiani oratio ad Graecos p. 106, where Eratosthenes is mentioned in a list of γραμματικοί who discussed Homer's works and dates. The others are Zenodotus, Aristophanes, Callimachus and Crates.

Osann (de Erigona, p. 43) also quotes the same from Codd. Gr. Bibl. Matrit. T. I. p. 233, where Crates is said to have placed Homer's floruit "over sixty years" after the Trojan War.

Herodotus (II, 53) places both Homer and Hesiod 400 years before himself.

106. Cato the Censor wrote or began a historical work "Origines", quoted in Livy XXXIV, 5.

11.4-5: This would make the foundation of Rome fall in 752-1 B.C.

1. 6: 753-2 B.C. The traditional date by modern reckoning is 753 B.C.

Müller quotes with hesitation Solinus I, 27: Cincio Romam duodecima Olympiade placet conditam, Pictori octava, nepoti et Lutatio opinionem Eratosthenis et Apollodori comprobantibus Olympiadis septimae anno secundo.

X 85 43
THESIS

He left Egypt in the spring of 331, and defeated
Darius at Gaugamela in the autumn.

1. e. in the first half of the fifth century. 107.

of the same words in the same order as those
p. 106, where *Antiochus* is mentioned in a list
of *Antiochus* who discussed Homer's works and dates.
The others are *Antiochus*, *Antiochus*, *Antiochus*
and *Antiochus*.

Geno (de *Antiochus*, p. 43) also quotes the same
from *Geno*, *Geno*, *Geno*, *Geno*, *Geno*, *Geno*, *Geno*,
Geno is said to have placed Homer's *Iliad* "over
sixty years" after the Trojan war.
Herodotus (II, 22) places the Trojan war
400 years before himself.

Date the *Geno* works or began a historical work
"Origines", dated in 114 *Geno*, p.

11-4-2: This would date the foundation of Rome 111 in
123-1 B.C.

1. 6: 123-2 B.C. The traditional date by modern reckoning
is 123 B.C.

Miller dates with hesitation *Geno* I, 27: 123-
the Roman tradition of the date of the foundation of
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107. According to the later version of the story as finally adopted by Virgil and Livy, Ascanius founded Alba Longa and was succeeded by his son Silvius: Romulus was born three centuries later. Ascanius was presented with the name Iulus, developed from Iulus and Ilium, to connect with the Julii and particularly Julius Caesar. Aeneid I 267-277, and VI 756-779.

108. Bernhardt places this fragment in the "Old Comedy" on the ground that that work was more likely to be known to the Scholiast. Müller, however, places it in the "Chronography".

Pisistratus seized the tyranny 561-0 B.C., and Hippias was banished with his children in 510 B.C.; a total of about fifty years. Pisistratus, however, was banished for five or six years, from 556-5 to 550-49, and again for about ten years, a few months later, until 540-39 (Herod. I, 59-64).

This extract continues to the effect that Aristophanes made the period forty-one years, and Herodotus thirty-six. Presumably the former allowed for the second exile, the latter for both. The most recent theory, put forward by Professor F.E. Adcock, is that there was in fact only one exile, and that the story was duplicated by tradition.

X85 43
THE 15

455

107. According to the later version of the story as finally adopted by Virgil and Livy, Aeneas founded Alba Longa and was succeeded by his son Silvius. Silvius was born three centuries later. Aeneas was connected with the name Iulus, developed from Iulius and Iulus, to connect with the Julii and particularly Julius Caesar. Aeneas I 287-277, and VI 730-739.

108. Bernhardt places this fragment in the "Old Comedy" on the ground that that work was more likely to be known to the Scholiast. Miller, however, places it in the "Chronography".

Pistacrus seized the tyranny 307-300, and Hippas was banished with his children in 310 B.C. a total of about fifty years. Pistacrus, however, was banished for five or six years, from 305-300 B.C., and again for about ten years, a few months later, until 290-280 (Herod. I, 29-30). This extract continues to the effect that Aristophanes made the period forty-two years, and Herodotus thirty-six. Presumably the former allowed for the second exile, the latter for both. The most recent theory, put forward by Professor F. S. Adams, is that there was in fact only one exile, and that the story was duplicated by tradition.

109.

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109. Andron of Ephesus wrote a work on the Seven Sages.
 (Diog. Laert. I, 30; Suidas and Photius s.v. *ἑπτὰ σοφῶν* δὲ ἄνθρωποι.
Σαπίων δὲ ἄνθρωπος. very often quoted.

Pherecydes: one, of Syros in Cyclades, flourished about 544 B.C., said to have been the master of Pythagoras; the second, born at Leros but lived at Athens, a logographer, was a contemporary of Herodotus, and wrote a work on myths and on Athenian antiquities, frequently quoted by Scholiasts. (Diog. Laert. I, 119; Stob. C. 487 b)

110. Simonides of Ceos, the lyric poet, was born in 556 B.C. In 489 he defeated Aeschylus at Athens in competition for a prize offered for an elegy on the dead at Marathon. He died at Hiero's court in Syracuse in 467.

The story to which reference is made by Quintilian is as follows: in writing an ode to a victorious boxer he digressed, according to custom, on the subject of Gaster and Pollux, and the boxer refused to pay the full price. At the dinner given to celebrate the victory a message was brought to Simonides that two young men wished to see him. As he left the house the dining-room collapsed, killing all the diners; but no young men were to be seen.

Apollodorus: presumably the Athenian historian and

X 95 13
THESES

Andron of Ephesus wrote a work on the Seven Sages.
 (Dios. Laert. I, 101; Suidas and Photius s.v.
 Ἀνδρόνιος ἑπτασοφιστῶν.)

Theraputai: one of Pythagoras in Syracuse, flourished
 about 544 B.C., said to have been the master of Py-
 thagoras; the second, born at Laros but lived at
 Athens, a logographer, was a contemporary of Herodo-
 tus, and wrote a work on Pythagoras and on Athenian anti-
 quities, frequently quoted by Socrates. (Dios. Laert.
 I, 119; Stob. C. 487 b)

109.

Simonides of Ceos, the lyric poet, was born in 556 B.C.
 In 489 he defeated Anaxagoras at Athens in competition
 for a prize offered for an elegy on the dead at Marathon.
 He died at Hieron's court in Syracuse in 467.
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 is as follows: in writing an ode to a victorious boxer
 he digressed, according to Socrates, on the subject of
 Gaster and Polux, and the boxer refused to pay the full
 price. At the dinner given to celebrate the victory
 a message was brought to Simonides that two young men
 wished to see him. He left the house the dining-
 room collapsed, killing all the diners; but no young
 men were to be seen.

110.

Apollobotus: pseudonym of the Athenian historian and

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mythographer of the 2nd century B.C. He wrote *περὶ
 νεῶν* (καταλόγου) (fr. 137) and *βιβλιοθήκη*, a mytholo-
 gical catalogue very often quoted.

111. The Sacred War of 448 B.C., Thuc. I, 112, 5.

The Phocians seized the temple at Delphi, the Spar-
 tans sent an expedition and drove them out, and when
 the Spartans left the Athenians under Pericles restored
 the temple to the Phocians.

Theopompus was born in Chios about 378 B.C., and was
 a pupil of Isocrates. He wrote speeches and twelve
 books of histories, continuing Thucydides to 304 B.C.,
 the latter of which were praised for accuracy but cen-
 sured for their severity. He was expelled from Chios
 and fled to Ptolemy in Egypt (Phot. Cod. 176 p. 120).
 He was a fellow-student of Ephorus (Cic. Brut. 56;
 de Oratore II, 13, 22).

112. This passage was formerly punctuated: 'Ε. ἐν τῷ ἐννιάτῳ
 τῶν Ἀμαθουσίων, βασιλέα τοῦτον Fell and
 others were thus led to attribute to Eratosthenes a
 work on "The Amathusians" of nine or more books. This
 theory was supported by the entry of Hesychius under
 Ἀφροδίτης ὃ δὲ τὰ περὶ Ἀμαθούνητα γεγραφὸς
 Παϊάνισον ἄνδρα τὸν θεὸν ἐσχηματίσθαι ἐν Κύπρῳ λέγει.
 Bernhardt, while repunctuating the passage, places it

X 85 13
THEBIS

Theopompus was born in Chios about 375 B.C., and was
 a pupil of Isocrates. He wrote speeches and twelve
 books of histories, containing Thucydides to 304 B.C.,
 the latter of which were praised for accuracy but con-
 sidered for their severity. He was expelled from Chios
 and fled to Peloponnesus in 355 (Hist. 1.16 p. 120).
 He was a follower-student of Ephorus (Oro. Hist. 2.1
 de Graecis 11, 12, 22).
 This passage was formerly punctuated: 'Ε. εἰς τὴν ἐκείνην
 τὴν Ἀνατολίαν, περὶ τὴν ἑσπέρην καὶ οὕτως
 ἄλλοι οὐκ ἐπέτρεπον τὴν ἀνατολίαν τὴν ἐσπέρην. This
 work on "The Anabasis" of nine or more books. This
 theory was supported by the entry of Herodotus under
 'Απολλοῦ ὅτι τὸν ἄριστον ἑσπέρην
 ἠδὲ τὸν ἐσπέρην τὸν ἐσπέρην τὸν ἐσπέρην: ἐν τῇ ἑσπέρην.
 Bernhardt, while re-punctuating the passage, places it

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in the "Old Comedy" as a probable gloss on Aristophanes.

There is no other extant reference to this Rhoecus.

113. Eupolis, c. 446-411 B.C. Associated with Cratinus and Aristophanes in Horace Sat. I, 4, 1. The Sicilian Expedition, in which this incident was supposed to take place, set sail in 415 B.C.

Bernhardt not unnaturally places this fragment in the "Old Comedy". Jacoby, however, places it in the "Chronography", where in the absence of evidence it may be left.

Duris of Samos, a pupil of Eucophrastus, (Ath. IV, 128) wrote many works on historical and literary subjects, including ἡ τῶν Ἑλλήνων ἱστορία from 370-281 at least (Diod. XV, 60). He was a descendant of Alcibiades (Plut. Alcib. 32).

114. Philochorus: fr. 59, n.

Euripides: 480-406 B.C. He died in Macedonia at the court of Archelaus.

115. Hippocrates of Cos, c. 460-c.357 B.C. Most of the extant works under his name are probably by his medical successors.

X85 43
THG 15

in the "Old Comedy" as a probable gloss on Aristophanes.
There is no other extant reference to this passage.

Enchiridion, c. 443-411 B.C. Associated with Crates and
Aristophanes in Horace Sat. I, 4, 1. The title
Exposition, in which this incident was supposed to take
place, see also in 415 B.C.

hardly not necessarily places this fragment in
the "Old Comedy". Indeed, however, place it in the
"Chronography", where in the absence of evidence it
may be left.

Duria of Samos, a pupil of Anaxagoras, (Aph. IV,
120) wrote many works on historical and literary sub-
jects, including a work on the history of the
281 at least (Diod. IV, 60). He was a descendant
of Alcibiades (Plut. Alcib. 25).

Philochorus, fr. 59, n.
Luripides: 480-405 B.C. He died in Macedonia
at the court of Archelaus.

Hippocrates of Cos, c. 460-375 B.C. Most of the
extant works under his name are probably by his medical
disciples.

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Pherecydes: see fr. 110, n.
 Apollodorus: fr. 111, n.
 Lecanius Aereus: a Greek physician of the time of Nero. He wrote a compendium of medicine. (Galen XII, 776)

116. Evenus, an elegiac poet (see Gaisford: "Poetae Minores Graeci") flourished in the middle of the 5th century.

Hyperides was one of the ten Attic Orators and a friend of Demosthenes. He was killed by order of Antipater in 322 B.C. There were extant in antiquity 77 of his speeches, of which 25 were already considered spurious.

~~Only fragments now survive.~~ (Plut., Dec. Or. 848 D;

Diog. Laert. III, 46). *Only fragments now survive of most of these, but in the 19th century "Against Athenogenes" and "For Bucephalus" were recovered, with parts of four other speeches.*

117. Demetrius, born in the deme of Phalerum c. 345 of humble parents, became an orator, philosopher and poet. He was appointed governor of Athens by Cassander in 317, (Diog. Laert. XIX, 78) but fled on the approach of Demetrius Poliorcetes in 307 to Alexandria, where he assisted in the establishment of the Library. He was educated at the school of Theophrastus with Menander, and died about 283. (Diog. Laert. V, 5).

118. After the death of Alexander the Great and the rising

After the death of Alexander the Great and the rising
 and died about 327. (Diog. Laert. V, 2).
 educated at the school of Theophrastus with Neander,
 assisted in the establishment of the library. He was
 Petrus, became an orator, philosopher and poet. He
 was appointed governor of Athens by Cassander in 317,
 (Diog. Laert. XIX, 78) but fled on the approach of De-
 metrius Poliorcetes in 307 to Alexandria, where he
 was appointed governor of Athens by Cassander in 317,
 Demetrius, born in the house of Theophrastus, 365 or 360
 Diog. Laert. III, 66). But fragments are preserved of
 only fragments are preserved. (Diog. Laert. IX, 66)
 dated epigrams.
 of 77 of his speeches, of which 25 were already con-
 Antipater in 302 B.C. There were extant in antiquity
 friend of Demetrius. He was killed by order of
 Hypertus was one of the few Attic Orators and a
 century.
 names Greek") translated in the middle of the 2nd
 Evemus, an elegiac poet (see Galen's "Praecepta Mi-
 XII, 776)
 Hero. He wrote a composition of medicine. (Galen
 Iacchides Aetius: a Greek physician of the time of
 Apollodorus: fr. III, n.
 Therapies: see fr. III, n.

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X85 43
 THESIS

of the Greek cities, Demosthenes took refuge from Antipater's followers in the temple of Poseidon in the island of Calauria and poisoned himself in 322 B.C.

cf. Decem Oratorum Vitae 847 B: Ἐρατοσθένης δέ, ἐν πολλοῦ δεδοικότα Μακεδόνας περὶ τῷ βραχίονι κρῖνον περιμισθῆαι κερραραγμένον.

119. Olympias, daughter of Neoptolemus I of Epirus, married Philip of Macedon c. 357 B.C. He divorced her in 336 to marry Cleopatra, niece of his general Attalus, who at the wedding suggested a prayer for a "legitimate" heir to the throne. Alexander took Olympias to Lyncestis, and shortly afterwards Philip was assassinated probably at her instigation. After Alexander's death she played a prominent part: in 317 she seized the supreme power in Macedonia, but was put to death by Cassander at Pydna in the following year.

Whether Alexander was really the son of Philip cannot be known, but it is fairly certain that, at least after his visit to the temple of Ammon in 331, he himself became convinced that there was something more than human about him.

120. Darius III was utterly defeated at the battle of Gaugamela in 331.

This passage is a good example, whether true or not, of the openly superstitious side of Alexander's charac-

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of the Greek cities, Diodorus took refuge from Anti-
patro's followers in the temple of Poseidon in the
island of Salamis and poisoned himself in 332 B.C.
of. Diodorus Siculus lib. 17. c. 10. p. 100. ed.
in 1828. Paris. M. DCCCXXVIII. p. 100.

Olympias, daughter of Neoptolemus I of Epirus, married
Philip of Macedon c. 337 B.C. He divorced her in
336 to marry Cleopatra, niece of his general Antipater,
who at the wedding suggested a prayer for a "legiti-
mate" heir to the throne. Antipater took Olympias to
Lybia, and shortly afterwards Philip was assassinated,
probably at her instigation. After Alexander's death
she played a prominent part. In 323 she seized the
supreme power in Macedonia, but was put to death by
Alexander at Ebus in the following year.

Whether Alexander was really the son of Philip cannot
be known, but it is fairly certain that, at least after
his visit to the temple of Ammon in 331, he himself
became convinced that there was something more than
human about him.

Darius III was shortly defeated at the battle of Gau-
gamelis in 331.
This passage is a good example, whether true or not,
of the openly superstitious side of Alexander's charac-

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ter, and also of the "chatty" method of history employed by Eratosthenes.

For the possibility of a separate biography of Alexander, see Intr. p. xxiii.

Philotas was the son of Parmenio and friend of Alexander. (Plut. Alex. 10) He distinguished himself early, and commanded the *ἐταῖροι* (Arr. Anab. I, 2,5).

Suspected of complicity in the conspiracy of Dimnus, he confessed under torture and was stoned to death. (Arr. Anab. III, 20; Plut. Alex. 48,49).

121.

To the ordinary Greek Alexander's aim of mixing the better parts of the Hellenic and Persian cultures and encouraging, even by personal example, the intermarriage of the two peoples must have seemed disgusting and perverted. Evidently Eratosthenes, an eclectic himself, approved of the principle and defended even his apparently effeminate adoption of a Persian garb.

Whether the latter part of the extract belongs to Eratosthenes cannot be decided definitely from the wording, though from the implied approval of the Stoic treatment of ἀβιδέφρα perhaps the balance of probability is against it. of. fr. 42, and fr. 43, n.

Müller ends his extract at 'E. ἰστέφμεν;
Jacoby gives the whole.

Man ten Sibyla.

X85-43
THESIS

for, and also of the "quality" method of history as-
 played by Kretschmann.
 For the possibility of a separate history of Ais-
 ninger, see Inst. P. XIII.
 This is the son of Perseus and friend of Ais-
 ninger. (Pind. Alex. 10) He distinguished himself
 early, and commanded the first of (Art. Anst. I, 2, 2).
 Suspected of complicity in the conspiracy of Darius,
 he confessed under torture and was stoned to death.
 (Art. Anst. III, 20; Pind. Alex. 28, 29).
 To the ordinary Greek Alexander's aim of making the
 better parts of the Hellenic and Persian cultures and
 encouraging, even by personal example, the intermarriage
 of the two peoples must have seemed disgusting and
 repulsive. Evidently Kretschmann, an eclectic him-
 self, approved of the practice and defended even his
 apparently elaborate adoption of a Persian garb.
 Whether the latter part of the extent belongs to
 Kretschmann cannot be decided definitely from the
 writing, though from the implied approval of the state
 treatment of Alexander perhaps the balance of probability
 is against it. Cf. Tr. 22, and Tr. 25, n.
 Miller and his extracts at . . . E. J. . .
 Jacoby gives the whole.

122.

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Doubtful "Chronography":

122. Whether this or the following fragment can reasonably be included in the "Chronography" is very doubtful, though in view of the "popular" nature of the work not impossible. Fabricius (Bibl. Gr. IV) suggested a separate work *κατὰ Σιβύλλης*.

If this fragment is accepted it should presumably stand before fr. 103 at the beginning of the book, as Evander's expedition to Italy was assigned to the period before the Trojan War. As Eratosthenes seems to have as his first date the fall of Troy, this is in itself an argument against its inclusion. Bernhardt includes both in the "Geography".

For the Cumaean Sibyl and her story see Virg. Aen. VI.

123. Jacoby includes the Sibyls in the "Chronography", and adduces this fragment as possible evidence that Eratosthenes had access to ancient municipal records. Bernhardt, with more probability, dismisses the "antiqui annales" as "nihil aliud quam Σαρικὰ vetusti cuiusdam logographi".

cf. Suidas; Σιβύλλαι. ἑκτα, Σαρία, ἡ κυρία ὀνόματι καλουμένη φυτό· κατὰ ἧς ἔγραψεν Ἐρατοσθένης.

According to most accounts there were no fewer than ten Sibyls.

X85-43
THIS IS

Geographical Chronology

Whether this or the following fragment can reasonably be included in the "Chronology" is very doubtful, though in view of the "possible" nature of the work not impossible. (Bibl. Gr. IV) suggested a separate work καὶ Ἐπιτομή.

If this fragment is accepted it should probably stand before Gr. 103 at the beginning of the book, as Eusebius' expedition to Italy was assigned to the period before the Trojan war. As Eusebius seems to have as his first date the fall of Troy, this is in itself an argument against its inclusion. It may include both in the "Chronology". For the names Sily and her story see Gr. 101.

VI.

Joseph includes the Sily in the "Chronology", and address this fragment as possible evidence that Eusebius had access to ancient municipal records. Similarly, with some probability, discusses the "ancient annals" as "still alive" from Eusebius' account.

of. Subject: Eusebius. Eusebius, I hope to have: καὶ Ἐπιτομή. καὶ Ἐπιτομή. According to most accounts there were no fewer than ten Silye.

124.

The "world name This up to and b

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Bernh "Chr" it

Olympic Victors:

124.

The "white poplar" was associated with the underworld because of its colourless appearance. The name "Acheron" is found in Il. XIII, 389; XVI, 482.

This fragment evidently concerns the events leading up to the foundation of the Olympic Games by Heracles, and belongs to the introduction to the work.

125.

Bernhardy places this in the "Old Comedy", under "doubtful plays of Aristophanes". Aristophanes does introduce the phrase τήνελλα καλλίνικος at the end of the "Birds" and the "Acharnians", in the general sense of "See, the conquering hero comes". This fragment seems therefore to refer rather to Heracles himself and his attributes, and to be placed correctly here. The word τήνελλα is supposed to imitate the "twang" of a lyre.

Archilochus flourished c. 714-676 B.C. He was one of the earliest lyric poets, and also invented the iambic metre: cf. Horace, A.P. 79. Archilochum proprio rabies armavit iambo.

126.

Bernhardy and Müller place this passage in the "Chronography", but there can be little doubt that it is better placed here.

X85 43
THESIS

Alphabetic Systems

The "white paper" was associated with the under-
world because of its colorless appearance. The
name "Alphabeta" is found in II. XIII, 389; VII. 482.
This fragment evidently concerns the events leading
up to the foundation of the Olympic Games by Heracles,
and belongs to the introduction to the work.

Bernhardy places this in the "Old Comedy", under
"doubtful plays of Aristophanes". Aristophanes does
introduce the phrase $\alpha\lambda\phi\beta\epsilon\tau\alpha$ $\kappa\alpha\lambda\upsilon\mu\epsilon\nu\alpha$ at the end of
the "Birds" and the "Acharnians", in the general sense
of "see, the accompanying here comes". This fragment
seems therefore to refer to Heracles himself
and his assistance, and to be placed correctly here.
The word $\alpha\lambda\phi\beta\epsilon\tau\alpha$ is supposed to imitate the "swag"
of a lyre.

Aristophanes mentioned $\alpha\lambda\phi\beta\epsilon\tau\alpha$ in his
of the earliest lyric poets, and also invented the
lyric meter of Iambus, A. 1. 72. Aristophanes
properly called $\alpha\lambda\phi\beta\epsilon\tau\alpha$ Iambus.

Bernhardy and Miller place this passage in the
"Chionography", but there can be little doubt that
it is better placed here.

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The text is so corrupt that it can be made intelligible only by guess-work; the general sense, however, is clear. The text given here is that of Dindorf (Schol. Graec. in Eurip. Frag., vol. 1, p. 362, Oxford, 1863), which involves less drastic emendation than that of Müller.

127.

The σόλος appears to have been more or less spherical, the δίσκος flat.

Evidently Eratosthenes continued his book with a discussion of different customs, sports, and implements used.

The lines are Iliad XXIII, 826 and 431 respectively.

128.

Bernhardy, to support his doctrine that there cannot have been more than one book of "Olympic Victors", reads τῷ κερὶ for κρότω.

of. Theopompus ap. Ath. XII, 518B: ὅτι δὲ τῆς τρυφῆς οἱ Τυρρηνοὶ, ὡς Ἄλκιμος ἱστορεῖ, κρῶς ἀλὼν καὶ μάττους καὶ κικτεύουσι καὶ μαστιγοῦσιν.

129.

Schol. Vesp. 1186 refers to a Maenalian "pancratiast" named Ephudion (Ἐφουδίωv), and Bernhardy accordingly reads Μαινάλιον for μέλανον and adopts κεραιοδονίην (Sopingius) for κεραιοδικόν. It seems reasonable to suppose that the references are to the same man.

X45 43
THESES

The text is so corrupt that it can be made intel-
ligible only by guess-work; the general sense, how-
ever, is clear. The text given here is that of
Dindorf (Schol. Graec. in Europ. Prog., vol. 1, p.
382, Oxford, 1827), which involves less drastic
amendation than that of Miller.

The above appears to have been more or less
apocryphal, the above list.
Evidently Protagoras contained his book with a
discussion of different notions, aporiae, and im-
plausible ones.
The lines are listed XIII, 826 and 831 respectively.

Similarly, to support his doctrine that there can
not have been more than one book of "Clypeo Viteo",
Protagoras may refer to
of Protagoras in the Schol. Graec. in Europ. Prog.,
vol. 1, p. 382, Oxford, 1827, and also
and Aristotle in his Metaphysics.

Schol. Vesp. 1185 refers to a Platonic "paraphrase"
named Epitome (Ἐπιτομή), and Protagoras accordingly
reads Ἐπιτομή for Πρωταγόρας and ἀπορία ἀπορίων
(ἀπορίων) for ἀπορίων. It seems reasonable to
suppose that the references are to the same man.

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κερίσθοσ was the name for the complete round of all the games, and νικᾶν τὴν κερίσθοσ meant to win at all of them. The παγκράτιον was a kind of "all-in" wrestling.

There is no evidence to which Polemon this refers.

130.

Müller places this fragment in the "Chronography". He takes it as referring to "the Samian Philosopher", and accordingly follows Bernhardt's suggestion that the 48th Olympiad (609-8 B.C.) refers to the year of birth, not to that of competing in the games. Pythagoras the philosopher flourished 540-510.

The whole story, though odd, is not out of character with what little is known of him. It seems, however, to be forcing the sense unduly to take the date as referring to anything but the Games.

cf. Proverb. Cod. Paris. suppl. gr. 676, quoted by Jacoby:

τὸν (ἐν Σάρφ) νομήτην. Σάριόν φησιν κύστην
νομῶντα εἰς Ὀλυμπίαν ἀφικόμενον (καὶ νικῆ)σαντα
ἐπὶ τῶν θηλυκρεκεῖ πρὸς τῶν ἀνταγωνιστῶν χλευα-
ζόμενον εἰς παροιμ(ίαν ἐλθεῖν). Ἐρατοσθένης
δὲ κατὰ τὴν μη' Ὀλυμπιάδα Πυθαγόραν Σάριον τὸν
νο(μήτην) νικῆσαι.

If the number of stories about the famous philoso-

X85-43
THESIS

neglecting the name for the complete round of all
the games, and why the victory meant to win at all
of them. The victory was a kind of "all-in"
wrestling.

There is no evidence to which Tolson this refers.

Miller places this fragment in the "Chronography".
He takes it as referring to "the British Philosopher"
and accordingly follows Bernheim's suggestion that
the 42nd Olympiad (802-8 B.C.) refers to the year of
birth, not to that of coming in the games. It
indicates the Philosopher flourished 800-810.

The whole story, though odd, is not out of character
with what little is known of him. It seems, however,
to be forcing the sense unduly to take the date as
referring to anything but the games.

cf. Proverb. 24. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

by analogy:

ὅτι ἐν ταῖς ἀγῶνις οὐκ ἔστιν ἄλλο τι πλεονέκτημα
ἢ τὸ ἀνακαταστήσειν τὸν ἀγωνιστὴν ἑαυτοῦ
ἐν τῇ ἀγῶνι. Ἐπειδὴ οὖν οὐκ ἔστιν ἄλλο τι
πλεονέκτημα ἢ τὸ ἀνακαταστήσειν τὸν ἀγωνιστὴν
ἐαυτοῦ ἐν τῇ ἀγῶνι, οὐκ ἔστιν ἄλλο τι πλεονέκτημα
ἢ τὸ ἀνακαταστήσειν τὸν ἀγωνιστὴν ἑαυτοῦ
ἐν τῇ ἀγῶνι.

It the number of stories about the famous philoso-

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pher is taken into consideration, it is difficult to believe that such an example would pass into a proverb simply as τὸν ἐν Σάμῳ κομήτην. The simplest explanation is that the reference is to another Pythagoras.

131.

71st Olympiad = 497-6 B. C.

The father of Meton, who introduced the Metonic Cycle (fr. 41, n.) about 432 B. C., was Empedocles of Agragas, who "flourished" about the middle of the 5th Century. This fragment could possibly refer to him, but if so it is curious that he is not given his own name.

132.

116th Olympiad = 317-6 B. C.

135.

that is taken into consideration, it is difficult to believe that such an example would pass into a very simple as for the latter part. The simplest explanation is that the reference is to another category.

The father of Nestor, who introduced the Nestor Cycle (Fr. 41, n.) about 425 B. C., was Hippodamus of Agrigento, who "lived" about the middle of the 5th century. This treatment could possibly refer to him, but it is curious that he is not given his own name.

The father of Nestor, who introduced the Nestor Cycle (Fr. 41, n.) about 425 B. C., was Hippodamus of Agrigento, who "lived" about the middle of the 5th century. This treatment could possibly refer to him, but it is curious that he is not given his own name.

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Geography:Book I:

133.

The way in which Strabo expresses this sentence suggests that the juxtaposition of Homer and the two genuine scientists is intended to stress Homer's claims to a scientific knowledge of geography, and may be taken as Strabo's own. Perhaps Eratosthenes referred to the three writers separately, occupying considerable space in his adverse criticisms of Homer, and then going on to summarize the contributions of Anaximander (born 610) and Hecataeus (fl. c. 520).

of. fr. 149.

134. Ancher puts this extract as fr. 1, omitting the

mere mention of Homer above.

1. 1. The "inconsistency" is to describe Homer as ignorant and then to give examples of his accuracy in description.

1. 2. τῆς λεχθείσης ἀκοφάσεως: fr. 135.

The same collection of epithets is quoted also by Strabo at G. 298 and by Eustathius, in Hom. II. II, 502.

135.

The word ψυχαγωγία rouses Strabo to a religious

Introduction

Book I

The way in which Strabo expresses this sentence suggests that the juxtaposition of Homer and the two genuine scientists is intended to stress Homer's claim to a scientific knowledge of geography, and may be taken as Strabo's own. The passages mentioned referred to the three writers separately, occupying considerable space in his narrative of Homer, and then going on to examine the contributions of Alexander (born 310) and

Herodotus (fl. c. 450).

of fr. 149.

Another part this extract as fr. I, omitting the new mention of Homer above.

1. I. The "inconspicuous" is to describe Homer as ignorant and then to give examples of his accuracy in description.

1. 2. The *ἡγεμονία* (hegemonia): fr. 152.

The case collection of epithets is quoted also by Strabo at G. 298 and by Dicaearchus, in Hom. II. II. 305.

The word *ἡγεμονία* (hegemonia) is a religious

136.

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11. 4-5:

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11. 10-11:

Ερα
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11. 30-31: Not

11. 32-33: Not

1. 34: Π

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indignation. He quotes ψυχαγωγίας, οὐ διδασκαλίας at G. 6 and G. 15, as well as in the next fragment.

cf. also G. 25: ὡς Ἐρατοσθένης φησί, καλεῦσθαι μὴ κρίνειν πρὸς τὴν διάνοιαν τὰ ποιήματα, μηδ' ἱστορίαν ἀπ' αὐτῶν ζητεῖν.

φῆς: Groskurd, for φησίν.

136. Strabo goes on to admit that it is, in fact, fanatical to attribute all knowledge to Homer, and quotes Hipparchus as saying that it is like treating the poet as a Christmas tree (Ἀπτικὴ εἰρεσιώνη, a sacrificial branch with offerings tied on it).

137. Apollodorus: see fr. 110, n., and 142.

Ancher omits the first two sentences, and places the rest as fr. 2.

11. 4-5: τὰ μὲν Ἑλληνικὰ cf. G. 18: ἀλλ' οὐδὲ τὰ σύνεγγυς μόνον, ὡς περ' Ἐ. εἶρηκε, καὶ τὰ ἐν τοῖς Ἕλλησιν, ἀλλὰ καὶ τῶν πόρρω κολλὰ λεγεί.

11. 10-11: Eratosthenes also quoted (Strabo G. 300) Hesiod: Αἰθίοξας τε Λίγυς τε ἰδὲ Σκύθας ἰκνημολογούς.

11. 30-31: Not in any extant work of Hesiod (Loeb. ed., p. 180)

11. 32-33: Not in the extant "Prometheus Bound".

1. 34: Ἐρικαῖα ὄρη: cf. Strabo, G. 293: ὁ δὲ τὴν ἀγνοίαν τῶν τόπων τούτων οἱ τὰ Ἐρικαῖα ὄρη καὶ τοὺς Ὑπερβορείους μυθεοποιήσαντες λόγου ἤξιωνται ;

indication. He quotes $\tau\upsilon\chi\alpha\iota\tau\iota\sigma\iota\varsigma$, of $\delta\iota\sigma\kappa\omega\lambda\iota\alpha\varsigma$
 at G. & M. 13, as well as in the next fragment.
 of. also G. 231. . . .
 $\kappa\alpha\lambda\epsilon\delta\alpha\iota\tau\iota\varsigma$ of $\mu\eta\tau\epsilon\upsilon\epsilon\iota\varsigma$ $\alpha\delta\epsilon$ $\tau\eta\upsilon$ $\delta\iota\delta\upsilon\lambda\alpha\iota\tau\iota\varsigma$ $\tau\eta\varsigma$ $\kappa\alpha\tau\alpha\sigma\tau\alpha\varsigma$,
 $\mu\eta\tau\epsilon\upsilon\epsilon\iota\varsigma$ $\delta\epsilon$ $\alpha\delta\epsilon\upsilon\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\varsigma$.
 $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$ $\delta\epsilon$ $\alpha\delta\epsilon\upsilon\tau\eta\varsigma$ $\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\varsigma$.

... goes on to admit that it is, in fact, an
 action to attribute all knowledge to Homer, and
 quotes Hippocritus as saying that it is the meaning
 the poet as a Christian (see $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$),
 a sacrificial prayer with offerings (see on 11).

...
 Another critic the first two sentences, and places
 the rest as Tr. B.
 II. 4-5: $\tau\eta\varsigma$ $\delta\epsilon$ $\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$
 $\alpha\delta\epsilon\upsilon\tau\eta\varsigma$ $\delta\epsilon$ $\mu\eta\tau\epsilon\upsilon\epsilon\iota\varsigma$ $\alpha\delta\epsilon$ $\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$ $\tau\eta\varsigma$ $\kappa\alpha\tau\alpha\sigma\tau\alpha\varsigma$
 $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$ $\delta\epsilon$ $\alpha\delta\epsilon\upsilon\tau\eta\varsigma$ $\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$ $\tau\eta\varsigma$ $\kappa\alpha\tau\alpha\sigma\tau\alpha\varsigma$.
 II. 10-11: Hippocritus also quotes (Hippocritus G. 203) Hesiod:
 $\alpha\delta\epsilon\upsilon\tau\eta\varsigma$ $\delta\epsilon$ $\mu\eta\tau\epsilon\upsilon\epsilon\iota\varsigma$ $\alpha\delta\epsilon$ $\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$ $\tau\eta\varsigma$ $\kappa\alpha\tau\alpha\sigma\tau\alpha\varsigma$.
 II. 20-21: Not in any extant work of Hesiod (Hesiod (Loeb, ed., p. 180)
 II. 22-23: Not in the extant "Prometheus Bound".
 I. 26: $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$ $\delta\epsilon$ $\alpha\delta\epsilon\upsilon\tau\eta\varsigma$ $\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$ $\tau\eta\varsigma$ $\kappa\alpha\tau\alpha\sigma\tau\alpha\varsigma$
 $\tau\eta\varsigma$ $\delta\epsilon$ $\mu\eta\tau\epsilon\upsilon\epsilon\iota\varsigma$ $\alpha\delta\epsilon$ $\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$ $\tau\eta\varsigma$ $\kappa\alpha\tau\alpha\sigma\tau\alpha\varsigma$ $\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$ $\tau\eta\varsigma$ $\kappa\alpha\tau\alpha\sigma\tau\alpha\varsigma$.
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 1. 38: $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$
 1. 39: $\mu\epsilon\tau\epsilon\upsilon\epsilon\iota\varsigma$
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 1. 44: $\tau\eta\varsigma$ $\delta\epsilon$ $\tau\eta\varsigma$ $\epsilon\upsilon\lambda\epsilon\iota\tau\iota\sigma\iota\varsigma$
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 1. 44: $\mu\epsilon\tau\epsilon\upsilon\epsilon\iota\varsigma$
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also Mela I, 117. They were a mythical range in the extreme north of Europe, associated with Boreas (βίκαί, blasts)

1. 35: Ὀγύγιον ὄρος is not mentioned elsewhere.
1. 36: Μεροπίδα γῆν. Aelian (Var. Hist. III, 18) says Theopompus (fr. 111, n.) related a conversation between Midas and Silenus, in which Silenus mentioned the Meropians, a larger continent than Asia, Africa and Europe put together.
1. 38: Euhemerus and Panchaea: cf. fr. 150, n.
1. 39: ποταμίους λίθους. These are not found in the extant works of Aristotle.
1. 44: Γερήνων. The birthplace of Nestor, in Messenia. Ἀκακησίου. A mountain in Arcadia. cf. Schol. B.D. Il. 5, 422, assigned by Hiller to the "Hermes": οὐδ' ὄς Ἐρατοσθένης παρήκουσεν Ὀμήρου εἰκόντος Ἐρμείας ἀκάνητα, ὅτι ἀπὸ Ἀκακησίου ὄρους, ἀλλ' ὁ μηδενὸς κακοῦ μεταδοτικὸς, ἐκεῖ καὶ δοτῆρ ἑσών. Prometheus was also called Ἀκακῆσιος by Hesiod (Theog. 614)
1. 44: Δῆρου. Il. 3, 201. Some held that it was the name of a people.
1. 44: Πελεθρονίου. Not found in Homer or Hesiod. Some said it was a city in Thessaly, some a mountain or a

also note I, 117. They were a typical range in the
extreme north of Europe, associated with horses (Hesse,
classica)

I. 35: 'Cytos' spec is not mentioned elsewhere.
I. 36: 'Cytos' spec. (Ver. Hist. III, 18) says
Theophrastus (Fr. III, n.) related a conversation between
Midas and Silenus, in which Silenus mentioned the
Trojans, a larger continent than Asia, Africa and Europe
put together.

I. 38: 'Cytos' and 'Cytos' of Fr. 130, n.
I. 39: 'Cytos' and 'Cytos'. These are not found in the
works of Aristotle.

I. 41: 'Cytos'. The description of Hesiod, in Hesiodia.
'Cytos'. A mountain in Hesiodia. Fr. 300.
B.D. II, 2, 422, assigned by Miller to the 'Hesiodia'.

ὄβρις 'Cytos' Hesiodia. Hesiodia. Hesiodia.
'Cytos' Hesiodia, Fr. 300, Hesiodia. Hesiodia.
ὄβρις Hesiodia. Hesiodia. Hesiodia. Hesiodia.
Prometheus was also called 'Cytos' by Hesiod (Theog.
(114)

I. 44: Hesiodia. II, 2, 201. Some hold that it was the name
of a people.
I. 44: Hesiodia. Not found in Hesiod or Hesiod. Some
said it was a city in Thessaly, some a mountain or a

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conne
1. 57: "Αξ
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1. 58: 'In
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140. ἀπορτέ

- part of Mt. Pelion, others the cave where Cheiron taught Achilles. (Jones, Loeb Strabo, vol. III p. 191-2)
1. 44-5: Γλαυκῶντος Not in Homer or Hesiod. Apparently connected with Γλαυκῶντις Ἀθήνη.
1. 57: Ἄξεινος or Ἄξεινος was originally derived from Persian Achshaenas: dark: of. Mod. Greek "Mavrothalassa". (Hyde, p. 29-30, n. 14)
1. 58: Ἰκκηολογούς The Mongol Kalmucks, who still use "koumiss".
138. In 1902 V. Berard, in "Les Phéniciens et l'Odysée", put forward an ingenious theory based partly on the supposed etymology of place-names that the "Odyssey" was in fact a Greek adaptation of the story of early Phoenician exploration. This theory has been sufficiently exploded by the discoveries about the Minoan civilization made by Sir Arthur Evans at Crete and other archaeologists since that time. (Ancient Explorers", pp. 15-17; Hyde, p. 33), although the Cadmus story (fr. 263, n.), for example, illustrates that it is not without some basis.
139. This remark is quoted also by Eustathius, in Od. XI, 19.
140. ἀμφοτέρως τὰς ἀνορέσεις. Strabo has just said that

X85 43
THESIS

part of the region, others the days when Britain taught
Aphias. (Jones, *Lost States*, vol. III p. 191-2)

connected with the name of the region. Apparently
not in Homer or Hesiod.

was originally derived from
or "Aphias" or "Aphias" or "Aphias" or "Aphias"
Foreign Antiquarian Society, 17. Nov. 1890, *Journal*

(Hyde, p. 22-23, s. 14)
The Mongol name, which

still use "Kovins"
"Kovins" or "Kovins" or "Kovins" or "Kovins"

In 1909 V. Bernard, in "Les Théories de l'Asie"
put forward an important theory based partly on the
supposed etymology of place-names that the "Caucasus"
was in fact a Greek adaptation of the story of early
Theonician exploration. This theory has been sub-

stantly exploded by the discoveries about the Hittite
civilization made by Sir Arthur Hays Hall and
other archaeologists since that time. (Ancient
Explorers, pp. 12-17; Hyde, p. 22), although the

legendary story (p. 263, n.) for example, illustrates
that it is not without some basis.

This remark is quoted also by Suetonius, in 64. 11.

Strabo has just said that

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there is a "better" and a "worse" way for placing the scene of the *Odyssey* round Sicily: the better, that Homer believed that that was the actual scene and treated it poetically; the worse, to take all the marvellous parts as fact also, or as meant to be so.

For Sireussae see fr. 267, n. Geryon was associated with the island of Erythea (see fr. 275, n.)

141. Samuel Butler, in "The Authoress of the *Odyssey*", defends this hypothesis with great energy and some cogency. See also fr. 138, note.

142. Eratosthenes himself appears to have opposed the Sicilian theory to the point of opposing his friend and associate Callimachus. cf. Strabo G. 299.

Apolldorus of Athens: see fr. 137 and 110, note.

Gaudos is Gozo, south of Sicily. Callimachus took it as the island of Calypso.

143. See Intr. III A on the Winds.

The Gulf of Melas (Saros) is on the north of the Thracian Chersonese, and has Thrace also to the north and west. It would, of course, be equally true to say that the north and west winds blow from Thrace in the Hellespont, of which Homer is writing particularly

was finally separated from the Nile in the view of geographers (fr. 195, l. 22, n.)

there is a "better" and a "worse" way for placing the
 scene of the Odyssey round Ithaca: the better, that
 Homer believed that was the actual scene and
 treated it practically: the worse, to take all the
 marvelous parts as fact also, or as meant to be so.
 For discussion see Fr. 267, n. Geyron was associated
 with the island of Ithaca (see Fr. 272, n.)

Samuel Butler, in "The Anabasis of the Odyssey," defends
 this hypothesis with great energy and some cogency.
 See also Fr. 136, note.

Eratostratus himself appears to have opposed the Si-
 cilian theory to the point of opposing his friend and
 associate Callimachus, cf. Strabo G. 292.
 Apollodorus of Athens see Fr. 137 and 138, note.
 Geyron is Geyron, south of Sicily. Callimachus took
 it as the island of Geyron.

See infr. III A on the winds.
 The Gulf of Sicily (Geyron) is on the north of the
 Thracian Chersonese, and has Thracian winds to the north
 and west. It would, of course, be equally true to say
 that the north and west winds blow from Thracian in the
 Hellespont, of which Homer is writing practically.

X85 43
 THESIS

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in the Iliad. Eratosthenes, knowing the ancient method of describing winds by the places where they arise, seems to have forgotten Homer's "horizon" and to have applied the line to the Greek mainland, where it would be meaningless.

144. of. Schol. Buttm. Od. IV 477: τὸν Νεῖλον Αἴγυπτον
ὀνομάζει, ὃ δὲ Ἡσίοδος ὡς ἀν νεώτερος Νεῖλον αὐτὸν
οἶδε καλούμενον.

The name "Nile", which is Semitic, is first found in Theog. 332. (Hyde, p. 76).

145. It is more than likely that Pharos was at one time "out at sea", but no method of calculating dates is reliable. An alternative explanation of the "whole day's" journey is that it means distance along the coast from the Canobic mouth, Αἴγύπτου referring to the river. The passage (Od. 4, 354-7) is as follows:

νησος ἔπειτά τις ἔστι κολυκλόστῳ ἐνὶ πόντῳ
Αἴγύπτου προκάρριθε, Φάρον δὲ ἔκ κικλήσκουσι,
τόσσον ἀνευθ' ὄσσον τε πανημερῖη γλαφύρη νηὺς
ἤνυσεν, ἢ λιγδὸς οὖρος ἐπιενείησιν ὀκισθεν.

146. The idea of two separate "Ethiopiae" died hard, and it was not until Alexander's expedition that the Indus was finally separated from the Nile in the minds of geographers (fr. 196, l. 22, n.)

X85-43
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in the field, knowing the exact no-
tion of describing what by the place where they arise,
seems to have forgotten these "horizon" and to have
applied the line to the Greek mainland, where it would
be meaningless.

of, Baboi. Butta. 01. 14 4770 rlv MATHov AIVATOV
dvochlet, 6 6i' MATHov 600v vachepoc MATHov 600v
dive MATHov 600v.
The name "MATH", which is British, is first found
in Theop. 325, (Hylla, p. 76).

It is more than likely that there was at one time
"out at sea", but no record of calculating dates is
reliable. An alternative explanation of the "whole
day's" journey is that it means distance along the
coast from the Canadian north, AIVATOV returning to
the river. The passage (01. 4, 354-7) is as follows:

Allyoc 600v 600v rlv 600v
AIVATOV 600v 600v, 600v 600v 600v
rlyov 600v 600v 600v 600v 600v
600v, 600v 600v 600v 600v.

The idea of two separate "MATH" did not, and is
was not until Alexander's expedition that the issue
was finally separated from the MATH in the minds of
Geographers (p. 126, l. 22, n.).

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11.15-16: T

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Strabo (G. 31) quotes Aristarchus as simply denying the existence of two Ethiopias and ascribing the line to the poet's ignorance of "this and of the other points mentioned by Apollodorus in his 'Catalogue of Ships'." The next line, however, *οἱ μὲν θυσιόθεν Ὑασπίδες, οἱ δ' ἀντίοντες* (Od. I, 24), is not so definite as Herodotus (VII, 69, 70) who divides them into "Ethiopians above Egypt" and Ethiopians in Asia, with curly and straight hair respectively (cf. fr. 196). Eratosthenes himself (fr. 222) produces "western Ethiopians" beyond Morocco. See also figures 1 and 2 (Introd.) *Αἰθίοψ*, in any case, only means "burnt face" or "negro".

147.11.5-7: Diod. Sic. I 67 and 88 also emphatically denies the stories of the sacrifice of strangers to Busiris: he adds that there was no king Busiris, but that this was a local name for the "tomb of Osiris".

11.15-16: There is even a story of a Carthaginian captain who sacrificed his own ship to lure a foreign vessel into the shallows, and was publicly compensated. (Strabo, G. 176).

148. This passage goes closely with the foregoing. Both describe the difficulties and dangers of early exploration owing not only to the necessity of coasting but

X 85 43
THESIS

... (C. 21) ...
... the existence of the ...
... to the post's ignorance of "this and of the other"
... points mentioned by Apollonius in his "Catalogue of
...". The text line, however, of his ...
... (C. 1, 2), is not as ...
... (VII, 62, 70) who divides them into
... "Egyptians above Egypt" and ... in Asia, with
... only and ... respectively (C. 17, 128).
... himself (C. 228) produces "western ...
... place" beyond ... See also figures 1 and 2 (inter)
... in any case, only means "pure race" or "negro".
... 17-11-7: ... I 87 and 88 also emphatically ...
... of the ... to ...
... that there was no ... but that this was
... a local name for the "land of ...".
... 11-13-16: There is even a story of a ...
... his own ship to ... a foreign vessel into
... the ... and was publicly ... (C. 238).
... (C. 176).
... This passage goes closely with the foregoing. Both
... the difficulties and dangers of early ...
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to the inhospitality and hostility of the barbarian tribes encountered. This also shows conclusively that ancient ships, except in very early times, did not always hug the coast.

149.

See fr. 133, and note.

For Thales, Anaximander, and Hecataeus see Introd., 3 B.

The extant "Periodos" of Hecataeus is considered a forgery by Glover and others, genuine by M. Cary and Diels. (Hyde, pp. 112-3, n.)

150.

Damastes was a contemporary of Herodotus and, according to Suidas, a pupil of Hellanicus. He wrote histories and a *περίηλος*, copied according to Agathemerus I p. 2 from Hecataeus. According to Dion. Hal. A. R. I, 72 he mentioned the foundation of Rome.

Euhemerus, most say of Messene, others of Tegea or Cos (Ath. XV, 658) was a Cyrenaic and "rationalized" the gods and myths. He claimed to have sailed along S. Asia to an island Panchaea, and wrote a *ἱερὰ ἀναγρηγή*.

(Sext. Emp. IX, 17). The original "Bergaeon" was Antiphanes of Berga (Polyb. XXXIII 12 and 5). cf. also Strab. G. 104: Ἐρατοσθένη δὲ τὸν μὲν Εὐήμερον

Βεργαίων καλεῖν, ἠοθέος δὲ πιστεύειν.

Diotimus, son of Strombichus, is mentioned by Thucydides (I, 45, 2) as one of the commanders of the first

X85 43

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to the insubstantiality and hostility of the barbarians
 tribes encountered. This also shows conclusively
 that ancient ships, except in very early times, did
 not always hug the coast.

See pp. 123, and note.

For Thales, Anaximander, and Heraclitus see index.

3 B.

The extent "Pericles" of Heraclitus is considered a
 forgery by Olver and others, genuine by M. Cary and
 Diehl. (Hylla, no. 113-5, n.)

100. Heraclitus was a contemporary of Democritus and, according
 to Diels, a pupil of Anaximander. He wrote histories
 and a treatise on natural science according to Anaximander. 1
 p. 2 from Heraclitus. According to Diels, Hyl. A. R.
 1. He mentioned the foundation of Rome.
 Heraclitus, most say of Heraclitus, others of Democritus
 (Aph. IV, 633) was a Pythagorean and "rationalist"
 the gods and spirits. He claimed to have sailed along
 5. Asia to an island (Anaximander), and wrote a
 (Hylla, no. 113, 17). The original "Heraclitus"
 was Antiphon of Sigeia (Hylla, no. 113 and 17).
 also Hyl. 0. 100: Ερακλειδὸς ἦν τῶν πρὸ Ἑσπερίων
 Ἑσπερίων καλεῖται, ἠδὲ ἐκ τῆς ἑσπερίας.
 Diels, son of Anaximander, is mentioned by Thucydides
 (1, 42, 2) as one of the commanders of the fleet

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ten ships sent by Athens to help Corcyra at the beginning of the Peloponnesian War.

151.

Indeed, knowledge of the East remained almost stationary from the time of Eratosthenes to that of Strabo, whereas the Roman penetrations, also military, had opened up the West. Hence Strabo uses Eratosthenes for the eastern "Seals" and then abandons him until he comes to parts where Romans had not yet explored fully.

152.

This is the key-passage introducing what appears at first sight to be a digression on the sphericity of the earth, the "circumfluence" of the Ocean and so on, but which seems to fit in better as a history of physical geography following the history of exploration. See Introd. 30.

The words ἔκαστ' ἴν' οἰκιστότερον leave no doubt that the full treatment of the earth as a whole comes later in the work.

153.

$\sigma\phi\alpha\iota\rho\epsilon\iota\delta\eta\varsigma$ = "like a sphere"; not the technical term "spheroidal", but to be distinguished from $\sigma\phi\alpha\iota\rho\iota\kappa\eta$ = "spherical". It is noteworthy that Strabo uses this word particularly in connexion with Eratosthenes, who seems to mean by it that, if its irregularities, which are relatively insignificant, were evened up the earth's

X85-13
THESES

ten ships sent by Athens to help Greece at the be-
 ginning of the Peloponnesian war.
 Indeed, knowledge of the East remained almost stationary
 from the time of Herodotus to that of Strabo, where-
 as the Roman conquests, also military, had opened
 up the West. Hence Strabo uses Herodotus for the
 eastern "Asia" and then abandons him until he comes
 to parts where Herodotus had not yet explored fully.
 This is the language introducing what appears at
 first sight to be a digression on the geography of
 the earth, the "circumstances" of the Ocean and so
 on, but which seems to fit in better as a history of
 physical geography following the history of exploration.
 See infra, p. 3.
 The words *geographia* and *cosmographie* leave no
 doubt that the full treatment of the earth as a whole
 comes later in the work.
 cosmographie = "line a sphere"; not the technical term
 "spherical", but to be distinguished from *geographia* =
 "spherical". It is noteworthy that Strabo uses this
 word particularly in connection with *cosmographie*, and
 seems to mean by it that, in its investigations, which
 are relatively insignificant, were aimed up the earth's

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shape would be a perfect sphere. From this he naturally proceeds to enumerate the researchers into the various causes which have brought about these deviations from perfection.

οὐχ ὡς ἐκ τόρνου is evidently an echo of Herod. IV, 36: γελῶ δὲ ὀρέων γῆς περιόδου ἐοῦσαν κυλλοτέρεια ὡς ἀπὸ τόρνου

154. Dicaearchus appears to have been the first man to attempt the measurement of mountains by instruments (see Intr. pp. lxxvi & lxxiv)

The actual height of Mt. Olympus is given in modern maps as 9744 feet, but it must be remembered that this is height above sea-level.

Simplicius (in Arist. de Caelo II, ad fin) gives the same information in very similar words, emphasizing the same point as fr. 153.

155. In this and the succeeding fragments Eratosthenes goes on dealing with the minor irregularities of the earth's surface, under the sea. The temple of Ammon (Siwa Oasis) is about 150 miles inland, in the midst of desert: Alexander made a special journey there, and was told he was the son of Ammon.

Whatever the reason, and there is still no generally accepted hypothesis, it is now known that the Libyan desert and the Sahara were covered with sea-water

in a comparatively recent geological period.

1.5-6: τὴν ἐκ' αὐτὸ ὁδόν. Meineke ἐκ' αὐτῶ.

156-7. Strato of Lampsacus was a Peripatetic, and tutor to Ptolemy Philadelphus. He was head of the School 288-270 between Theophrastus and Lycon (Diog. Laert. V, 58). He was known as φυσικός Cicero (Ac. Quaest. I, 9) censures him for ignoring morals.

Xanthus the Lydian wrote a history to which Herodotus was said to have been indebted (Eph. ap. Ath. XII p. 515). It is not known whether the four books known in ancient times were genuine.

See Introd. p. lxviii.

With this passage of Strab. G. 38: μὴ γάρ
 πω τὸ ἔκρηγμα τὸ κατὰ τὰς Στήλας γεγονέναι νομίζει.
 ὅστ' ἐνταῦθα συνάκτειν τὴν εἴσω θάλασσαν τῇ ἐκτὸς καὶ
 καλύπτειν τὴν ἰσθμὸν μετεωροτέραν οὖσαν, τοῦ δ' ἔκρηγ-
 ματος γενομένου ταπεινωθῆναι καὶ ἀνακαλύψαι τὴν γῆν
 τὴν κατὰ τὸ Κάσιον καὶ τὸ Πηλοῦσιον μέχρι τῆς Ἐρυθρᾶς.

He repeats the same point in G. 55 and 764.

Mt. Casius = Jebel-el-Akra, near Nymphaeum in N. Syria. Hadrian climbed it to see "night and day" at the same time, but was prevented by a storm. (Spart. Hadr. 14)

Gerrha: see fr. 211.

158. Demetrius I of Macedon, surnamed Poliorketes (Plut., Demet.), 337-283 B. C.

The complicated currents in the Mediterranean, some of which, as at Messina, are very strong and regular, have not yet been completely explained. If anyone is likely to have known and understood Archimedes, it is Eratosthenes, but he seems to have attempted an explanation based on unevenness of surface probably due to unevenness of bed. The submarine ridge at the Sicilian Strait and the great depth of the sea round Sardinia was known to the ancients (Strab. G. 50).

It was Pytheas who first associated the Ocean tides with the phases of the moon. (Plac. Phil. III, 16)

159. This passage is placed by Berger in the general survey of Book 3, but as Thalamas suggests it fits in much more appropriately here. Berger also quotes Tzetzes ad Lycoph. 591: καὶ πρότερον συνέστη νέφος κόλυ, καὶ γέγονεν δ' ἐπὶ Δευκαλίωνος κατακλυσμός, καὶ ὕστερον ἀπὸ σεισμῶν κατεκοντίσθησαν, ὡς Ἐρατοσθένης φησί.

The battle of Leuctra was fought in 371 B. C., when the Thebans under Epaminondas defeated the Spartans.

ἰακόνιαστος: the sea-horse, supposed to bring luck to sailors. Its ashes, mixed with tar or lard, cure alopecia and other skin diseases (Gal. XII, 362), and

In Intr. p. xxvii.

it was used to cure the bite of a mad dog (Ael. XIV, 20) (D'Arcy W. Thompson, "Glossary of Greek Fishes", Oxford, 1947).

160. Strabo now returns to the order of Eratosthenes. At fr. 152 the section on the history of physical geography succeeded the history of exploration. The book now concludes with some general comments on and warnings against foolish geographers and travellers' tales.

For Hyperboreans, the belief in symmetry, and the general framework of geography in the time of Herodotus, see Intr., 3 A.

The counter-"arguments" raised by Eratosthenes are, perhaps intentionally, as foolish as those of Herodotus. He says (a) you could take any pair of opposites and say the same of them, (b) in any case there is no proof that there are no "Hypernotians", because probably Notus, the south wind, originates from "lower down", that is, nearer to the (Mediterranean) sea. In this "argument", if one is to take it with any seriousness at all, Eratosthenes is evidently arguing from the terminology and point of view of Herodotus; his own ideas on winds, as coming not from places but from directions, are explained in Intr. p. xxxvii.

X85 13
THESIS

It was used to cover the site of a hill (see p. 117).
 (2) (p. 117) "The name of the hill is 'Hill of the
 Oxford, 1917).
 Strabo now returns to the order of his discussion. At
 p. 112 the section on the history of physical geo-
 graphy succeeded the history of exploration. The
 book now concludes with some general comments on the
 writings against local geographers and travellers.
 In the first part of the book, the belief in symmetry, and the
 general framework of geography in the time of Her-
 odotus, see infra, p. 117.
 The counter-argument is raised by Herodotus and
 perhaps intentionally, as I think at least of Her-
 odotus. He says (a) you could take any pair of op-
 posites and say the same of them, (b) in any case
 there is no proof that there are no "Hypocorians",
 because probably Herodotus, the south wind, originates
 from "lower than", that is, nearer to the (higher-
 than) sea. In this "argument", it is to be said
 it with any verisimilitude at all. Herodotus is
 evidently arguing from the terminology and points of
 view of Herodotus; his own ideas on winds, as coming
 not from places but from directions, are explained
 in infra, p. 117.

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The remark of Herodotus (IV, 36) is referred to in a distorted form by Schol. Ap. Rhod. II, 675, where it is attributed to Herodorus: Ὑπερβορέους δὲ Ἡρόδοτος μὲν εἶναι ὄλως φησίν· εἰ γὰρ εἰσιν Ὑπερβόρειοι ἔσονται καὶ Ὑπερνότιοι.

The reading γελοῖαν is Tyrwhitt's, for λέγοι ἂν formerly καί was inserted between ἀλλά and κατωτέρω, which gives a more obvious meaning; but it is dropped again by Kramer, Meineke, Müller, and Jones. "Down" to a Greek meant always "seaward", regardless of the compass: cf. "up-country".

161. Strabo cuts almost the whole of the remarks on "foolish writers" and comparison of sources, which would have been of great interest. He does, however, refer to them at G. 70 (fr. 163) and G687 (fr. 162, n.).

162. Before Alexander's time ignorance about the East was almost complete, even India and Ethiopia being confused (see fr. 146, and note). Thus it was only natural that when the Parapamisus (Hindu Kush) was reached, Alexander's expedition took it for the Caucasus; there is no question of "exaggeration".

Strabo, G. 687, says that Megasthenes was one of a minority who believed such stories, while Eratosthenes considered them as incredible as those current in Greece.

X85-13
THESIS

The remark of Herodotus (IV, 38) is referred to in a distorted form by Isidore, *Etymol.* II, 675, where it is attributed to Herodotus: "Ἡρόδοτος δὲ λέγει ὅτι οἱ Ἕλληνες ἔβρωσαν ἕως καὶ τὴν γῆν." The reading "ἕως καὶ τὴν γῆν" is, for ἕως, in reality not as inserted between *ἕως* and *καὶ τὴν γῆν*, which gives a more obvious meaning; but it is dropped again by Kramer, Müller, Miller, and Jones. "Down" to a Greek word always "downward", regardless of the component of "up-country".

It is quite clear that the whole of the remark on "Toothless" and comparison of courses, which would have been of great interest. He does, however, refer to them as G. 70 (p. 183) and G. 87 (p. 182, n.).

Before Alexander's time ignorance about the East was almost complete, even India and Ethiopia being considered (see p. 186, and note). Thus it was only natural that when the Indian (Hindu) was reached, Alexander's expedition took it for the East; there is no question of "exaggeration". Strabo, G. 87, says that Megasthenes was one of a minority who believed such stories, while others then considered them as incredible as those current in Greece.

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163. Deimachus and Megasthenes: see Intr. p. lxiii.

*Ἐνωτοκοίτας: people who have ears so large that each can curl up in one of his own and go to sleep in it.

The only recent attempt to reconstruct Megasthenes is a painstaking survey of the authorities, especially Arrian, Strabo, and Diodorus, by Barbara Catharina Jacoba Timmer. The book is entitled "Megasthenes en de Indische Maatschappij", and was published in Dutch at Amsterdam in 1930.

Evidently Strabo did not fully understand Eratosthenes on sea-currents, and hence it is impossible to reconstruct fully what he did say. At the beginning of Fr. 153 he explains Eratosthenes' ignorance of Archimedes on the behavior of liquids, but if it is a choice between Eratosthenes and Strabo for knowledge and understanding of any theory of Archimedes there can be little doubt which to pick.

155. Strabo's insistence in Fr. 154 on the excessive attention paid by Eratosthenes toward $\delta \nu \sigma \rho \alpha \varsigma$ and $\delta \epsilon \rho \alpha \nu \epsilon \varsigma$ makes it probable to include at this point like Bernhardt the relationship of earth to other

X45 43
THESIS

164

Belandus and Negashan: see Lett. p. 1111.
"Karewotoc": people who have seen so large that
each can carry up in one of his own and go to sleep
in it.
The only recent attempt to reconstruct Negashan
is a painstaking survey of the authorities, especially
Arrian, Strabo, and Ptolemy, by Herbert G. O'Connell
in his book entitled "Negashan"
in the "Journal of the Royal Geographical Society", and was published in
London at Amsterdam in 1930.

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164.1. 5: $\sigma\epsilon\pi\tau\omicron\iota\kappa\epsilon\iota\tau\alpha\iota$. cf. fr. 183. From this it seems that Eratosthenes (quoted here verbatim by Strabo) did not think that there was in fact another "inhabited world" in the northern temperate zone, and that the word $\sigma\epsilon\pi\tau\omicron\iota\kappa\epsilon\iota\tau\alpha\iota$ does not refer to "Antichthonos" and "Antipodes" in fact but only to their theoretical possibility. The "inhabited world" of Eratosthenes did in fact stretch more than half-way round the globe at latitude N. 36° (fr. 183-4)

1. 8: $\sigma\upsilon\nu\ \tau\eta\ \delta\upsilon\pi\eta\ \phi\upsilon\sigma\epsilon\iota$. Evidently Strabo did not fully understand Eratosthenes on sea-currents, and hence it is impossible to reconstruct fully what he did say. At the beginning of fr. 158 he upbraids Eratosthenes for ignorance of Archimedes on the behaviour of liquids, but if it is a choice between Eratosthenes and Strabo for knowledge and understanding of any theory of Archimedes there can be little doubt which to pick.

165. Strabo's insistence in fr. 164 on the excessive attention paid by Eratosthenes to $\kappa\alpha\iota\ \delta\ \kappa\omicron\sigma\mu\omicron\varsigma$ and $\kappa\alpha\iota\ \delta\ \omicron\upsilon\pi\alpha\nu\acute{o}\varsigma$ makes it permissible to include at this point like Bernhardt the relationship of the earth to other

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THESIS

CHAPTER

BOOK 2

101. The first part of the book is devoted to a discussion of the
 that Plato has in mind (as is clear from the opening of the
 did not think that there was in fact another "true"
 world" in the ordinary sense, and that
 the word "reality" does not refer to "existence"
 and "actuality" in fact but only to their possibility.
 possibility. The "infinite world" of Plato's
 did in fact exist more than half-way round the globe
 at latitude 45° N. (in 185-4).
 I. 6. The second part of the book is devoted to a discussion of
 universal existence on assumptions, and hence it
 is impossible to demonstrate truly what is and what is not.
 the beginning of Tr. 108 he explains Plato's theory for
 ignorance of Archimedes on the behavior of light,
 but it is a choice between existence and non-existence
 for knowledge and understanding of any theory of archi-
 medes there can be little doubt which to pick.
 Plato's mistake in Tr. 104 on the excessive atten-
 tion paid by Archimedes to the point of view of
 optics makes it permissible to include at this point
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heavenly bodies. See Intr. pp. lix-lx.

The same measurements are also referred to Eratosthenes by Johannes Lydus, de Mensibus p. 39, and Stobaeus, Ecl. Phys. p. 566. In Plac. Phil. II, 31, the two measurements are confused: *περὶ ἀκροστήματος σελήνης, ὃ ἀφέστηκε τοῦ ἡλίου Ἐ. τὸν ἡλίον ἀπέχειν τῆς γῆς σταδίων μυριάδας ἑβδομήκοντα ὀκτώ.*

There is no ancient authority for the exact methods employed by Eratosthenes, but he is presumed to have used the observation that the sun cast no shadow over a belt three hundred stades across at Syene at the time of the solstice. (Fr. 167)

F. Hultsch, "Poseidonios ueber die Groesse und Entfernung der Sonne" (Goettingen, 1897), mentions Eratosthenes in passing. He considers (p. 5 note 2) that he wrote a *περὶ ἀναμετρήσεως τῆς γῆς* and probably a *περὶ ἀναμετρήσεως τοῦ ἡλίου*, and follows Maass (Aratea: Phil. Ant. von Kiese, und Wil. XII, p. 380) in ascribing to him a *περὶ κόσμου καὶ κοίτης τῆς γῆς*. On p. 18 of the same work he also gives a somewhat misleading construction for the size of the sun, based on Cleomedes II, 1, 79-80 . . . *ὁ π. ἐκθέμενος μυριακλάσιονα εἶναι τὸν ἡλιακὸν κύκλον τοῦ τῆς γῆς κύκλου, ἀπὸ τούτου δρωόμενος δεινυσιν,*

X95 43
THESIS

... heavenly bodies. See Int. p. 119-120.
 The same measurements are also referred to in the
 thesis by Johannes Kepler, de Revolutionibus p. 32, and also
 in the same, Sol. Phys. p. 366. In the same, p. 366, it is
 stated that the two measurements are not contradictory.
 Kepler, in his Astronomia Nova, p. 15, says that the
 distance of the earth from the sun is not known at the
 present time. There is no ancient authority for the exact method
 employed by astronomers, but he is prepared to have
 used the observation that the sun and the planets over
 a half three hundred stages known at present at the
 time of the calculation. (p. 167)
 F. Hultsch, "Positionen unter der Grösse von 100"
 "Lehrbuch der Astronomie" (Göttingen, 1887), mentions the
 distance in passing. He considers (p. 2 note 2)
 that he wrote a paper about the year 1600 and pro-
 posed a new method for determining the distance of the
 planets (Astron. Zeit. 1887, von Hultsch und Will. XII,
 p. 380) in referring to him a paper which was not
 yet published. On p. 18 of the same work he
 also gives a somewhat misleading connection for the
 distance of the sun, based on Cassini's II, I, 17-20.
 In the same work, p. 18, it is stated that the distance
 of the sun is not known at the present time.

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157. δτι μυριάδων τριακοσίων εἶναι δατ τὴν τοῦ ἡλίου
διάμετρον.

Heath: Greek Astronomy, pp. 107 . . .

Ivor Thomas: Greek Mathematical Works, II, pp. 257-73

For other references to this and other measurements of the earth's circumference see Intro. p. lxviii.

Pliny gives some further interesting but unreliable information. In VI 2171 he says Eratosthenes "used Syene as his starting-point" for his earth-measurement, perhaps meaning that he travelled to Syene by the sea-route to Barisae. The district of the Troglodytes

end of Mars, he says, for 45 days before and after the AB is the diameter of the 300-stade circle in which (summer) solstice but either no shadow or shadow falling

CD is the diameter of the Sun. O is an imaginary observer at the centre of the earth. Assuming

that the sun's orbit is 10,000 times the earth's circumference, the radius $OC = 10,000 OA$; and in the similar triangle OCD, OAB ,

$$OD = 10,000 AB = 3,000,000 \text{ stades.}$$

Strab. 2. 77.

166.

Hultsch, op. cit. p. 5 note 3, points out that as Macrobius says Posidonius multiplied the earth many times in his measurement of the sun, the 27 times of Eratosthenes must refer to volume, not diameter; in other words, that the sun's diameter is treble the earth's.

168.

X85 43
THESES

the diameter of the sun is 864,000 miles
the radius is 432,000 miles

AB is the diameter of the 300-mile circle inscribed
the sun is overhead.

CD is the diameter of the sun. O is an imaginary
observer at the center of the earth.

that the sun's orbit is 10,000 times the earth's
circumference, the radius is 10,000 miles and the

the stellar triangle OAB, OAC,

OB = 10,000 miles AB = 3,000,000 miles.

Hutton, op. cit. p. 2 note 2, points out that

as Heronius says Ptolemy multiplied the earth's
times in his measurement of the sun, the 27 times of

distances must refer to volume, not diameter;

in other words, that the sun's diameter is triple

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See Introd. pp. xlvii-xlix.

Sir J. Heath: Greek Astronomy, pp. 109 . . .

Ivor Thomas: Greek Mathematical Works, II, pp.
267-73

For other references to this and other measurements of the earth's circumference see Introd. p. lxxxii.

169.

Pliny gives some further interesting but unreliable information. In VI #171 he says Eratosthenes "used Berenice as his starting-point" for his earth-measurement, perhaps meaning that he travelled to Syene by the sea-route to Berenice. The district of the Troglodytes and of Meroe, he says, for 45 days before and after the (summer) solstice has either no shadows or shadows falling to the south, and the same happens (II #183) at Ptolemais (Epitheras) 4320 stades from Berenice. At Syene no shadow is cast on the actual day of the solstice, as is proved by a well dug on purpose- whether by Eratosthenes himself is not stated, but it is not unreasonable to suppose that it was. For Meroe, cf. Strab. C. 77.

Amm. Marc. XXII, 15; 31 gives the information about Syene and the 90 days more briefly.

170.

Marc. Cap. VI #596 seems to confuse Meroe-Syene (Assuan) with Syene-Alexandria.

168.

Though not explicitly ascribed to Eratosthenes, this

method of checking his measurement (similarly to that of measuring the inclination of the ecliptic) is almost certainly his. The fraction $\frac{1}{50}$ of the great circle would have been expressed in degrees by Hipparchus or anyone later.

169. cf. Theo Alex. p. 60: και γὰρ ὁ Ε. διαίρησας τὸν ὅλον κύκλον πρὸς εὐρίσκει τὴν μεταξὺ τῶν τροπικῶν τῶν αὐτῶν ἰσ', και ἔστιν ὡς τετάρτου μὲν μβ' μ" οὕτως πρὸς ἰσ' (360°: 47° 42' 40":: 83:11).

This $\frac{11}{83}$ of the great circle seems to be the original measurement of Eratosthenes, presumably reached by measuring the difference between the angles of the gnomon's shadows at the two solstices, either at Alexandria or elsewhere.

Berger (*Erdkunde der Griechen*, vol. III, p. 46) remarks that the previous measurement of $\frac{1}{15}$ for the inclination of the ecliptic must have been known to Dicaearchus, who was a schoolfellow of Eudemus. Eudemus (see Ivor Thomas, *op. cit.* I, p. 149 note e) attributed its discovery to Oenopides of Chios.

170. For Parmenides and the possibility that the attribution to him of "zones" is due to misunderstanding of his στεφαναί, see *Introd.* p. xlv. "Antichthones" refers to a land-mass "balancing" ano-

method of checking his measurement (certainly to that
of measuring the inclination of the ecliptic) is af-
most certainly his. The fraction $\frac{1}{2}$ of the great
circle would have been expressed in degrees by Hip-
parchos or anyone later.

of. The Alex. p. 60:
one of the two shadows at the two solstices, either at
Alexandria or elsewhere.

Bayer (Erkunde der Gezeiten, vol. III, p. 48)
remarks that the previous measurement of $\frac{1}{2}$ for the
inclination of the ecliptic must have been known to
Dionysius, who was a schoolfellow of Ptolemy. He
thinks (see Iver Thomas, op. cit. I, p. 149 note 2)
attributed the discovery to Geminus of Rhodes.

For Ptolemy and the possibility that the attribution
to him of "arcus" is due to misinterpretation of his
expression, see Iver Thomas, op. cit. I, p. 149 note 2.
"Antipodes" refers to a land-mass "belonging" and

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ther in the opposite half of the same hemisphere;
 "antipodes" to a land-mass "opposite" in the other
 hemisphere. of. fr. 13 l. 17.

171. A possible explanation of this fragment is given
 in Introd. pp. li-lii.

172. For diagrams and explanations of this passage see
 Introd. pp. 1-11.

The calculation of diameter as exactly $\frac{1}{3}$ of circum-
 ference was current practice in Eratosthenes's time.
 (cf. Plin. II 8248) For the division of the circum-
 ference into sixtieths, see Introd. p. lxxvii.

This passage is not quoted explicitly with the name
 of Eratosthenes, but it can hardly come from any other
 source in its essentials. The same description is
 given by Achilles Tatius, isag. Uranolog. p. 154 D,
 f., where the zones are named as follows:

(1) Northern- zone of Cronos (2) Summer- zone of Zeus
 (3) Equatorial- zone of Ares (4) Winter- zone of
 Aphrodite (5) Southern- zone of Hermes. Also see
 Macrobian. in somn. Scip. II, 6.

Strabo attributes directly to Eratosthenes the mea-
 surements (1) Meroe to the Cinnamon parallel, 3000
 stades, and from there to the equator (i. e. half the
 torrid zone), 8800 (c. 95); (2) from the equator to

X 95 43

THESIS

then in the opposite half of the same hemisphere
 "antipodes" to a land-mass "opposite" in the other
 hemisphere. cf. pp. 13, 14, 17.

A possible explanation of this treatment is given
 in introd. pp. 14-15.

For diagrams and explanation of this passage see
 introd. pp. 1-11.

The calculation of diameter as exactly $\frac{1}{2}$ of circum-
 ference was current practice in Eratosthenes's time.
 (cf. Phil. II 844B) For the division of the circum-
 ference into sixths, see introd. p. 14-15.

This passage is not quoted explicitly with the name
 of Eratosthenes, but it can hardly come from any other
 source in the essential. The same description is
 given by Achilles Tatius, *Leg. Uranolog.* p. 154 B,
 1, where the zones are named as follows:

(1) Northern-zone of zones (2) Summer-zone of zones
 (3) Equatorial-zone of zones (4) Winter-zone of
 zones (5) Southern-zone of zones. Also see
Geogr. in *com.* *Geogr.* II, 6.

Erato attributes directly to Eratosthenes the as-
 sumptions (1) known to the diameter parallel, 2000
 stades, and from there to the equator (1. e. half the
 world zone), 8000 (2) from the equator to

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the summer tropic, four-sixtieths or 16,800 (G 113,114).

It is particularly important to note that the "arctic circle" is N. 54° , not 66° as might be expected from the 24° of the tropic. See fig. 9, but cf. fr. 182 for the Arctic Circle in the modern sense.

173.

Although this passage is not explicitly ascribed to Eratosthenes, the general method of approach is unmistakably his. The comparison of the truncated cone left after removing the tropics and the arctic circle to a "spinning whorl", and of the inhabited world to a "chlamys" (Intr. p. lxix) are similar to that of Mesopotamia to a ship (fr. 205) and his general use of popular language.

of. Gemin. isag. G. 12 Uranolog. p. 56 A: τῶν δὲ εὐκράτων οὐο ζωνῶν τὴν βόρειαν ἀπὸ τῶν ἐν τῇ καθ' ἡμᾶς οἰκουμένῃ οἰκεῖσθαι συμβέβηκεν, ἐκὶ μὲν τὸ μῆκος οὖσαν ὡς ἔγγιστα περὶ δέκα μυριάδας σταδίων, ἐκὶ δὲ τὸ πλάτος ὡς ἔγγιστα τὸ ἥμιου.

Strabo (G. 118) deliberately rejects detailed consideration of zones as irrelevant, and particularly questions οἶον εἰ περισκεῖται. It is, he says, credible that there is another inhabited world (America) on the far side of our zone, but the business of the practical geographer is with οἱ καθ' ἡμῶν; as Geminus puts it, ἡ καθ' ἡμᾶς οἰκουμένη, "our world".

X85 43
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The summer frosts, four-sixths or 10,800 (2 1/2 1/2 1/2)
It is particularly important to note that the average
frost circle" in N. Y., not 66° as might be expected
from the 34° of the tropic. See Fig. 9, but of 72.
182 for the Arctic Circle in the modern sense.

Although this passage is not explicitly ascribed to
Lutoshenski, the general method of approach is un-
mistakably his. The comparison of the fringed zone
left after removing the tropics and the Arctic circle
to a "circular island", and of the indicated world to
a "circular island" (Lut. p. 121) are similar to that of
Nespolo in a ship (p. 120) and his general use
of popular language.

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Lutoshenski's description of the Arctic circle and the
fringed zone is similar to that of Lutoshenski, but his is
more exact and more detailed. It is, in fact, a
description of the Arctic circle and the fringed zone.

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is similar to that of Lutoshenski, but his is more exact and more
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In the last two lines there is a lacuna between ἰσθηρῶν and κλέον. The emendation is Groskurd's, and accepted by Jones.

174. cf. fr. 164, n. and fr. 158. This fragment appears more relevant here, where the situation of the single inhabited land-mass is described, than in Book One, where the general principles of sphericity and the history of research are concerned.

Additional references for this doctrine of Eratosthenes are Eustath. ad Dionys., Geog. Min. II, p. 217; Schol. in Dionys. perieg. 1, Geog. Gr. Min. II, p. 428 B.

175. It appears certain that Eratosthenes accepted the assertion of Patrocles that the Caspian Sea opened northwards into the Ocean, although Strabo says (G. 518): οὐχ ὁμολογοῦσι δ', ὅτι περιέκλεισάν τινες ἀπὸ τῆς Ἰνδικῆς ἐκὶ Ὑμανίων, ὅτι δὲ δυνατόν, Πατροκλῆς εἶρηκε.

See fr. 226, and notes.

At this period there appears to have been a gulf opening from Khiva Bay in the Caspian towards the Aral Sea, and the River Oxus may have flowed into it. The Oxus was used extensively as a trade-route with India. It is thought that the story about the con-

in the fact two lines there is a lacuna between
 laparyev, but above. The excavation is described
 and accepted by Jones.
 of 77. 169, n. and 77. 158. This fragment appears
 more relevant here, where the situation of the single
 indicated land-mass is described, than in Book One,
 where the general principles of morphology and the
 history of research are concerned.
 Additional references for this description of features
 these are Zuevskii, ed. Dvortz., Geogr. Muz. 11, p. 217;
 school, in Dvortz., period. i, Geogr. Muz. 11, p.
 428 b.
 It appears certain that the Russian has opened north-
 tion of latitudes that the Russian has opened north-
 warts into the Ocean, although Strabo says (2. 215):
 'Ivokivk' daf 'Yvovlov, 6r: 55 bavovd, lat' amajc
 'dy qvovvovv: 6', 6r: nev, d'vavovv: rivac daf rjc
 elpme.
 See fr. 28d, and notes.
 At this period there appears to have been a gulf
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 The Oxus was used extensively as a trade-route with
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 nexion of the Caspian and the Ocean arose from the stories heard by Patrocles when exploring this Gulf: he did not explore the north end of the Caspian at all. ("Ancient Explorers", pp. 151-2, quoting W. Tarn, J.H.S. XXI, 1901, pp. 10 ff; Hyde, p. 172 n.)

Herodotus (I, 202) says correctly: ἡ δὲ Κασπίη θάλασσα ἐστὶ ἐκ' ἑωυτῆς, οὐ συμπύουσα τῇ ἑτέρῃ θαλάσσῃ.

176. Berger, curiously, includes in his fragments nothing about the Winds but the remark of Ach. Tat., Isag. Uranolog. p. 158 B: ἐπραγματεύσατο δὲ περὶ ἀνέμων καὶ Ἐρατοσθένους; but on this slight foundation he builds up the theory, referred to in Intr. pp. xxxvii-xxxviii. that Eratosthenes used a wind-rose, its centre at Rhodes, in some way to construct his map.

Vitruvius (de Arch. I, 6, 6-7) repeats the method given here in detail as that used in the construction of the Tower of Winds (Introd. fig. 3), and also as useful for the construction of wind-screens in houses and gardens. He goes on (I, 6, 9) to say that, as Eratosthenes makes the circumference of the earth 252,000 stades, each of the eight winds has $\frac{1}{8}$ of this to play about in, and hence "inclinacionibus et recessionibus varietates mutatione flatus faciunt", a curious jumble of the old disc earth and the individual winds with definite districts of origin with

notion of the Gaspian and the Ocean areas from the
 theories based by Herodotus when exploring this Gulf
 he did not explore the North end of the Gaspian as
 Alf. ("Ancient Explorers", pp. 151-2, quoting H.
 Lamm, L.N.S. XXI, 1901, pp. 10-11; Hyde, p. 172 n.)
 Herodotus (I, 202) says something of the kind
 elsewhere for the Gaspian, of which he says
 Berger, curiously, includes in his fragments nothing
 about the winds but the names of the winds, etc.
 Unruh, p. 158 B. experiments of wind direction
 and the wind-rose, but on this slight foundation he
 builds up the theory, referred to in text, pp. xxxvii-
 xxxviii.
 that Herodotus used a wind-rose, the centre of
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 252,000 stades, each of the eight winds has $\frac{1}{8}$ of
 this to play about in, and hence "indistinctly as
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the latest scientific discoveries.

For general discussion of the Winds see Introd. III A and figures.

1. 1: ἐν τῷ διαγράμματι. See Introd. fig. 5.
 1. 2: τὸν κόσμον. Again, a confusion between direction and place.
 1. 4: τοὺς πρώτους. The 4 "cardinal" winds- the old originals.

11.6-11: Even in this passage the names of the winds are not consistent: in 11. 39-51 Eurus, the S.W., becomes Euronotus; Apeliotes, the E., becomes Eurus, and Caurus, the N.W., becomes Argestes. Which are the names used by Eratosthenes himself is impossible to decide finally; especially as the writer goes on to explain, in a manner quite inconsistent with the division into eight equal segments, that there are three easterly and three westerly winds because the sunrise and sunset vary in direction, and introduces the Aristotelian names Caecias, Meses and Phoenicias (Introd. fig. 4)

11.11-39: The geometrical construction, although it is clear enough, what is to be done, appears to have suffered in transmission. It is difficult to imagine a real geometer giving instructions for the bisection of an angle in the words: καὶ τοῦ β σημείου καὶ τοῦ γ γεγράφθω κατὰ χιασμὸν γραμμῆ, ἀφ' οὗ τὸ δ (11. 19-20;

the latest scientific discoveries.

For general discussion of the winds see Intro. III
 and figures.

1. 11: In the Intro. III, 2.
 1. 12: Again, a connection between direction
 and place.

1. 14: The "central" winds - the old
 originals.

11. 6-11: Even in this passage the names of the winds are not
 consistent: in 11. 50-51 Eurus, the S.W., passes
 Euronotus; Apollites, the E., becomes Eurus, and Saurus
 the S.W., becomes Augustus. Which are the names used
 by Aristarchus himself is impossible to decide. It
 is especially in the Intro. that the division into
 in a manner quite inconsistent with the division into
 eight equal segments, that there are three easterly
 and three westerly winds because the easterly and westerly
 set very in direction, and introduce the Aristarchian
 names (Aeolus, Eurus and Euronotus) (Intro. III, 4).

11. 11-12: The geometrical construction, although it is clear
 enough, what is to be done, appears to have suffered
 in transmission. It is difficult to imagine a point
 center giving instructions for the direction of an
 angle in the words: $\alpha \beta \gamma$ and $\delta \epsilon \zeta$ (11. 11-12).

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or, without intermediate steps, writing λαμβανέτω
 δὲ ἐξῆς ὄλου τοῦ κύκλου τὸ δεκάετατον μέρος καὶ
 τίθεσθον τὸ κέντρον ἐν τῇ μεσημβρινῇ γραμμῇ,
 ἤπερ τοῦ κύκλου ἄκτεται: κατὰ τὸ ε, καὶ κοιητέον ση-
 μεῖον ἀπ' ἀριστερῶν καὶ δεξιῶν, ἀφ' οὗ τὸ η καὶ τὸ θ.

1.38-39: τῶν ἀνέμων τε καὶ πνευμάτων. ἀνεμοὶ are the
 original four "cardinal" winds, πνεύματα any sub-
 sequent additions.

11.39-53: This appears to be an attempt to fit former wind-
 roses into the Eratosthenic division. See above,
 11. 6-11, note.

1. 47: ἀντικνεῖ. This clearly cannot mean "blows from a
 diametrically opposite direction," but "blows on the
 other side of the diagram" - the circle being divided
 into right- and left-hand halves (1. 26). So also
 1. 48: ὅς ἀντὶ τοῦ εὐρονότου κνεῖν φαίνεται.

The Greek Government have recently issued a set of
 eight stamps illustrating the winds represented and named
 on the Tower of the Winds at Athens (see Introd. fig. 3).

177. πλάτος. To the Greek geographer "breadth" is always
 to be measured north and south by distance between
 parallels, "length" east and west; whence come our
 words latitude and longitude. Here Eratosthenes takes
 the breadth of the inhabited world "correctly", by the
 distance between the parallels bounding its northern

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and southern limits; not, it must be noticed, by the arctic circle and the tropic, beyond which it was formerly thought that life could not exist.

For table of measurements on the "prime meridian" see Introd. p. lxxii. The meridian itself is again mentioned and defended by Strabo, G. 114.

178.

cf. Plin. V #132: sed pulcherrima et libera Rhodus . . distat ab Alexandria Aegypti DLXXXIII M, ut Isidorus tradit, ut Eratosthenes CCCCCLXIX M (at 8 stades to the Roman mile).

For this distance, one along the "prime meridian" on which the whole scale of the map depended, and for the general vagueness of sea distances, see Introd. p. lxxx. At 10 stades to the geographical mile Eratosthenes is only slightly in excess. (Bunbury I p. 665, note D).

179-181. See Introd. p. lxxiii on "parallels".

Strabo (G. 133, 4) quotes also, without reference to Eratosthenes a parallel passing τῇ μὲν διὰ Κυρήνης

καὶ τῶν νοτιωτέρων Καρχηδόνος ἑνακοσίοις, μέ-

χρι Μαυρουσίας μέσης, τῇ δὲ δι' Αἰγύπτου καὶ Κεΐλης

Συρίας καὶ τῆς ἄνω Συρίας καὶ Βαβυλωνίας καὶ Σουσιᾶδος

Περσίδος, Καρμανίας, Γεδρωσίας τῆς ἄνω μέχρι τῆς Ἰνδικῆς

The mention of Cyrene makes it tempting to ascribe this to Eratosthenes, but it must be remembered that his re-

corded observations are all related to Ale-

X85-43
THESIS

and southern Italy; not, it must be recalled, by the Arctic circle and the tropic, beyond which it was formerly thought that life could not exist.

For table of measurements on the "prime meridian" see Introd. p. lxxxii. The meridian itself is again mentioned and defined by Strabo, D. III.

of. p. lxxxv. and p. lxxxvi. as follows: "The distance from Alexandria to the island of Rhodes is 10,000 stades, and from Alexandria to the island of Cyprus is 12,000 stades. The distance from Alexandria to the island of Rhodes is 10,000 stades, and from Alexandria to the island of Cyprus is 12,000 stades. The distance from Alexandria to the island of Rhodes is 10,000 stades, and from Alexandria to the island of Cyprus is 12,000 stades."

For this distance, one along the "prime meridian" on which the whole scale of the map depended, and for the general vagueness of the distances, see Introd. p. lxxxii. As to the geographical distance, Strabo is only slightly in error. (Strabo, I. p. 665, note D).

See Introd. p. lxxxii. on "parallels".

Strabo (D. I. 137, 6) quotes also, without reference to Ptolemy a parallel passing by the island of Rhodes and the island of Cyprus, and the distance between them as 10,000 stades. The mention of Cyprus makes it tempting to identify this parallel with the parallel of latitude which passes through the island of Rhodes and the island of Cyprus, but it must be remembered that the rounded observations are all related to the

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xandria. This parallel is not mentioned in his measurements along the "prime meridian", and on the whole it is unlikely to be his.

The fact that Strabo ascribes the Byzantium-Massilia parallel explicitly to Hipparchus seems to rule out the likelihood of its use by Eratosthenes, although Hipparchus based his line on an observation by Pytheas. (C. 115) The parallel used by Eratosthenes in this neighbourhood is that through the Hellespont. (cf. fr. 187)

182.

According to fr. 177, Eratosthenes certainly took Thule as the northern limit of the inhabited world. How much of what Strabo quotes direct from Pytheas can be taken as having been also used by Eratosthenes is by no means certain; see fr. 271 and note, and *Introd.* pp. lxiv-lxv.

For Thule, see fr. 282 and notes.

ὁ αὐτός ἐστι τῷ ἀρκτικῷ ὁ θερινὸς τροπικὸς κύκλος.
i.e. the path of the sun, on the day on which it reaches its highest point, does not dip below the horizon at all. For "arctic circle" see fr. 172, *Introd.* p. 111, and figg. 8 and 9.

There were exaggerated stories current about this phenomenon: e.g. that quoted by Cleomedes. *Cycl. Theor.*, I, 7, 37, that there is "a day a month long"

X85-13
THESIS

This parallel is not mentioned in his work. The parallel along the "prime meridian", and on the whole it is unlikely to be. The fact that Strabo described the Hymettus-Messinia parallel exclusively as Egean seems to rule out the likelihood of its use by Strabo, although Hipparchus based his line on an observation by Pythias. The parallel used by Strabo in this neighborhood is that through the Helicon. (cf. p. 112) The parallel used by Strabo in this neighborhood is that through the Helicon. (cf. p. 112) According to p. 117, Strabo certainly took this as the northern limit of the inhabited world. How such of what Strabo quotes direct from Pythias can be taken as having been also used by Strabo is by no means certain: see p. 271 and notes, and indeed p. 114-115. For this, see p. 285 and notes. It is clear that in quoting a passage from Pythias, the path of the sun, on the day mentioned it reaches its highest point, does not dip below the horizon at all. For "arctic circle" see p. 175, Index, p. 114 and figs. 8 and 9. There are exaggerated stories current about this phenomenon; e.g. that quoted by Cleomedes. (p. 117) Theor., I, 7, that there is "a day a month long"

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when the sun is in the Crab; and that by Eustathius, ad Dion. Perieg. 581 (Geogr. Gr. Min. II, p. 329), that the year in those latitudes is divided into a single day and night."

of. also fr. 283 and notes.

183. of. Agathem. I, 2, Geogr. Gr. min. II, p. 471: πρώτος δὲ Δημόκριτος, πολύκαιρος ἀνὴρ, συνεΐδεν ὅτι προμήνης ἐστὶν ἡ γῆ ἡμισφαιρίου τὸ μήκος τοῦ πλάτους ἔχουσα. συνένεσε τούτῳ καὶ Δικαίταρχος ὁ περὶ πατητικὸς. Ἐβδόμος δὲ τὸ μήκος δικλοῦν τοῦ πλάτους, ὁ δὲ Ἐρατοσθένης κλεῖον τοῦ δικλοῦ.

For a possible explanation of this belief see Introd. p. xxiv .

The idea that it should be possible to reach the far east of India by sailing westwards across the Atlantic was ultimately responsible for Columbus's voyage of discovery and the present name of the West Indies. It is noteworthy that it is Strabo himself (fr. 173), not Eratosthenes, who suggests the likelihood of a "balancing" land-mass or ἀντίχθων on the far side of "our" zone.

- 184.11.1-4: This was not really a matter of "known" length and breadth, but a preconceived idea. See fr. 183 and Introd. p. xxiv.

1. 4: σαλαίων: Corais, for ἄλλων.

1. 6: $\delta\alpha'$: inserted by Meineke.
1. 6: Strabo adopts the parallel of Ierne (Ireland) instead of that of Thule (Norway?) as the northern boundary of the inhabited world.
1. 10: τὸ μὲν τῆς Ἰνδίας : : : . . . Strabo, G. 69, says that Hipparchus says Eratosthenes prefers ἀναρροή τικ to both Patrocles and Megasthenes on the length of India because they disagree, giving 15, 000 and 16, 000 stades respectively.
1. 16: τριανκοσίους: Gosselin, for αὐτανκοσίους.
11. 16-18: cf. Pliny V #40: "Polybius et Eratosthenes diligentissimi existimati ab oceano ad Carthaginem magnam XI M passuum, ab ea Canobum, Nilii proximum ostium, XVI XXVIII M passuum ferunt." Strabo (G. 93) says that as Eratosthenes put Caria, Rhodes and Alexandria, Carthage and the Sicilian Strait, respectively on the same meridians, and as "all agree" that from Caria to the Strait is not more than 9, 000 stades, Eratosthenes had exaggerated the distance from Alexandria to Carthage by over 4000 stades. Actually, both "meridians" are very wrong and the distance remarkably near to the truth; Caria to the Strait being in the order of 900 miles, Alexandria to Carthage 1300 miles.
1. 26: οὐδὲν κρῶς τὸ μῆκος συντείνοντα. Brittany and Ushant do not add to the "length," as they lie north, not west. They were, of course, not figments of Pytheas.

They were, of course, not ligaments of typhoid.

do not add to the "length," as they lie north, not west.

1. 26: add to the "length" of the Strait, as they lie north, not west.

of 200 miles, Alexandria to Gergasa 1200 miles.

to the Strait, Gergasa to the Strait being in the order

distance" are very wrong and the distance remarkably near

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same verities, and as "all agree" that from Gergasa to

Gergasa and the Sicilian Strait, respectively on the

as the distance from Gergasa, Alexandria and Alexandria,

KOELLER'S distance "from Gergasa (U. 22) says that

the distance from Gergasa to Alexandria is 2,000 miles,

as the distance from Gergasa to Alexandria is 2,000 miles,

11, 16-18: of Pliny's "distance" of 2,000 miles.

1. 18: Pliny's "distance" of 2,000 miles.

18,000 miles respectively.

of India because they disagree, giving 18,000 and

7100 both Ptolemy and Herodotus on the length

that Herodotus says Herodotus gives 6,000

1. 10: to the "length" of the Strait, as they lie north, not west.

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stead of that of Gergasa (Herodotus) as the northern bound-

1. 8: Herodotus adopts the parallel of Gergasa (Herodotus) in-

1. 8: distance from Gergasa to Alexandria.

185 and 186

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For tabulation of these measurements see Introd.
 p. lxxii. It seems likely that, in adding the 2, 000
 stades at each end, Eratosthenes really was, perhaps
 unconsciously, under the influence of preconception.

185 and
 186

The point is much the same in both these passages, that
 broad divisions either of tracts of country or of
 groups of mankind can only be arbitrary. The divi-
 sion into continents dated from the time when Asia
 was merely Asia Minor and Libya a vague tract to the
 south, both separated from Greece by sea; while the
 division into Greeks and foreigners was a relic of
 days when Greeks were, or rather thought themselves,
 the only civilized people. Both were now obsolete,
 and particularly out of place for a Greek born in
 Cyrenaica and working in Egypt.

In these ideas may be detected (1) the effects of
 Alexander's policy of blending east and west (2) the
 vague brotherliness and "pantheism" of the Stoic (3)
 the naturally greater cosmopolitanism of Alexandria
 than of Greece proper.

For fabrication of these measurements see index.
 p. 141. It seems likely that, in adding the 5,000
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 unconsciously, under the influence of
 the point is much the same in both these passages, that
 broad divisions either of time or of country or of
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 and particularly out of place for a Greek born in
 Greece and working in Egypt.
 In these lines may be detected (1) the effects of
 Alexander's policy of blending east and west (2) the
 vague brotherliness and "panhellenism" of the Hellenes (3)
 the naturally greater cosmopolitanism of Alexandria
 than of Greece proper.

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187. 1.2: For t

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187. 1.2: For the "diaphragm" of the inhabited world see Intr. pp. xxxiii-xxxvi, lxxviii-lxxvii, Strab. G. 78 and 84 and frs. 189-191.
1. 8: See fr. 188.
- 1.14: τοῦ Ταύρου. The name "Taurus", originally that of the mountains of Cilicia in S.E. Asia Minor, was extended westwards with Greek exploration. The diaphragm according to Dicaearchus ran (Agath. I, 5) "through Lycia, Pamphilia and Taurus right through to Mt. Imaus (Himalayas in Kashmir)". This suggests that Eratosthenes was probably the first to use "Taurus" as a convenient general name for all the groups and ranges running in something like a straight line across Asia.
- of. Arrian, Hist. Ind. II, 2; Anab. V, 5, 2.
11. 16-19: See fr. 190.
- 1.18: ἡ Ἀθηνῶν: Kramer, for ἡ Θινῶν. (Histoire de la Chine)
The city of Thinae is mentioned in the "Periplus of the Erythraean", 64, and in Ptolemy, 7, 3, 6. According to the Periplus it was the capital of This, under the very north, and exported silk. Schoff, p. 261, identifies This as Ts'in, or China, and Thinae as

identifies this as T'ai, or China, and Thine as
 the very north, and exported silk. Schell, p. 261,
 ding to the P'ei-ching it was the capital of this, under
 the "Hsiao-chang", 64, and in P'ei-ching, 7, 2, 6. Asser-
 The city of Thine is mentioned in the "P'ei-ching" of
 1.181 61: 64: 65: 66: 67: 68: 69: 70: 71: 72: 73: 74: 75: 76: 77: 78: 79: 80:
 11.18-19: see fr. 190.
 of. Arabian, Hist. Ind. 11, 2; Arab. V. 2, 2.
 line across Asia.
 groups and ranges running in something like a straight
 use "Taurus" as a convenient general name for all the
 suggests that P'ei-ching was probably the first to
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 "through" T'ai, P'ei-ching and T'ai-chang
 things according to P'ei-ching (see again 1, 2)
 tailed westward with great expedition. The dis-
 the mountains of Gilita in S.E. Asia Minor, was ex-
 1.181: 708 Taurus. The name "Taurus", originally that of
 1. 8: see fr. 188.
 fr. 189-191.
 Dr. Knell-Knapp, Journ. Geog. Soc. 78 and 84 and
 10.1.2: For the "discovery" of the inhabited world see also
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Hien-Yang, on the Wei near its confluence with the Hoang-Ho. Direct contact with it was not established until the 2nd century A.D. ("Ancient Explorers", p. 83, 84, where Thinae is placed in the Salween valley in Burma). Ptolemy, according to Hyde ("Ancient Greek Mariners" p. 223) confuses Serica, which includes This, and the land of the Sinae to the south-east: Tsin, Chin, or This is to the north-west, Tartary and Tibet.

It seems that the name of Thinae must have crept into this passage much later. It is unlikely that Strabo could have referred to the main "parallel" as "that through Thinae", a vague unlocalized city at the ends of the earth, and inconceivable that Eratosthenes should have done so. Kramer's emendation $\delta\iota' \text{ Ἀθηνῶν}$ is now generally accepted. cf. fr. 188.

11.20-21: τὸν ἀρχαῖον σίνακα. This presumably refers to the traditional Greek maps of the disc earth with the Mediterranean conveniently dividing the "northern and southern halves" and dating from before Dicaearchus. (See Intr. 3 A.) St.-Martin thinks (*Histoire de la Géographie*, p. 152) that it refers to Dicaearchus himself.

11.22-24: συνεπισκᾶσθαι δὲ καὶ τὴν Ἰνδικήν cf.
Strab. G. 87: καὶ καθάπερ ἡ ἑσθινὴ πλευρὰ
παρέσκασται πρὸς ἄνω, καὶ μάλιστα τῷ ἐσχάτῳ ἀνωρω-

X85-13
THESIS

Hien-Yang, on the Wei near its confluence with the
 Hoang-Ho. Direct contact with it was not established
 until the 2nd century A.D. ("Ancient Explorers", p.
 87, 84, where there is a place in the Salween valley
 in Burma). Ptolemy, according to Hyde ("Ancient Greek
 Mariners", p. 227) connects Burma, which includes Java,
 and the land of the Sines to the south-east; Java,
 China, or this is to the north-west, Java and China.
 It seems that the name of China must have been in-
 ferred to this passage much later. It is unlikely that the
 name could have referred to the main "parallel" as "that
 through Java", a name mislocated only at the end
 of the earth, and impossible that the
 name should have been so. Erzen's emendation: "Αἰθῶν
 is now generally accepted. Cf. p. 188.
 This presumably refers to the traditional Greek maps of the disc earth with the
 Mediterranean conventionally dividing the "northern and
 southern halves" and dating from the Ptolemaic
 (see Int. J. A., 34-Martin thinks (Histoire de la
 Géographie, p. 122) that it refers to Dionysius' his-
 tory.
 11.23-51: οὐρανὸς καὶ γῆ καὶ ἕρως ἡ ἀέρας
 11.24-25: οὐρανὸς καὶ γῆ καὶ ἕρως ἡ ἀέρας
 11.26-27: οὐρανὸς καὶ γῆ καὶ ἕρως ἡ ἀέρας
 11.36-37: οὐρανὸς καὶ γῆ καὶ ἕρως ἡ ἀέρας

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ρίω, δ' καὶ πρὸς μεσημβρίαν προκίπται πλέον κατὰ τὴν ἑλλην ἡϊόνα, οὕτω καὶ ἡ κατὰ τὸν Ἰνδοῦν πλευρά.

1.23: ἢ δεῖ Groskurd, for ἤδη.

1.26: αὐταίρειν. In the "old maps" this would mean to be in a corresponding position in the northern and southern halves in accordance with the prevailing belief in symmetry, as were the rivers Danube and Nile. Eratosthenes extends the meaning here to include being in a corresponding position on the other side of another sheet of water, the Indian Ocean, in an east-west direction, on the same "parallel", not "meridian".

1.26-27: ἀπὸ τε τῶν ἀέρων τεμαριζόμενοι. This method of judging latitude from climate was afterwards adopted by Hipparchus, theoretically as a method of checking astronomical observation. It would lead to curious results, the cold weather in southern Russia tending to place it too far north, and the similar conditions leading to confusion of the Indus with the upper waters of the Nile. For the differences of opinion possible even in elementary observation of "celestial phenomena" see fr. 194.

11.23-51: This whole example of the use by Eratosthenes of measurement and climate for "checking" parallels is an excellent compendium of his method.

11.36-37: In fr. 177, Eratosthenes says the Hellespont is 8, 100

X85-43
THESIS

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stades north of Alexandria, or 4350 north of the diaphragm. Here he says Sinope is 3000 stades from the Gulf of Issus, on the diaphragm, and that the "line through Sinope westwards passes through the Hellespont". This confusion of a basic measurement makes it impossible even to begin reconstructing the "northern half" of the map.

188, 189, cf. Strab. G. 91: τοῦ 'Ε. ἐν κλάται λαμβάνοντος τὰς εὐθείας, ὅπερ οἰμαιὸν ἐστὶ γεωγραφίας, ἐν κλάται δὲ καὶ τὰς μεσημβρινὰς καὶ τὰ ἐκτὶ ἰσημερινὴν ἀνατολήν

The argument appears to be that the real division of the world is effected by a parallelogram (or rectangle) 3000 x 70, 000 stades, and that it does not matter and certainly cannot be helped that the imaginary line of the diaphragm follows a somewhat zigzag course so long as it keeps approximately to the middle of this rectangle. The difficulty then arises that, whereas the Mediterranean is a clear and definite division between north and south, there are many peoples living partly or wholly within the belt of the Taurus. Eratosthenes arbitrarily solves this difficulty by taking the latitude of Caspian Gates as the dividing line, which means that tribes and districts within the belt count as northern.

X85-13
THESIS

stades north of Alexandria, at 3000 north of the line
through. There he says there is 3000 stades from the
Gulf of Issus, on the distance, and that the line
through Sigeo extends across through the Helles-
pont. This conclusion of a basic measurement makes
it impossible even to begin reconstructing the "nor-
thern half" of the map.

of 3000 stades, D. D.
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order to not the measurement and to be approximately
divided

The argument appears to be that the real division
of the world is effected by a parallelism (or two-
tangle) 3000 x 70, 000 stades, and that it does not
matter and certainly cannot be argued that the tangi-
any line of the distance follows a constant angle
course so long as it keeps approximately to the middle
of this rectangle. The difficulty then arises that
whereas the Hellenismen is a clear and definite di-
vision between north and south, there are many peoples
living partly or wholly within the belt of the Taurus.
Eratosthenes arbitrarily solves this difficulty by
taking the latitude of Ctesian Gates as the dividing
line, which means that tribes and states within
the belt count as northern.

11.3-4: For
190.1. 5: N.B.
11.5-7: tooth
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191, 192. Erato
11.9-10: his
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194. For
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1.21-23: Th
11.27-33: Th

- 11.3-4: For σφραγίδες see Intr. p. 1111. Evidently this must be taken of position, not direction. See, Intr.
- 190.1. 5: N.B. Strabo's vague use of κλίματα in regard to Eratosthenes: cf. fr. N and Intr. p. lxxiii.
- 11.6-7: the sun's
1. 6: τείνοντα. Kramer suspects, Meineke ejects.
- 191, 192. Eratosthenes appears to have made it quite clear that his contribution to the science of geography was theoretical, not practical; that of fitting the discoveries and measurements of the best authorities into the framework provided by his own mathematical discoveries. In these two fragments he distinguishes between (1) facts vouched for personally by reputable witnesses (2) traditional notions unbacked by evidence.
- 11.9-10:
193. ἔχουσας τι εὐπερίγραφον. A naive and probably true explanation of the origin of "Seals".
- 11.11.8-9: cf. Strab. G. 84: καὶ τοῦ νοτίου μέρους ἡ μὲν Ἰνδιῆ περιόριστα πολλοῖς· καὶ γὰρ ὄρει καὶ ποταμῷ καὶ θαλάττῃ καὶ ἐνὶ ὄνδρατι, ὡς ἂν ἐνδὸς ἔθνους· ὥστε καὶ τετράπλευρος ὁρθῶς λέγεται καὶ ῥομβοειδής.
- Also Plin. VI #56; Arrian, Anab. V, 6, 2.
194. For Deimachus and Megasthenes see fr. 163 and Intr. p. lxiii.
- 11.21-23: The straight distance from the Himalayas to the Indian Ocean along the lochs is about 500 miles.
- 11.27-33: Patna is about the same distance, 500 miles, from

- 11.3-4: μεταξὺ καίθηαι χειμαρινῶν. Evidently this must be taken of position, not direction. See. Intr. pp. xxxii-xxxiii.
- 11.6-7: τὰς σκιάς ἀντικίπτειν. i.e. periodically the sun's path is to the north, indicating that the district concerned is south of the tropic.
- 11.9-10: Perhaps Deimachus was thinking of the sunrise on its southward journey!
- 1.14: ἐν τῇ ἀναστρέψει. This can hardly refer to anything but a previous section of this work, and there seems no reason why it should not refer to the whole of Book Two as a sub-title. See Intr. p. xxvi.
- It is noteworthy that Strabo (G. 77) says that "no one, not even Eratosthenes himself, records the κλίμα in India."
- 195.11.8-9: Paropamisus = Hindu-Kush; Emodus and Imaus = E. and N.W. Himalayas. Eratosthenes, while keeping these separate names, regards them all as parts of his main "Taurus" range: cf. fr. 189 n. For the Macedonian attribution of the name "Caucasus" see fr. 162 and note.
- 1.19: ἐξ ἴσης ἐφ' ἐνάτερον: i.e. an equal distance both south and east, or south-east.
- 1.21-23: The straight distance from the Himalayas to the Indian Ocean along the Indus is about 800 miles.
- 11.27-33: Patna is about the same distance, 800 miles, from

11.3-4: Hereof refer to

must be taken of position, not direction. See Infr.

pp. xxxii-xxxiii.

11.6-7: The entire distance

path is to the north, indicating that the distance

concerned is north of the tropic.

11.9-10: Perhaps distance was thinking of the distance as

the southern journey.

1.14: It is noteworthy that Strabo (G. IV) says that

but a previous edition of this work, and there seems

no reason why it should not refer to the whole of

book two as a sub-titla. See Infr. p. xxvi.

It is noteworthy that Strabo (G. IV) says that

"no one, not even Strabo himself, records the

distance in India."

105.11.8-9: Proprietary = Hindu-Hunt; Souda and Infr. 2

E. and N.W. Himalayas. Indochina, while keeping

these separate names, regards them all as parts of his

main "Taurus" range; cf. Fr. 189 n. For the Macedoni-

an attribution of the name "Taurus" see Fr. 182 and

note.

1.19: It is noteworthy that Strabo (G. IV) says that

south and east, or south-east.

1.21-22: The straight distance from the Himalayas to the In-

dian Ocean along the Indus is about 800 miles.

11.27-28: Taurus is about the same distance, 800 miles, from

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1.12: vov

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the Indus in a straight line. From Patna to the mouth of the Ganges is some 400.

1.29: σχοίνιοις. Corais σχοίνιοις; μυρίων, Casaubon for δισημυρίων.

1.42: The Coniaci were the people of Colchi Indiae, a port on the Malabar coast N.E. of G. Comorin, celebrated for pearls. This, Coliacum and other names are probably confused from Colchis. The passage of "Peripl. Mar. Eryth." is very corrupt at this point.

Although aware that most of the west (or south) coast of India was south of the Tropic, no one down to and including Eratosthenes realized its direction. In the absence of gnomonic readings this was only to be expected: with the sun roughly overhead every day there was nothing to indicate clearly to sailors that for much of the voyage they were proceeding almost due south.

Arrian, Ind. G. 3, 1; Ind. G. 2, 5; Anab. V, 4, 1; gives somewhat more concisely the same information as Strabo in this and the following extract.

196.1.11: μίαν ἐκβόλην. The Ganges Delta was known by the time of the "Periplus Maris Erythraei", some two centuries later.

1.12: δυὶ στόμασιν. There are really three main outlets.

the Indus in a straight line. From Patala to the
mouth of the Ganges is some 400.
1.29: exvlatc. Gocia exvlatc; hoptav, Gassaban
for: hoptav.
1.31: The Ganges was the people of Gokani India, a
port on the Malabar coast N.E. of S. Georgia, said
to be for people. This, Gollawan and other names
are probably corrupted from Gokani. The passage
of "Patala, Mar. Nyrh", is very corrupt at this
point.
Although aware that west of the west (or south)
coast of India was south of the Tropics, no one
down to and including Eratosthenes realized the direction
In the absence of geographic readings this was only to be
expected; with the sun roughly overhead every day
there was nothing to indicate clearly to sailors that
for much of the voyage they were proceeding almost
due south.
Arabian, Ind. 0. 3, 11 Ind. G. 2, 21 Arab. V. 4, 11
gives somewhat more concisely the same information as
this is this and the following extract.
1.32: The Ganges Delta was known by the
name of the "Arabian Delta", some two centuries
later.
1.33: Gocia exvlatc. There are really three main
outlets.

1. 14: Patala
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11. 33-34: Ind
1. 33: rsv
Xix

1. 14: Patalene, from Sanskrit "patala" = leaf.
11. 15-21: cf. Strab. G. 693: Μεγασθένης δὲ τὴν εὐδαιμονίαν τῆς Ἰνδικῆς ἐκισχυαίνεται τῷ δίκηνον εἶναι καὶ δίφορον· καθάπερ καὶ Ἐρατοσθένης ἔφη, τὸν μὲν εἰκὼν σκόρον χειμερινόν, τὸν δὲ θερινόν, καὶ ὄμβρον ὁμοίως. Also Arrian Ind. 6, 5.
11. 22-25: It was these similarities that led to the old idea that the upper waters of the Indus were those of the Nile. (Arrian Ind. 6., 8) (cf. Aesch. Prom. 807-12; Suppl. 284-6)
1. 24: Onesicritus was with Nearchus in his Periplus from the Indus to the Euphrates. He appears to have made a mistake about the hippopotamus.
11. 25-29: Colouring and straightness of hair are mentioned also by Arrian, Ind. 6, 8, and Eustath. ad Dion. 1107. (Geog. Gr. min. II, p. 399)
1. 30: Taprobane (Ceylon) = Palaesimundum (Perip. Mar. E. 61). Taprobane is derived from Sanskrit "tamraparni" = "copper-leaves" (Hyde, p. 219).
1. 32: ἡμερῶν ἐκτὸς πλοῦν. Whether this is a case of "omne ignotum", of simple, deliberate exaggeration, or of a genuine record of an unfortunate voyage it is impossible to say. The actual nearest distance from India to Ceylon is about 100 miles.
1. 33: πεντανισχιλίων. Groskurd and Meineke for ὀκτανισχιλίων.

197. This point is also mentioned in G. 698.

198. This fragment amplifies fr. 196, ll. 29-33.

The actual area of Ceylon is 25,500 square miles (Whitaker's Almanac). According to the measurements ascribed to Eratosthenes it would be between 300,000 and 400,000.

199. Ariana is the second "Seal", approximately Iran.

Although he "defends" Eratosthenes against the strictures passed by Hipparchus on the Seals as not being accurately geometrical, Strabo himself cannot avoid feeling that there is a geometrical intention behind them.

200.1. 5: Paropamisus: see fr. 195, n.

1. 5: Caspian Gates = Sirdar Pass. This does not lead through the Elburz mountains to the Caspian Sea, but through a range at right angles to the main range.

ll. 6-8: i. e. Parthia and Carmania are included in Ariana.

1. 8: κλέτος δὲ τῆς χώρας. . . . The Indus is taken as lying along a meridian. Actually it flows slightly W. of S. The distance in a straight line is about 800 miles.

ll. 11-12: "Stages of Asia": apparently by Amyntas, who accompanied Alexander. (Ath. XI, 500D; XII, 529E; Aelian XVII, 17)

X45-13
THESIS

This point is also mentioned in G. 628.

This fragment amplifies Tr. 128, II. 29-32.

The actual area of Geylon is 52,200 square miles (Whittaker's Almanac). According to the measurements ascribed to Eratosthenes it would be between 300,000 and 400,000.

Aristotle in the second "De Anima", approximately 350 B.C. Although he "determines" Eratosthenes against the evidence passed by Hipparchus on the basis of not being adequately geometrical, Aristotle himself seems to avoid feeling that there is a geometrical intention behind them.

1. 2: Geylon Gates = Sindh Pass. This does not lead through the Sindh mountains to the Geylon Sea, but through a range at right angles to the main range.

1. 3-8: I. e. Persia and Germania are included in Asia. 1. 8: Address to the King. The lines in fact are lying along a meridian. Actually it flows slightly N. of E. The distance is a straight line is about 800 miles.

1. 11-12: "Stages of Asia": apparently by Ptolemy, who was named Alexander. (Ann. XI, 200; XII, 222; Asian VII, 17)

1. 15: Ortope
 1. 16: Bactra
 11. 21-24: As the
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1. 15: Ortospana, or Gabura.
1. 16: Bactra = Balkh.
11. 21-24: As the 1500-1600 stades (see fr. 202) from Alexandria Ariorum to Prophthasia is almost due south, while the 2000 from Arachoti to Ortospana is almost N. E., the deduction of 1300 seems a little conservative. The actual distance in a straight line is about 1200 miles.
11. 24-30: The distance along the coast can hardly be made as much as 1000 miles at the utmost, though it is left very vague by Strabo (and presumably by Eratosthenes) exactly where Ariana ends. The factor of language seems hardly to be considered consistently in a matter of physical geography, but it is in line with Eratosthenes's general attitude to divisions into continents. cf. frs. 186-7.

	<u>Stades</u>	<u>Eng. Miles</u> (approx)
201. Caspian Gates to Hecatompylus	1960	200
Hecatompylus to Alex. Ariorum	4530	460
Alex. Ariorum to Prophthasia	1500-1600	150
Prophthasia to Arachoti	4120	210
Arachoti to Ortospana	2000	290
Ortospana to India	<u>1000</u>	<u>150</u>
	15110-15210	1460

It will be noted that the first three measurements

himself in the Indian campaigns.

ἄριστον. Κραταρ τὸν ἀριστοτέλιν.

X85-13
 THESIS

1. 13: Ortopans, or Ortopans.
 1. 16: Ortopans = Ortopans.
 11. 21-24: As the 1500-1800 states (see Tr. 202) from Alexandria
 Ortopans to Proprietas is almost due south, while the
 2000 from Ortopans to Ortopans is almost N. E., the
 deflection of 1500 seems a little conservative. The
 actual distance in a straight line is about 1800 miles.
 11. 24-30: The distance along the coast can hardly be made as
 such as 1000 miles at the present, though it is half
 very vague by Ortopans (and presumably by Ortopans)
 exactly where Ortopans ends. The factor of Ortopans
 seems hardly to be considered consistently in a ratio
 of physical geography, but it is in line with
 Ortopans' general attitude to divisions in
 continents. cf. Tr. 188-7.

Dist. Miles (approx)	States	
200	1900	Ortopans to Ortopans
400	1800	Ortopans to Ortopans
150	1500-1800	Alex. Ortopans to Proprietas
210	1500	Proprietas to Ortopans
250	2000	Ortopans to Ortopans
150	1500	Ortopans to Ortopans
140	1510-1520	Ortopans to Ortopans

It will be noted that the first three measurements

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are remarkably near to accuracy, whereas the last three are almost equally wild. Even following the course of the river Stymander, the distance from Prophthasia to Alexandria Arachosiorum cannot be much more than 300 miles.

202. The voyage of Nearchus is fully described in Arrian's "Indica". cf. fr. 200, ll. 24-end.

These are almost certainly the figures selected by Eratosthenes as the most reliable, being "not much less" than the land distance of 14,000 stades. There is a certain but unimportant discrepancy between Strabo's (or Nearchus's) statement that the Arbies are part of India and Eratosthenes's adoption of the Indus as the boundary: this is explained in fr. 203, ll. 6-10. $\delta\iota\sigma\chi\iota\lambda\iota\alpha\iota$. Edd. for $\tau\rho\iota\sigma\chi\iota\lambda\iota\alpha\iota$.

203.11.9-10: This negotiation was part of the treaty between Seleucus and Sandracottus (Chandragupta) as a result of which Megasthenes went as resident ambassador to Palibothra (Pataliputra) and wrote the book which was the chief authority not only for Eratosthenes but through him for Strabo himself.

Seleucus Nicator, son of Antiochus and founder of the Syrian monarchy, was born about 358 B.C. and reigned 312-280. He was with Alexander and distinguished himself in the Indian campaigns.

1.13: $\delta\rho\kappa\tau\omicron\nu$. Kramer for $\delta\rho\iota\sigma\tau\epsilon\rho\acute{\omicron}\nu$.

X85-43
THESIS

are remarkably near to accuracy, whereas the last
 three are almost equally wild. Even following the
 course of the river Styander, the distance from Tropis
 to Alexandria is not more than 300 miles.
 The voyage of Herodotus is fully described in Arrian's
 "Indica", c. 17, 200, 11, 24-25.
 These are almost certainly the figures selected by
 Strabo as the most reliable, being "not much
 less" than the land distance of 14,000 stades. There
 is a certain but unimportant discrepancy between Strabo's
 (c. 17) or Herodotus's (c. 200) statement that the Indian sea port
 of India and Strabo's adoption of the figure of
 the boundary this is explained in c. 17, 205, 11, 5-10.
 Strabo, 224, for Tropis.
 11.13-14: This negotiation was part of the treaty between
 Seleucus and Antiochus (Chandragupta) as a result
 of which Megasthenes went as resident ambassador
 to Pataliputra (Patna) and wrote the book which
 was the chief authority not only for Strabo but
 through him for Diodorus himself.
 Seleucus Nicator, son of Antiochus and founder of
 the Syrian monarchy, was born about 358 B.C. and reigned
 328-305. He was with Alexander and distinguished
 himself in the Indian campaigns.
 1.13: Ktesias for Seleucus.

204.11.2-3: 204
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- 204.11.2-3: παραλίαις. - τῆς τοῦ Ἰνδοῦ. is omitted by most MSS.
1. 4: ποιήσασα. Kramer, for ποιήσας.
1. 6: ἐν ἀπόψει οὖσαν. The nearest point is some fifty miles away.
205. The main measurements are given more concisely in c. 81.
1. 4: οὐκ εὐκρινῶς ἀφώρισται. See fr. 199.
- 1.12: ἦν νότιον μὲν καλεῖ πλευράν. Presumably this means the length of the southern side: the "side" itself must be the coast-line, which refuses to fall into a recognizable geometrical shape. See.11. 46-47.
- 11.13-14: κατ'ἀλλήλων δ' οὐ λέγει τῇ βεραίῳ. In spite of his own misgivings, Strabo "defends" Eratosthenes against over-geometrical critics such as Hipparchus. cf. fr. 188 and note.
- 1.19: ὑπερσείῳ παρακλήσιον. cf. our likening of Italy to a boot, and Eratosthenes's own comparison of the temperate zone to a spinning-whorl and of the inhabited world to a cloak. (fr. 173).
- 1.23: εἰκεῖν inserted by Meineke.
- 1.27: ὄν, inserted by Corais.
- 11.29-44: Caspian Gates to Thapsacus is about 600 miles in a straight line. The route described is not very far from straight or, on the average, far from parallel to

1. 6. In the same way, the number of the points in some cases
 is not the same. For example, the number of the points in some cases
 is not the same. For example, the number of the points in some cases

The main measurements are given more completely in
 1. 6. In the same way, the number of the points in some cases

1. 6. In the same way, the number of the points in some cases
 is not the same. For example, the number of the points in some cases

the length of the segments which fall into a
 must be the same, which means to fall into a
 recognizable geometrical space. See II, 66-67.

11.12-14: καὶ ἄλλοι οὐκ ἔστιν ἡ ἀπόδειξις. In some of his
 own writings, he has "definitely" distinguished against
 over-geometrical entities such as dimensions. See II, 66-67.

188 and note, 189
 1. 6. In the same way, the number of the points in some cases

to a point, and "distances" a certain comparison of the
 segments none to a spinning-wheel and of the indicated
 world to a clock. (2. 173).

1. 6. In the same way, the number of the points in some cases
 is not the same. For example, the number of the points in some cases

11.29-34: Darius had to measure the distance in a
 straight line. The route described is not very far
 from straight on, on the average, for the line parallel to

X85-13
 THESIS

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 11.47-50: From
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1.48: ἕως
 11.57-60: Each

11.62-63: of.
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11.64-69: From
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11.69-end: In
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11.75-79: of.
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11.79-81: of.

the "diaphragm". The mountains themselves are not, of course, in a straight line.

11.47-50: From Babylon through Susa and Persepolis to the boundary is about 650 miles. The two distances as measured are about the same.

1.48: ἔως, Gobet, for καί.

11.57-60: Each distance is about 300 miles.

11.62-63: cf. G. 82 and G. 77, where Strabo defends Eratosthenes against criticism by Hipparchus on geometrical grounds. Taking the latitude of Pelusium as 2,500 stades S. of Babylon, taking Eratosthenes's distance of 4,800 as applying to parallels, he shows that Thapsacus to Pelusium must be 8000 not 6000 as stated by Eratosthenes (G. 88).

11.64-69: From the sea to the Median border is some 450 miles and on to the Caspian Gates about 170.

11.69-end: In G. 82 Strabo again opposes Hipparchus: καὶ τε γὰρ τὸν Εὐφράτην φησὶν εἶναι τὴν ὁδὸν ταύτην ὃν Ἐρατοσθένης, καὶ τὴν Μεσοποταμίαν συν τῇ Βαβυλωνίᾳ μεγάλῳ κύβω περιέχεσθαι λέγων ὅτι τε τοῦ Εὐφράτου, καὶ τοῦ Τίγριδος, τὸ πλεον τῆς περιουχῆς ὅτι τοῦ Εὐφράτου συμβαίνει φησὶν. ὡς θ' ἡ ἀπὸ Θαψάκου εἰς Βαβυλῶνα εὐθεία οὐτ' ἂν κατὰ τὸν Εὐφράτην εἶη

11.75-79: cf. Strab. G. 529.

11.79-81: cf. Strab. G. 746 ἐπὶ μῆκος δὲ συχλὸν προκέατομεν

X85 13
THESIS

the "diaphragm". The mountain themselves are not
of course, in a straight line.
11-27-30: From Babylon through Susanna to the
boundary is about 630 miles. The two distances are
measured are about the same.

11-27-30: Each distance is about 300 miles.
11-28-31: at 0. 52 and 0. 77, where Strabo defines Hipparchus

against Aristotle by Hipparchus on geometrical grounds.
Taking the latitude of Telesia as 4, 300 stades.
of Babylon, taking Hipparchus's distance of 4, 800
as applying to Telesia, he shows that Hipparchus
Telesia must be 8000 for 8000 as stated by Strabo-
thence (0. 52).

11-28-31: From the sea to the Italian border is some 430 miles
and on to the Caspian Gates about 170.

11-29-32: In 0. 52 Strabo again opposes Hipparchus and re-
fers to the distance given by the Greek writers & Hippar-
chus, and the measurement of the Babylonian writers
which he says is 4, 800 stades, and the
Telesia, to which the distance of 4, 800 stades ap-
plies. Strabo's 4, 800 stades is the distance of
Telesia to the sea and the distance of the sea to the
Caspian Gates is about 170 miles.

11-29-32: at 0. 52 Strabo. 0. 52.
11-29-31: at 0. 52 Strabo. 0. 52.

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ἡ συναγωγή τῆς Μεσοκοταρίας, καὶ πλοῖα πρὸς Ἰοίκε·
 ποιεῖ δὲ τὸ πλεῖστον τῆς περιφέρειας ὁ Εὐφράτης.

These distances supplement those in fr. 205.

206. Babylon to the Caspian Gates is about 500 miles,
 from Babylon to Carmania about 550 miles; from
 Babylon to Susa about 240 miles, and from the Caspian
 Gates to Susa just over 300. These are all straight
 distances, whereas those of Eratosthenes are itinerary.

The arguments of Hipparchus, if Strabo reports
 him correctly (G. 86, 87), are again based on false
 interpretation of Eratosthenes. Taking Eratosthenes's
 measurements and assuming that the Babylon-Susa line
 to Carmania is a parallel of latitude, he proves to
 his own satisfaction that Eratosthenes misplaces the
 Caspian Gates by 4400 stades and that the Indus (as
 in the "old maps") flows S. E.

The source of the Tigris is very close to the lake,
 but there is in fact no connexion between them. There
 is a plain, and the Tigris winds round the south of the
 stades distance for the Tigris. (Vesey, pp. 257-258)

(Hipparchus's version in brackets)

ἡ καὶ ἡπείρου ἡπείρου: "the sea by the Perseid"

I convey the measurements, and shall not state
 that it is likewise the respective 300 miles.
 These distances supplement those in p. 205.
 Babylon to the Persian Gulf is about 300 miles,
 from Babylon to Carmania about 250 miles; from
 Babylon to Susa about 240 miles, and from the Persian
 Gulf to Susa just over 300. These are all straight
 distances, whereas those of Herodotus are itinerary.
 The arguments of Hipparchus, if Strabo reports
 him correctly (G. G. 87), are again based on false
 interpretation of Herodotus. Taking Herodotus's
 measurements and assuming that the Babylon-Dius line
 to Carmania is a parallel of latitude, he proves to
 his own satisfaction that Herodotus miscalculates the
 Persian Gulf by 4000 stades and that the Indian sea
 in the "old maps" (Thorn, G. G. 87)

(Hipparchus's version in brackets)

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207. Strabo himself here appears to employ the terms "length" and "breadth", strictly confined by ancient geographers to distances east-and-west and north-and-south respectively, the wrong way round.
208. Even in his "Geography" Eratosthenes is still $\gamma\rho\alpha\upsilon\mu\alpha\tau\iota\kappa\acute{o}\varsigma$: cf. Eustath. ad Dionys. v. 775 on the same point, and also
- 209-210. Lake Thopitis, called Thespites by Ptolemy and Pliny, is identified as the lake of Van, which is salt and over 5000 feet above sea level. According to Strabo it contains potash and is good for washing clothes: he adds that the Tigris receives its name from its speed, as "tigris" in Median means "an arrow". Pliny (6: 127,128) repeats the story with slight variations, the chief of which is that he takes the lake of Van for two lakes. The name of his eastern lake, Arctissa, is the same as Arsissa (Ptolemy 5. 13. 8) and Arsene, which Strabo gives as an alternative for Thopitis, and which still exists in the name Ardjish.
- The source of the Tigris is very close to the lake, but there is in fact no connexion between them. There is potash, and the fish cluster round the mouth of the stream mistaken for the Tigris. (Tozer, pp. 267-270)
- 211.1. 2: ἡ κατὰ Πέρσας θάλαττα: "the sea by the Persians".

Stamps himself have appeared to employ the terms
"Lagotis" and "Kusadun", strictly confined by ancient
geographers to distances east-west and north-south
south respectively, the wrong way round.

Even in his "Geography" Herodotus is still
wrong: cf. Herodotus, ed. Blomfield, v. 175 on the same
points, and also

Lake Theophrastus, called Theophrastus by Theophrastus and Pliny,
is identified as the lake of Van, which is said and
over 5000 feet above sea level. According to Strabo
it contains potash and is good for washing clothes
he adds that the Tigris receives its name from its

speed, as "Tigris" in Median means "an arrow". Pliny
(6: 137, 138) repeats the story with slight variations,
the chief of which is that he takes the lake of Van
for two lakes. The name of his eastern lake, Arctianus,
is the same as Arctian (Theophrastus 2. 12. 8) and Arctian,

which Strabo gives as an alternative for Theophrastus,
and which still exists in the name Arctian.
The source of the Tigris is very close to the lake,
but there is in fact no connexion between them. There
is potash, and the fish die near the mouth of the
river mistaken for the Tigris. (Herodotus, ed. Blomfield, v. 175)

Pliny 2: 1 word Theophrastus: "the sea by the Persians"

- 1. 4: ἔξ Ἀ...
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- 1. 15: πῦρ
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- 11. 29-30: Arist
- 1. 30: Gerrh
- 11. 34-5: These
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- 1. 41: Krame
- Ort

1. 4: ἐξ Ἀρμόζων: later Ormuz, the whole district; at that time a small island called by Nearchus Organa. See Tozer, p. 142. ἀρωτηρίου: Cape Mussendam.
1. 6: The coast of Carmania is curiously said to turn "away from Carmania" (presumably the "capes of Carmania").
11. 42-43: The northern coast of the Gulf does not in fact turn east at any point.
1. 13: Ἀνδροσθένη: see 1. 19, note.
1. 14: καί: Tyrwhitt inserts.
1. 15: μικρὸν ἀκολουθεῖται: a not unreasonable estimate on the available data. The Black Sea is rather more than half as large again.
1. 19: Nearchus stopped at the mouth of the Euphrates; Androsthenees continued the voyage round the gulf. The island is not now identifiable owing to silting-up at the head of the gulf.
11. 29-30: Aristobulus: see Intr. p. lxi+i.
1. 30: Gerra = Adjer (?) (Jones, Loeb Strabo, vol. VII, p. 303)
11. 34-5: These islands also cannot be identified with any certainty, but are most probably taken as the Bahrein Islands. Herodotus (I, 1; VII, 807) says the Phoenicians came from here.
1. 41: Kramer Ἰγυρίν. Corais Ἰγυρον, for Τυρίνην. Orthagoras (date unknown) wrote Ἴνδοὶ λόγοι (Ael.

X 85 43
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1. 4: If 'Απόλλων' later Ormuz, the whole district at that time a small island called by Herodotus Ormuz. See Tozer, p. 142.

1. 6: The coast of Armenia is certainly said to run "away from Armenia" (presumably the "coast of Armenia"). The northern coast of the Gulf does not in fact turn east at any point.

1. 12: 'Απόλλων' see 1. 12, note.

1. 14: 'Απόλλων' see 1. 12, note.

1. 15: 'Απόλλων' see 1. 12, note.

available data. The Black Sea is rather more than half as large again.

1. 19: Herodotus stopped at the mouth of the Red Sea; his distance continued the voyage round the Gulf. The island is not now identifiable owing to shifting-up at the head of the Gulf.

1. 20-30: 'Απόλλων' see infr. p. 141.

1. 20: 'Απόλλων' see infr. p. 141.

1. 21-2: These islands also cannot be identified with any certainty, but are most probably taken as the Hellespontine Islands. Herodotus (1. 1; VII, 807) says the Thracians came from here.

1. 31: 'Απόλλων' see infr. p. 141.

Orthogon (date unknown) wrote 'Ισθμὸς Ἰσθμίου' (see infr. p. 141).

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N. A. XVI, 35; XVII, 6; Strab. 766; Philos. Vat. Apoll. III, 53). Arrian (Indic. 37) says the tomb of Erythras is on Oaracta, 300 stades from rocky Ogyris. Vincent (Voy. Nearch. p. 348) thinks the island meant is Arek, not Hormuz.

11. 42-45: There have been many theories to account for the name of "Red" applied to the sea: this is the typically Greek method of the eponymous hero (cf. Icarian Sea, etc.). Gosselin puts up a good case for the reddish reflexion in the water of the barren Arabian hills.
1. 45: 'Αροίτου. Meineke for 'Αρηίνου.
11. 50-54: These are perhaps mangrove trees.

212. Strabo (G. 83-86), though defending Eratosthenes against the geometrical criticisms of Hipparchus, very strongly criticizes his divisions into "Seals" on the grounds that, when breaking up countries and districts for separate discussion, the geographer should proceed like a surgeon and detach at the "natural" joints τὰ μέρη . . . περιγραφὴν ἔχοντα φυσικῆν, ἀρθρώσει: τίτι καὶ τὴν σφαιρῶδες. It does not occur to him that opinions may differ on what is "natural", as in the difficulty over the continents (See fr. 186). He goes so far as to say that Eratosthenes would have done better to bound his third Seal by the coast of the Persian Gulf up to the Euphrates, the frontiers

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districts for separate discussion, the geographer
on the grounds that, when breaking up countries and
very strongly criticises his divisions into "beils"
against the geometrical criticism of Hipparchus,
Strabo (2. 87-88), though defending his criticisms

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of Mesene and Babylonia and across the isthmus to the Nile Delta: the fourth Seal would then consist of Arabia Felix, the Red Sea, all Egypt, and Ethiopia, and would be bounded properly by the parallels and meridians through its extremities. In putting forward this suggestion he omits to say what in fact the fourth Seal was.

Here, and again in C. 88, he agrees with the criticism of Hipparchus that Eratosthenes does not take the "length" of his Seal along a parallel, but slantwise, *ὡςπερ εἴ τις παραλληλογράμμου τὴν διάμετρον μῆκος αὐτοῦ φαίη.*

213. Apart from being drawn "aslant", the line from Thapsacus to Pelusium cannot be straight without cutting across the S. E. corner of the Mediterranean. The actual distance is in the neighborhood of 400 miles.

214. It seems likely that Eratosthenes took the material about lakes and subterranean rivers from Strato of Lampsacus, whom he used extensively in Book One of the "Geography". cf. frs. 156, 157.

Polybius (V, 80) and Ptolemy (IV, 5, 12) assign Rhinocolura to Egypt, making Rophia the last city in Coele Syria. It was said to have been founded by thieves who had their noses cut off and were expelled by Actisanes of Ethiopia when he conquered Egypt.

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of Mesopotamia and Babylonia and across the isthmus to the Nile Delta; the fourth sea would then consist of Arabia Felix, the Red Sea, all Egypt, and Ethiopia, and would be bounded properly by the parallels and meridians through the extremities. In putting forward this suggestion he omits to say what in fact the fourth sea was.

Here, and again in § 55, he agrees with the opinion of Hipparchus that Eratosthenes does not take the "length" of his sea along a parallel, but along a great circle of the sphere, the line from the Cape of Good Hope to the Cape of Africa.

Some have been given "evidence" that the line from the Cape of Good Hope to the Cape of Africa cannot be straight without cutting across the S. E. corner of the Mediterranean. The actual distance in the neighborhood of 400 miles.

It seems likely that Eratosthenes took the distance about lakes and subterranean rivers from the Nile to the Red Sea, which he used extensively in Book One of the "Geography". (cf. Str. 16, 157.)

Hipparchus (V, 50) and Ptolemy (IV, 5, 12) assign Eratosthenes to Egypt, making Egypt the last city in the Gulf of Arabia. It was said to have been founded by Phoenicians who had their goods cut off and were expelled by the natives of Ethiopia when he conquered Egypt.

11. 56-59: (Diod.)
 215. 11. 5-8: He is in between
 1. 6: Coraia Ne(λ)α
 1. 10: It is but A 1000
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 1. 26: Sabae
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 11. 53-4: Not a
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11. 54-58: (Diod. Sic. I, 60; Strab. G. 759) is slightly greater, about 1400 miles. Both distances would be much increased by coasting.
215. 11. 5-8: Heroopolis to Babylon is some 700 miles. Petra is in fact a little south of the straight line between them.
1. 67: *ἡ πόλις ἡρώδης* = *ἡρώδης* = Heroopolis, as the Roman "Pellus" of the same province is called in Arabic sources to the same effect.
1. 69: *ἡ πόλις ἡρώδης* = Heroopolis.
1. 10: It is hardly possible to determine an exact border, but Arabia Felix may be taken as stretching over 1000 miles southwards.
1. 19: *παρακλήσιος τῆ Ἰνδουκῆ*. cf. fr. 197 and note.
1. 26: Sabaeans: roughly Yemen.
1. 30: *Χατράμωτις* = Hadramaut.
1. 34: *νομοί*: an Egyptian term Hellenized, presumably suggested here not only from the fact of being on the side of the Red Sea facing Egypt but from the fertile seaboard civilization reminiscent of the Delta.
1. 47: *ἐν θατέρῳ μυχῷ*: i. e. the gulf at the northern end of the Red Sea on the eastern side of Sinai, opposite to that on which Heroopolis stood. (1. 5)
1. 49: *Γερραῖοι*: from Gerrha near the Persian Gulf coast. See fr. 211 l. 30. Some MSS. give *Γαβαῖοι*.
1. 53: Anaxiocrates was with Seleucus Nicator in his "Periplus of the Red Sea". (cf. Tzetz. Chil. VII, 174) He wrote a topography of Argos (Schol. Eur. Andr. 224).
11. 53-4: Not a great exaggeration. The distance is some 1300 miles in a straight line.

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11. 56-59: The distance down the west coast is slightly greater, about 1400 miles. Both distances would be much increased by coasting.

1. 67: χάραξ = a stake; hence a camp fortified with a palisade, as the Roman "vallum". cf. the many prehistoric forts in England ascribed to the Danes.

1. 69: τὰ κατὰ Δειρὴν στενά = Bab-el-Mandeb.

11. 72-73: ἕξ νῆσοι συνεχεῖς: These seem more likely to be the "Six Brothers" just outside the narrowest part now, rather than the Darmabah Islands some distance inside, where the sea is much wider.

1. 78: ὅσον πεντακισχιλίων - about 700 miles.

All the main measurements given in this passage are also given very briefly by Agathemerus, II, 14.

216.1. 2: At its nearest, about Thebes, the Nile is about 100 miles from the Red Sea; at its furthest, up to Meroe and beyond, well under 500 miles. Hence Groskurd's ἐννακισίους ἢ χιλίους seems a reasonable emendation for ἐνακισχιλίους.

1. 3: This double bend (the Dongola bend) of the Nile was lost, and did not re-appear in modern maps until the nineteenth century.

cf. Schol. in Dionys. 242 (Geog. Gr. Min. II, p. 441):
 ἐν τῷ κίνακι τῷ κατ' Ἐρατοσθένην καὶ Διονύσιον οὐκ
 ἔγκριται τὸ τῆς Αἰγύπτου σχῆμα, εἰ δεῖ αὐτὴν λαβεῖν

11. 25-28: The distance down the west coast is slightly greater
about 1400 miles. Both distances would be with in-
creased by sailing.

1. 27: ἕρμας = a stone; hence a name applied with a mili-
tary, as the Roman "vallum", of the many prehistoric
fences in England ascribed to the Danes.

1. 29: τὸ πρὸς τὸν ἄκρον ἔσται ἡ ἀπόστασις.
11. 29-31: ἔστιν ἡ ἀπόστασις: These seem more likely to be the
"Six Brothers", just outside the narrowest part now,
rather than the Gargaleh Islands some distance inland,
where the sea is much wider.

1. 28: ἡ ἀπόστασις ἀπὸ τοῦ ἄκρου - about 700 miles.
All the main measurements given in this passage are
also given very briefly by Agathangoras, II, 14.

11. 1. 2: At its narrowest, about 7000, the Nile is about 100
miles from the Red Sea; at its furthest, up to Heros
and beyond, well over 500 miles. Hence Diodorus's
ἐπιπέδου ἢ χιλιῶν ἑκατοσίων ἢ ἑξακοσίων ἀπὸ τοῦ ἄκρου
for ἐπιπέδου.

1. 3: This double bend (the Komou bend) of the Nile was
lost, and did not re-appear in modern maps until the
nineteenth century.

cf. Schol. in Dionys. 242 (Geog. Gr. Min. II, p. 441):
ἐν τῷ κέντρῳ τῆς ἐπιπέδου ἀπὸ τοῦ ἄκρου
ἐπιπέδου τῆς Αἰθιοπίας ἔστιν ἡ ἀπόστασις

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οὕτως κειμένην, καθὼ καὶ ὁ Διονύσιος ἐκφράζει,
 τρίλευρον ἰσοσκελῆ.

11. 5-13: These distances are roughly, in straight lines, as follows:

	<u>Miles</u>	<u>Stades</u>
From: Meroe to the S. W. Bend:	200	2700
S. W. Bend to N. Bend:	200	3700
N. Bend to Syene	450	6500
Syene to the Sea	500	5300

The nearest measurement is naturally the most accurate, but the others are much nearer to the truth than might be expected, although Eratosthenes does somewhat exaggerate the S. W. deviation. It appears as though he were fitting the reports of boatmen, which would be fairly uniform in their exaggeration of distance (see Intr. p. lxxx.) with gnomonic readings for Meroe, Syene, and Alexandria.

11. 16-18: Astaboras = Atbara; Astasobas = Blue (or possibly white) Nile; Astapus = Blue Nile.

1. 21: τοὺς θερινοὺς ὄμβρους. cf. Procl. in Plat. Tim., p. 37 B: Ἐρατοσθένης δὲ οὐκέτι φησὶν οὐδὲ ζητεῖν χρῆναι αἰτίαν τῆς ἀξήσεως τοῦ Νεῖλου, σαφῶς καὶ ἀφικόμενων τινῶν εἰς τὰς τοῦ Νεῖλου κηγάς καὶ τοὺς ὄμβρους τοὺς γινομένους ἑωρακόντων, ὥστε κρατύνεσθαι τὴν Ἀριστοτέλους ἀπόδοσιν.

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... .. These distances are roughly, in certain lines, as follows:

From: Nares to the S. W. Band:	500	5700
From: S. W. Band to N. Band:	500	3700
N. Band to Spang:	450	6300
Spang to the Sea:	500	2700

The nearest measurement is naturally the most accurate, but the others are taken across the ice which might be expected, although levelness does somewhat exaggerate the S. W. deviation. It appears as though he was taking the reports of contact which would be fairly reliable in their exaggeration of distance (see note p. lxxx.) with general readings for Nares, Spang, and Alexander.

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1. 26: Σεβραστήριον
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1. 26: Σεβρῖται: called Αὐτόμολοι, or "Deserters", by Herodotus, who places them (II, 30) in Ethiopia.
1. 28: τὴν Ἐρυθρὰν: here evidently the "Arabian Gulf", or our Red Sea. The Megabari, or Megabbari (Strab. VI, 30) had a town of Apollo.
1. 29: Βλέμνυες = Βλέμυες (Steph. Byz.) and Blemyaes (Plin. 6. 8.). Ptolemy puts them S. and E. of Egypt, but in earlier times they were more dispersed.
1. 30: These Troglodytes inhabited both shores of the Red Sea, and are the best known. There were others in Mauretania (Strab. 828) and N. of Caucasus (Strab. 506)
1. 33: The Nubians were semi-nomadic negroes, so called by the Egyptians. There was no country of Nubia.
1. 38: Somewhat under 170 miles.
 χίλιοι: Edd. for τρισχίλιοι.

217.

Neither Strabo nor any other authority gives any detailed information of any Seal beyond the fourth. It is, however, possible to conjecture that ^{if} the fifth was Egypt and southward, the sixth comprised the rest of Africa. This would be as much of a right-angled triangle as India was rhomboidal (fr. 194), and would fit in with the idea of a Seal according to Eratosthenes. Strabo's figures in the latter part of the passage are based on those of Eratosthenes: "breadth" -

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1. 201: These Troglodytes included both groups of the Red
 Sea, and are the best known. Their very names in
 the Egyptian (Bib. 228) and N. of S. (Bib. 229)
 languages were semi-nomadic negroes, as called by
 the Egyptians. There was no country of Africa
 known under this name.
 1. 202: The Hebrews or Egyptians (Bib. VI, 30) had a
 form of Apollo.
 1. 203: Baphomet & Baphomet (Bib. 197) and Baphomet (Bib.
 B. B.) & Baphomet (Bib. 198) and B. of B. (Bib. 199)
 in earlier times they were more dispersed.
 1. 204: The Hebrews or Egyptians (Bib. VI, 30) had a
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 1. 229: The Hebrews or Egyptians (Bib. VI, 30) had a
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 1. 230: The Hebrews or Egyptians (Bib. VI, 30) had a
 form of Apollo.

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218. Alexandria to Syene, 5,000 stades; Syene to Meroe, 5,000 stades; total, 10,000 (fr. 178): "length" -
 219. Alexandria to Carthage, 13,500 stades; Carthage to the Pillars, 8,000; total, 21,500 (fr. 185). Strabo objected to the measurement from Alexandria to Carthage, himself making it not more than 9,000 stades (G. 93). This makes the total "a little less than double the breadth".

220. What is not made absolutely clear is where Eratosthenes placed the Delta itself. In fr. 214 the boundary of the fourth Seal is made to terminate in the "districts round Canopus and Alexandria", while in fr. 215 the distance is given from Pelusium to Thapsacus, and in fr. 185 the measurement, for the Diaphragm, is given from Canopus to Carthage; in fr. 220 apparently Strabo takes the same measurement as from Alexandria to Carthage. In the present passage the boundary is given simply as "Egypt and the Nile", the "breadth" being taken from Alexandria itself. Though possible, it is not really likely that Eratosthenes took the Delta as a separate Seal, or left it unattached like the City of York in the midst of three Ridings. The final words of fr. 218 seem to establish with reasonable certainty that the northern boundary of Egypt (the fifth Seal) was from Pelusium to Canopus.

X 85 43
THIS IS

Alexandria to Lyons, 2,000 miles; Lyons to
Paris, 2,000 miles; total, 4,000 (Mr. 187) "Lange" +
Alexandria to Carthage, 12,000 miles; Carthage to
the Pillars, 8,000; total, 20,000 (Mr. 187). It is
objected to the measurement from Alexandria to Carthage,
himself making it not more than 9,000 miles (p. 27).
This makes the total "a little less than double the
breadth".
That he not was absolutely clear in what he
thence placed the Delta itself. In Mr. 218 the sum-
mary of the fourth book is made to terminate in the
"distance from Carthage and Alexandria" which in Mr.
218 the distance is given from Pelusium to Carthage,
and in Mr. 187 the measurement, from the distance, is
given from Carthage to Carthage; in Mr. 218 apparently
he takes the same measurement as from Alexandria
to Carthage. In the present passage the boundary is
given simply as "Egypt and the Nile", the "breadth"
being taken from Alexandria itself. Though possible,
it is not really likely that Herodotus took the Delta
as a separate goal, or that it was intended like the
City of York in the case of those Kings. The third
words of Mr. 218 seem to establish with reasonable cer-
tainty that the northern boundary of Egypt (the Nile
goal) was from Pelusium to Carthage.

218.
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221.

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218. This distance is almost right, being a slight underestimate.

219. "The Hesperides" = Ben Ghazi.

The length of the Syrtis is altogether about 600 miles, not including the journey in of over 100 miles at each end, which is presumably included in the κύκλος. The Great Syrtis was the quicksand, the dread of all shipping in antiquity from Aeneas to St. Paul.

220. The land of the Lotus-Eaters, visited by Odysseus (Od. IX, 94-7), has been located by the Lesser Syrtis, and is described by Polybius (XII. 2): the lotus is a small tree, with a white fruit the size of an olive, with a small stone; the inhabitants in ancient times did in fact live on it, preserving it for food by pounding with spelt, and making of it a mead-like drink. (Tozer p. 28)

There is no obvious reason why Eratosthenes should have assigned it, against all tradition (e. g. Herod. IV, 177-8), to an island, though in the right neighbourhood; but Polybius also twice mentions Μήνιγξ as the island of the Lotus-Eaters (I, 39, 2; XXXIV, 3, 12), and Agathemerus once (V, 22).

221. Calpe = Gibraltar; Abilyx = Jebel-el-Mina or Monte del Hacho. It is also spelt Ἀβύλα and Ἀβυλωξ.

X 45 13
THESIS

This distance is almost right, being a slight under-
estimate.

"The Heperides" - Ben Ouzi.

The length of the gulf is altogether about 600
miles, not including the journey in of over 100 miles
at each end, which is presumably included in the whole.
The Great Gulf was the distance, the Great of all
shipping in antiquity from Athens to Sicily.

The land of the Lotus-Eaters, visited by Odysseus
(Od. II, 94-7), has been located by the Lesser Gulf,
and is described by Ptolemy (III, 2); the Lotus is a
small tree, with a white fruit the size of an olive,
with a small stone; the inhabitants in ancient times
did in fact live on it, preserving it for food by
pounding with spices, and making of it a head-
drink. (Tzet. p. 28)

There is no obvious reason why Erechthonia should
have assigned it, against all tradition (e. g. Herod.
IV, 177-8), to an island, though in the right neigh-
bourhood; but Ptolemy also twice mentions Erechthonia
the island of the Lotus-Eaters (I, 29, II, 2; III, 2, 12),
and Agathemeros once (V, 23).

Cape = Gibraltar; Adlyx = Jebel-el-Mina or Monte
del Hacho. It is also spelled 'Agalyx' and 'Agalyx'.

222. of. G.
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222. of. G. 825: κλησίον δὲ καὶ κολίχνιον μικρὸν ὑπὲρ τῆς θάλαττης, ὑπερ Τίγγα καλοῦσιν οἱ βάρβαροι, Λύγγα δ' ὁ Ἄρτεμίδωρος προσηγόρευκε, Ἐρατοσθένης δὲ Λίξον.

The river Lixus, mentioned by Hanno (Periplus #6), as a great river flowing from Libya, is assumed to be the Wady Draa, which enters the sea opposite the Canary Islands and is said to be longer than the Rhine. Perhaps Eratosthenes transferred this name to the town of Lynx or Tinx near to it, as he was apt to alter names to his own etymological taste. (cf. fr. 210, etc.) In later times the Phoenician posts in these parts fell into disuse, though πόλεις παμπόλλας τινὰς has the appearance of exaggeration.

"Western Ethiopians" appear in Herodotus (III, 114) who held that the Ethiopians stretched right across Africa. Here it must refer to the negroes of that coast. See diagrams of Ephorus and Timosthenes, Introd. 3A, and figs. 1 and 2.

On the atmospheric effects, cf. Strab. G. 138 of the setting sun at Gadeira: τὴν δὲ τοῦ μεγέθους φαντασίαν αἰετῶν μὲν ὁμοίως κατὰ τε τὰς ὕσεις καὶ τὰς ἀνατολάς ἐν τοῖς κελύγεσι διὰ τὸ τὰς ἀναθυμιάσεις κλείουσιν ἐκ τῶν ὑγρῶν ἀναφέρεσθαι· διὰ δὲ τούτων ὡς δι' ὄθλων κλωμένην τὴν ὄψιν πλατυτέρας δέχεσθαι τὰς φαντασίας.

223. This fragment is assigned by Berger to the discussion on the circumference of the Ocean: it evidently refers to the Periplus of Hanno (Geog. Graec. Min.), of about 470 B. C.

Cerne is identified with a small island now called Herne in a deep bay at the mouth of the Rio de Auro. According to Hanno it is "opposite" Carthage, i. e. its distance from the Pillars is the same as from the Pillars to Carthage. For the rest of the voyage see Tezer, pp. 104-109 and fr. 222.

224. Presumably, although there is no definite proof, Eratosthenes described the "Seals" of the "Southern Half" from east to west, and then returned to the far east and repeated the process for the "Northern Half". Tempting as it is to theorize about the number and arrangement of the northern Seals, there is no evidence for anything but the slightest of hints. The only mentions of them in Strabo are for adverse criticism--
 C. 86: οὐκ εἶδὲ οὐδὲ αἱ διαβόρειοι λαμβάνονται μερίδες;
 and C. 92: ἐν δὲ τῷ δευτέρῳ θεομνήματι ἀναλαβὼν (ὁ Ἰκκαρχος) πάλιν τὴν αὐτὴν ζήτησιν τὴν περὶ τῶν ὄρων τῶν κατὰ τὸν Ταύρον, περὶ ὧν ἰκανῶς εἰρήκαμεν, μεταβαίνει πρὸς τὰ βόρεια μέρη τῆς οἰκουμένης.

Both the rivers Oxus and Jaxartes were in ancient times believed to flow into the Caspian, not into the Sea of Aral as they do now. There appears to be reason

This fragment is assigned by Berger to the discussion on the circumstances of the Ocean: it evidently refers to the Periplus of Hanno (Geog. Graec., III.), of about 470 B. C.

It is identified with a small island now called Heron in a deep bay at the mouth of the Rio de Ouro. According to Hanno it is "opposite" Carthage, i. e. the distance from the Pillars is the same as from the Pillars to Carthage. For the rest of the voyage see Tosler, pp. 104-109 and Tr. 222.

Presumably, although there is no definite proof, the features described the "Beals" of the "Southern Half" from east to west, and then returned to the far east and repeated the process for the "Northern Half."

Nothing as it is to describe about the number and arrangement of the northern Beals, there is an evidence for anything but the slightest of kinds. The only mention of them in Strabo are for adverse evidence:

U. 86: οὐδὲν ἔστιν ἐν τῷ Ἰνδοῦ ἡμισφαιρίῳ ἁπλοῦς; and U. 92: ἐν τῷ βόρειῳ ἡμισφαιρίῳ ἁπλοῦς (ἁπλοῦς) ἀλλὰ τὸν Ἰνδοῦ ἡμισφαιρίου τὴν ἀπὸ τῆς ἡμέρας τῶν κερὰ τῶν Ταύρων, καὶ ἐν τῷ ἡμισφαιρίῳ τῆς ἡμέρας ἁπλοῦς ἀπὸ τῆς ἡμέρας τῆς ἀποπέρας.

Both the rivers Oxus and Jaxartes were in ancient times believed to flow into the Caspian, not into the Sea of Aral as they do now. There appears to be reason

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to believe that the Oxus at least actually did so in Alexander's time, and that there really was a trade-route between Europe and India by way of the Black and Caspian Seas and the Oxus (cf. frr. 225-6; 175, and n.)

Whether this fragment describes a single "Seal" cannot be determined, but the measurements with which it concludes look like one of the "length" measurements of Ariana (fr. 200) or the third Seal (fr. 205).

The straight distances are about:

R. Cyrus to Caspian Gates	500 miles
Caspian Gates to Alexandria	520 "
Alexandria to Bactra	300 "
Bactra to the Jaxartes	260 " (through mountains)

225.

See frr. 224, n., 175, n.

Hyrcanian Sea = the Caspian, from one of the tribes to the south; see fr. 226.

226.

ἀνέχων ἐκ τοῦ ὠκεανοῦ: of. fr. 175, where this is mentioned in support of the theory of "circumfluence". The reputed expedition of Patrocles from the Indian Ocean to the Caspian is also mentioned by Pliny (II, 167; VI, 58) and Marcianus Capella (VI, 619).

The distances and names are given with slight variations by Pliny, VI, 36: Eratosthenes ponit et mensuram ab exortu et meridie per Cadusia et Albaniae

X 45 13
THESIS

to believe that the Oxus at least actually did so in
Alexander's time, and that there really was a trade-
route between Europe and India by way of the Black and
Caspian Seas and the Oxus (cf. Str. 11.5.2-3; 11.7.1 and 11.7.2).
Whether this fragment describes a single "land" route
not be determined, but the measurements with which it
concludes look like one of the "length" measurements
of Strabo (11.7.2) or the "width" (11.7.3).

The straight distances are about:

200 miles	A. Cyrus to Caspian Gates
200 "	Caspian Gates to Alexandria
200 "	Alexandria to Bactra
200 "	Bactra to the Taurus

See Str. 11.5.2, 11.7.1, 11.7.2.
Hyracanian Sea = the Caspian, from one of the tribes
to the south; see Str. 11.5.2.

ἀπέχοντα ἐν τῷ ἑσπερίῳ: cf. Str. 11.7.1, where this is
mentioned in support of the theory of "circumnavigation".
The reputed expedition of Ptolemy from the Indian
Ocean to the Caspian is also mentioned by Pliny (II,
167; VI, 26) and Marinus of Tyre (VI, 618).
The distances and names are given with slight vari-
ations by Pliny, VI, 26; Marinus points out an-
other abasura of maribus per Caucasum et Albaniam

227-8.

229.

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oram quinquiens mille CCCC stadia, inde per Atiacos, Amarbos, Hyrcanos ad ostium Zoni fluminis quater mille DCCCC stadia, ab eo ad ostium Iaxartis MMCCCC, quae summa efficit quindeciens centena LXXV mil. passuum.

of. also Strabo G. 508: τὸ μὲν τοι πλεον τῆς περὶ τὴν ὀρεινὴν παραλίαν Καθούσιαι νέρονται, σχεδὸν δέ τι ἐπὶ πεντακισχιλίους σταδίους, ὡς φησι Πατροκλῆς, ὅς καὶ κέρισον ἡγεῖται τὸ πέλαγος τοῦτο τῷ Ποντικῷ.

Albania stretched on both sides of the eastern end of the Caucasus.

Strabo (G. 518) gives the distance between Oxus and Jaxartes, according to Patrocles, as 80 parasangs.

227-8. The range still called the Caucasus; not that mistaken for it by the early explorers. See fr. 162.

The Caspii are also mentioned as in eastern Media, near Hyrcania, by Herodotus (III, 29) and Strabo Epit. XI.

229. Hipparchus infers that the Caspian Gates are the same distance from Thapsacus and Mt. Caspius; that, as it is much less than 10,000 stades from Mt. Caspius to the Caspian Gates, the measurement of 10,000 that Eratosthenes gives (fr. 206, ll. 30-1) must be taken by a roundabout way.

Strabo goes on to point out that in order to oppose

X 45 43
THESIS

over mountains like 2000 miles, take for instance
Hyrkania, Hyrcania and eastern Iran. The distance
2000 miles, as so in eastern Hyrcania, 2000
miles. The distance between the Caspian
and the Black Sea is 2000 miles. The distance
between the Caspian and the Black Sea is
2000 miles. The distance between the Caspian
and the Black Sea is 2000 miles.

Strabo (G. 718) gives the distance between the
Caspian, according to the distance, as 2000 miles.

The range still called the Caucasus; not that mountain
for it by the early explorers. See G. 718.

The Gapti are also mentioned as in eastern India,
near Hyrcania, by Herodotus (III, 22) and Strabo
G. 718.

Hipparchus infers that the Caspian Gates are the same
distance from the Caspian and the Black Sea, as it
is much less than 10,000 stades from the Caspian to
the Caspian Gates, the measurement of 10,000 stades
distance gives (G. 718, II, 30-1) that the distance
is about 10,000 stades. The distance between the
Caspian and the Black Sea is 2000 miles.

230.

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234.

Eratosthenes Hipparchus not only perverts his meaning by applying direct distances as though they were distances between parallels and meridians, but even falsifies his figures (as in fr. 230). The middle of the Caucasus is in fact some five degrees east of the Bosphorus.

230.

Schol. Ap. Rhod. IV, 259 repeats this, confirming it with a quotation from Artemidorus that τὸν Φάσιν μὴ συμβάλλειν τῷ Ὠκεανῷ, ἀλλ' ἐξ ὀρέων καταφέρεισθαι.

According to Pindar (Pyth. IV, 26-7) the Argonauts sailed up the Phasis to the Western Ocean, and by way of the Erythraean Sea to South Libya.

The town of Phasis was at the mouth.

The Colchians themselves, who in fact had many Egyptian traits, were reputed to be remnants of the army of Sesostris (Herod. II, 104; Diod. I, 28).

231.

The lines to which the scholiast refers are:

ἔκλυον οἱ καὶ πολλὸν ἐκδὸς Τιτηνίδες αἴης (or Αἴης)
Κολχίδα γῆν ἐνέμοντο κατὰ κροχοῦσι Λύκοιο.

Aea was an early name for Colchis, after the king Aetes, father of Medea.

Berger (p. 328) gives up this passage altogether. It might, however, be possible to hazard some connexion, either (1) with the Prometheus myth and the Caucasus--

X 45 13
THESIS

Eratostratos Hipparchus not only gave in his meaning
by specifying direct distances as though they were dis-
tances between parallels and meridians, but even
calculated his figures (as in 230). The whole of
the Caucasus in fact runs five degrees east of the
meridian.
Schol. Ad. Rhod. IV, 252 repeats this, continuing it
with a quotation from Alexander that τὸ ὄριον τῆς
ἐπιπέδου τῆς Ἰνδίας, ἀπὸ τῆς ἰσθμῆς τῆς Ἰνδίας
According to Ptolemy (231, IV, 26-7) the mountains
called up the Rhoda to the Western Ocean, and by way
of the Egyptian Sea to South Libya.
The town of Rhoda was at the mouth.
The Colchians themselves, who in fact had only
Egyptian titles, were reported to be remnants of the
army of Sesostris (Herod. II, 104; Hec. I, 20).
The lines to which the scholiast refers are:
Ἰνδία οὐκ ἔστιν ἡ Ἰνδία ἀλλὰ τὸ ὄριον αὐτῆς (or Ἰνδία)
Κολχίδα γὰρ ἐστὶν ὁ ὄριον αὐτῆς Ἰνδίας.
As was an early name for Colchis, after the king
Aetes, father of Medea.
Herod. (or 232) gives up this passage altogether.
It might, however, be possible to hazard some connection
either (1) with the Prometheus myth and the Caucasus--

232.

233.

234.

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the land at the east end of the Euxine being distinguished from that on the south side, or (2) with Circe, who was the sister of Aetes and herself lived in an island Aesaea. Both Prometheus and Circe were Titans and might entitle Colchis to be called Τίτανικαία (or Αἴα), the river Titen being invented to explain the name.

232.

There were in fact two rivers of Pontus, Thermodon and Lycus, flowing into the south side of the Black Sea at no great distance from each other. The Lycus was much the larger.

The mouth of the Thermodon is about 150 miles west of Tropeus, that of the Lycus 170. For the Lycus, see quotation in fr. 231, n.

cf. fr. 137.

233.

In V, 47 Pliny says: "ab ore autem Ponti ad os Maeotis Eratosthenes XV KLV M pass."-- i. e. about 100 more, not less.

The distance is about 500 (English) miles. As Eratosthenes made the whole length of the sea 8,000 stades (see fr. 235), which is not far from the truth, something must have happened to both figures, which are those of the Teubner text.

234.

Panticapaeum is the modern Kerch, at the entrance to

X45 13
THESIS

the land at the east end of the Delta being dis-
tinguished from that on the south side, or (2) with
Greece, who was the sister of Asopus and her self lived
in an island near. Both Protophantus and Givon were
Tithonus and might easily believe to be called Tithonic
eis (or Aia), the river Tithon being invented to ex-
plain the name.
There were in fact two rivers of Tithonus, Tithonion
and Lyones, flowing into the south side of the Delta
not at no great distance from each other. The Lyones
was much the larger. The mouth of the Tithonion is about 150 miles west
of Troopon, that of the Lyones 170. For the Lyones
see quotation in Fr. 231, n. 1. The Tithonion
of Fr. 137.
In V, 47 Pindar says "an olive forest as a Nestor
Eratosthenes . . . IV XIX 8 passim" -- it is about
100 more, not less.
The distance is about 500 (English) miles. As Erat-
osthenes made the whole length of the sea 8,000
stadia (see Fr. 232), which is not far from the truth,
something must have happened to both figures, which
are those of the Tithonic text.
Eratosthenes is the modern form of the name of
Tithonion.

237.

235.

236.

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Lake Maeotis or the Sea of Azov. The coldness of the climate in south Russia led the ancients generally to believe, since they were ignorant of the effects on climate of the Atlantic Drift, that it was much further north than it is in relation to western Europe.

Eratosthenes may have quoted this epigram in Book Two, when discussing the northern limits of habitability. of. fr. 182, etc.

235. The length of the Black Sea is about 700 miles; from Phasis to Dioscurias 60 miles. Strabo goes on to say that Hipparchus "cut down" the 9000 stades total of Eratosthenes to 6,600, allowing only 5,600 for the Black Sea.

Strabo himself (G. 124) gives a more detailed description of the Black Sea, which is likely to be based to some extent on Eratosthenes.

236. A coasting voyage would amount to something under 2,000 miles. If Hecataeus really gave this figure, it is remarkably close to the truth; but it must be remembered that he showed considerable acquaintance with the tribes of the Black Sea, and as far as the Caspian (Hec. frr. 153-4).

It is unfortunately not possible to decide whether it was Eratosthenes who originated the comparison

X 85 13
THESIS

take insects or the sea of land. The colonies of the
 climate in south Russia for the animals generally to
 believe, since they were ignorant of the effects of
 climate of the Atlantic Ocean, that it was much warmer
 than north than it is in relation to western Europe.
 Aristotles may have copied this opinion in book
 two, when discussing the northern limits of habitability
 of the earth. (p. 125, etc.)
 The length of the Black Sea is about 700 miles from
 Thessaly to Biscaya 60 miles. Strabo goes on to say
 that Hipparchus "measured" the 9000 stades total of
 Aristotles to 6,000, allowing only 3,000 for the
 Black Sea.
 Strabo himself (p. 124) gives a more detailed
 description of the Black Sea, which is likely to be
 based to some extent on Aristotles.
 A sailing voyage would amount to something under
 2,000 miles. If Herodotus really gave this figure,
 it is remarkably close to the truth; but it must be
 remembered that he showed considerable acquaintance
 with the tribes of the Black Sea, and as far as the
 Caspian (see p. 123-4).
 It is unfortunately not possible to decide whether
 it was Aristotles who originated the comparison

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with the bow, but it is worthy of note that his name stands first, and cf. fr. 205, fin., etc.

237.

of. Tzetz. ad Lycoph. v. 1285: ὁ δὲ Ἐρατοσθένης Συνορμάδας καλεῖ κεντυρμένας δὲ καὶ λεληθότας περὶ τὸν Εὐξεινον κόντον φησίν, ἧ τοι περὶ το στενόν.

The same idea is put forward, though without mention of Eratosthenes, in Etymol. magn. p. 718, 30: σκολιδὸν κόρον λέγουσι καὶ τὸν ἀπὸ Βυζαντίου κλοῦν ἕως τοῦ στενοῦ τοῦ κόντου, ἐνθα εἰσὶν αἱ Κυάνεαι πέτραι διὰ τὸ σκαρβὸν εἶναι καὶ οὐκ ἴσον· ἔοικε δὲ τῷ ξ̄ στοιχείῳ καὶ θηρίῳ ἔρποντι; and by Dion. Byz. anapl. Bosp. Thrac. (Geog. Gr. Min. II, p. 65 b):

"Neque vero, inquit (Dionysius), Bosphorus directus, sed continuus et parallelis promontoriis fractus; praevertunt enim et tanquam se invicem supplantant et propemodum se decipiunt promontoria prohibentia navigantes ulterius progredi. Unde, ut ipse ait, mihi videntur Symplegades nominasse petras, quoniam adnavigantibus modo aperiri, modo claudi videntur, fallente aspectu opinionem: id enim quod videtur finis, statim principium esse apparet."

Strabo, though quoting the measurements of Eratosthenes, calls them simply the "Blue Rocks". (fr. 229)

The Planctae, or "Wandering Rocks", of the western Mediterranean, mentioned in Od. XII, 59, 70-72; XXIII,

- 327, were in later times confused with the Symplegades (Clashing) or Synormades (Rushing Together) of the Argonauts. They appear originally to have been associated with the Lipari group. (Hyde, pp. 57 & 82).
238. The original Taurus range being in the S. E. corner of Asia Minor, it follows that Asia Minor lies in the "northern half", not improbably as a Seal by itself. The Bebryces were a pre-historic tribe of Bithynia and Mysia, often mentioned in legend (e. g. Ap. Rhod. II, 2 and 794). There is no other ancient reference to the Colycantii, who may perhaps be associated with Cilicia.
- The Leleges are associated with the Pelasgians and are frequently mentioned in Greek pre-history: in Asia by Steph. Byz. (Μεγάλη πόλις, Νινόςη and Μίλητος), in connexion with Greece by Strabo (G. 322, 401) and Steph. Byz. (Λακεδαιμόνων).
- The Solymi were a people of Pisidia (Steph. Byz., Πισιδία) associated with Ζεὺς Σολυμεύς.
- There is no other ancient reference to the Tripsedi.
239. Gangra was a town in Paphlagonia, S. of Mt. Olgasys. It was the royal residence of Deiotarus, the last king. (Strab. 564) Steph. Byz says that it was originally built by goatherds, "gangra" in Paphlagonian meaning "goat".

X 95 13
THESIS

... were in later times confused with the ...
 ... (Glasning) or ... (Quening together) of
 the Argonauts. They appear originally to have been
 associated with the Lybri group. (Ilyde, pg. 27 & 28).
 The original Taurus range being in the N. E. corner
 of Asia Minor, it follows that Asia Minor lies in the
 "northern half", not improbably as a result of the
 the Babylonians were a pre-historic tribe of Mesopotamia
 and Kyles, often mentioned in legend (e. g. 2d. 2d. 2d. 2d.).
 II, 2 and 79A). There is no other ancient reference
 to the Colyconid, who may perhaps be associated with
 Cilicia.
 The legends are associated with the Hellespont and
 are frequently mentioned in Greek pre-history in Asia
 by Steph. Byz. (Μεγάλη Ἀσία, Νήσοι καὶ Ἠλαίος), in
 connexion with Greece by Strabo (I, 202, 401) and
 Steph. Byz. (Ἀνατολίαν).
 The Galatians were a people of Phrygia (Steph. Byz.).
 (Iberia) associated with Ἰατρὸς Ἰουδαίος.
 There is no other ancient reference to the Iberia.
 Gargara was a town in Bithynia, S. of Mt. Olympus.
 It was the royal residence of Darius, the last king.
 (Strab. 13, 544) Steph. Byz. says that it was originally
 built by Gargara, "Gargara" in Ptolemaean meaning
 "goat".

240. There
 241. Eustat
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240. There is no other reference to Amaxa (Pauly).

241. Eustath. ad Dionys. v. 867 contradicts this: 'Ερατοσθένης δέ φησι τὴν κλησιν τῆ πόλει εἶναι ἀπὸ Διδος Τερσίου τοῖς ἐκεῖ καλουμένου. οἱ δέ φασι Τερσὸν τὰ πρῶτα διὰ τοῦ ε στοιχείου ὀνομασθῆναι τὴν πόλιν, διὰ τὸ τοῦς ἐκεῖ πρώτους συναγαγόντας καρπὸν χλωρον τερσῆναι, ὃ ἐστὶ ξηρῶναι, καὶ εἰς χειμῶνος ἀποθέσθαι τροφήν.

If the name Τερσηνός was used by Eratosthenes it would suggest that he inclined to the derivation from τερσαίνειν.

242. In expressing his preference for the sense "Artemis of the Blazing Countenance" (αἴθω) Eratosthenes presumably mentioned the place-name as well.

The river Hyllus is a tributary of the Hermus in Lydia. It was also called Phrygius (Strab. G. 626).

243. Magarsus was a city in E. Cilicia, near the mouth of the Pyramis (Strab. G. 676). Alexander sacrificed there. (Arr. An. II, 5).

This Teucer was the son of Telamon and Hesione, step-brother of Ajax. Telamon would not receive him home to Salamis after the Trojan War, because he had not avenged Ajax. He was given Cyprus by Belus of Sidon and founded Salamis there (Serv. ad Aen. I, 619).

There is no other reference to him (Livy).

In the case of the name "Artemis" of the Hellenic goddess "Artemis" (Artemis) is mentioned in the Iliad (Iliad, II, 257) Alexander mentioned there (Iliad, II, 257).

This tower was the son of Telamon and Hesione, step-brother of Ajax. Telamon would not receive his home to Salamis after the Trojan War, because he had not avenged Ajax. He was given Cyprus by Helen of Troy and founded Salamis there (Herodotus, II, 139).

The river Hylia is a tributary of the Helios in Lydia. It was also called "Hylia" (Strabo, II, 523).

in expressing his preference for the name "Artemis" of the Hellenic goddess "Artemis" (Artemis) is mentioned in the Iliad (Iliad, II, 257) Alexander mentioned there (Iliad, II, 257).

would suggest that he inclined to the derivation from "Artemis".

If the name "Artemis" was used by the Hellenic goddess "Artemis" (Artemis) is mentioned in the Iliad (Iliad, II, 257) Alexander mentioned there (Iliad, II, 257).

244.

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Agapenor, grandson of Lycurgus, son of Aeneas, king of Arcadia, founded Paphos (Paus. VIII, 5, 2).

Acamas, son of Theseus and Phaedra, gave his name to the promontory Acamas, to Acamentium in Phrygia, and to the Attic "tribe" Acamantis. (Steph. Byz. Ἀκαμάντιον; Paus. I, 5, 2).

This is the only reference to Praxander and Cepheus. (Pauly).

244.

In C. 682 Strabo gives the circumference of Cyprus as 3,420 stades, but there is no positive evidence that this figure is taken direct from Eratosthenes. Pliny V, 129, however, gives 427½ miles as from Timosthenes, which may well have been used by Eratosthenes.

For the clearing of forests for smelting, compare the S. E. of England and the consequent transference of the iron industry to the north when coal smelting was introduced.

Strabo himself, and Pliny, V, 130, put Hierocopia on the west of the island.

Theophr. (Hist. Pl. V, 8, 1) says: ἐν Κύπρῳ γούν οὐκ ἔτεμνον οἱ βασιλεῖς, ἀρα μὲν τηροῦντες καὶ ταμιευόμενοι, ἀρα δὲ καὶ διὰ τὸ δυσκόμιστον εἶναι.

As Eratosthenes counted all within the "Taurus" as belonging to the "northern half", he would doubtless apply the principle to all the islands of the Medi-

X45-13
THESIS

Agapenor, grandson of Iphigeneia, son of Agamemnon, king
of Argolis, founded Rhodes (Ius. VIII, 2, 2).
Agamemnon, son of Iphigeneia and Iphigeneus, gave his name
to the promontory Agamemnon, to Agamemnon in Thracia,
and to the Attic "tribe" Agamemnonia (Ius. VIII, 2, 2).

This is the only reference to Agamemnon and Agamemnonia
(Ius. VIII, 2, 2).

In D. 682 Strabo gives the circumstances of Agamemnon's
2,500 slaves, but there is no positive evidence that
this figure is taken direct from Herodotus. Pliny
V, 139, however, gives 4250 slaves as from Rhodes,
which may well have been used by Herodotus.

For the clearing of forests for building, compare
the S. E. of England and the consequent transference
of the iron industry to the north when coal building
was introduced.

Strabo himself, and Pliny V, 139, put Herodotus
on the west of the island.

Theophr. (Hist. Pl. V, 8, 1) says: ἐν Ἰσθμῷ
ὁὐκ ἔστιν οἰκιστῆς, ἀλλὰ καὶ ἄλλοι οἰκιστῆρες ἐστὶν.
ἐν Ἰσθμῷ, ἀλλὰ καὶ ἄλλοι οἰκιστῆρες ἐστὶν.

As Herodotus counted all within the "Isthmus" as
belonging to the "northern half," he would doubtless
apply the principle to all the islands of the Hell-

245.

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terranean: in any case, Cyprus is N. W. of the line bounding the fourth Seal.

245.

This disputed passage seems most likely to belong to the description of Samos. The text is beyond any but the most conjectural emendation, but evidently refers to the temple of the "Gaping Dionysus". According to Pliny, VIII, 57, 58, this was dedicated by a Samian, called Elpis, who climbed a tree to escape from a "gaping" lion and called on Dionysus. The lion (as in the story of Androcles) made it clear that it was asking for help, whereupon Elpis descended and removed a bone which was wedged in its teeth. Afterwards the lion brought its prey to him in gratitude.

Samos may well have been treated by Eratosthenes as part of Asia Minor.

246.

In G. 92, where he is discussing the criticism of Eratosthenes by Hipparchus, Strabo gives the three promontories as: μίαν μὲν, ἐφ' ἧς ἡ Πελοπόννησος, δευτέραν δὲ τὴν Ἰταλικήν, τρίτην δὲ τὴν Λιγυστικήν, ἐφ' ᾧ κόλπους ἀπολαμβάνεσθαι τὸν τε Ἀδριατικὸν καὶ τὸν Τυρρηνικόν. Whether the confusion is that of Hipparchus or Strabo it is hardly possible to say with certainty, but the meaning of this passage is clear: τὴν κατὰ Μαλαίαν means the whole Balkan peninsula, from

X45-13
THESIS

... in any case, ...
... the temple of the "Dying Dionysus" ...
... called Elpis, who climbed a tree to escape from a
"gaping lion and called on Dionysus. The lion has in
the story of Androcles) made it clear that it was
asking for help, whereupon Elpis descended and removed
a bone which was wedged in its foot. Afterwards the
lion brought the prey to him in gratitude.
... bones may well have been treated by Aristophanes
as part of Asia Minor.
... in d. 92, where he is discussing the criticism of
Aristophanes by Hipparchus, Strabo gives the three
propositions and λέει λέει, ἡ δὲ ἡ λέωνόστροφος, ἡ
λέων ὁ τῆν ἡ λέωνίαν, ἡ δὲ τῆν ἡ λέωνίαν, ἡ
ἡ λέωνος ἀναστρέφεται τὸν τὸν ἡ λέωνίαν καὶ τὸν
ἡ λέωνίαν. Whether the conclusion is that of Hip-
parchus or Strabo it is hardly possible to say with
certainty, but the meaning of this passage is clear.
ἡ λέων ἡ λέωνος means the whole taken together, from

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248

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the Adriatic to the Bosphorus, bounded on the north by the Don. Cape Malea is the eastern prong of the Peloponnese, regarded by the ancients as the most southern. The central, Taenarum (Matapan), in fact projects slightly further.

The three promontories are also mentioned by Pomp. Mel. I, 3; 2, and Dionys. Perieg. 331 f.

247. "ostium Oceani" = Straits of Gibraltar.

In modern usage "Tyrrhenian" and "Tuscan" are still applied to that part enclosed by Sicily, Sardinia, and Italy; "Sicilian" is confined to the Strait between Sicily and Tunisia, and "Cretan" to the part north of Crete. "Sardinian" is not found in most modern maps.

248. This is scarcely a specific dogma of Eratosthenes. Naturally when measuring the "length" of the Mediterranean along the diaphragm he would hardly take it to any other point than the Gulf of Issus, while Strabo is taking the Black Sea as part of the Mediterranean.

249. This "Ram's Forehead" is the S. W. cape of Crete (Ptol. III, 2, etc.). The same name was given to the S. headland of the Crimea (Strab. C. 124, etc.).

Cimarus = a northern cape of Crete. Kiepert (Att. Ant. V) gives it as Κάβος Βοῦζα. ἐπὶ Ταίναρον,

X45-13
THESIS

the Atlantic to the Bosphorus, bounded on the north
 by the Don. Cape Nares is the eastern point of the
 peninsula, regarded by the ancients as the most
 southern. The central, mountainous (Khatan), in this
 project slightly further.

The three promontories are also mentioned by Ptolemy.
 Vol. I, p. 5, and Dionys. Perieget. III, p. 1.

"Cassius Cassius" = Cassius of Cappadocia.
 In modern usage "Cappadocian" and "Cassian" are still
 applied to that part enclosed by the Taurus, Taurus, and
 Taurus. "Cassian" is confined to the district between
 Taurus and Taurus, and "Cassian" to the part north of
 Taurus. "Cappadocian" is not found in most modern maps.

This is scarcely a specific name of Cappadocia.
 Naturally when measuring the "length" of the Taurus-
 Taurus along the distance he would hardly take it
 to any other point than the Gulf of Issus, while
 Cassius is taking the black sea as part of the Taurus-
 Taurus.

This "Cassian's forehead" is the S. W. end of Cassius
 (Ptolemy, III, p. 5, etc.). The name was given to the
 S. headland of the Taurus (Strabo, p. 134, etc.).
 Cassius = a northern end of Taurus. Ptolemy (III,
 p. 5) gives it as Kappa Bappa. In Ptolemy,

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253.

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Meineke inserts; Müller ἐπὶ Μαλέας, but Cythera does not lie between.

Samonium (Σαλιμόνη, Acts XXVII, 7, etc.) was the E. promontory of Crete--probably not Salomon, but Sidero. (See Mus. Class. Ant. II p. 302)

250. Cf. Scymn. orb. desor. 785 f. (Geog. Gr. Min. I, 227):

ἔχει δὲ καὶ νήσους ἐν αὐτῷ κειμένας
πολλὰς τε καὶ μεγάλας μεγέθεσιν, ὡς λόγος,
ὧν ἡ μεταξὺ τῆς θαλάττης κειμένη
καὶ τῶν στομάτων οὐκ ἔστ' ἐλάττων μὲν Ῥόδου,
Πεύκη δὲ λέγεται διὰ τὸ πλῆθος ὧν ἔχει
πευκῶν.

The same points are also attributed to Eratosthenes in Schol. Ap. Rhod. IV, 310.

251.

Strabo mentions this in connexion with the winds "blowing from Thrace" and Eratosthenes's criticism of Homer, Il. IX, 5. See fr. 143 and note.

252.

There is no other mention of Ichnae or Achnae.

253.

The name "Sintians" occurs again in Od. VIII, 294, οἴχεται ἐς Λήμνον μετὰ Σίντιας ἀγριοφώνους, referring to old inhabitants of Lemnos, skilled in sorcery and medicine. Eratosthenes appears to derive it from σίνομαι, "I tear, mangle".

253. Berger, relying on Steph. Byz. $\Sigma\iota\nu\tau\iota\alpha$ (district) and $\Sigma\iota\nu\tau\iota\sigma$ (people) places them in Thrace, traditionally the land of sorcery and witchcraft.
254. Ithaca to Corcyra--an extraordinary underestimate. The distance is nearly 70 miles.
- The straight distance from Epidamnus to Thessalonica is about 200 miles, so that the later estimate is much better.
- This measurement looks like one of those for the "length" of a Seal: perhaps it may be taken as a hint that Greece itself formed a Seal separate from the rest of the Balkan peninsula (fr. 247). It is given also at C. 92 in connexion with Hipparchus's criticisms.
255. Generally called "Molossia", in Epirus.
- Neoptolemus, son of Achilles and Deidamia, was fetched from Scyros with Philoctetes to conquer Troy. After its fall he received Andromache, Hector's widow, as part of the spoil.
256. Charax of Pergamum wrote Ἑλληνικὰ and Χρονικὰ , mixing history and fact. (Suidas and Steph. Byz.). His date is unknown, but he mentions Nero.
257. Repeated in Servius ad Aen. II, 7.
- The Myrmidons were the Thessalian tribe led by Achilles.

258. There were two Greek tribes of Agraeans, in Aetolia and Acarnania respectively. (Strabo G. 338; Steph. Byz. s. v. "Εφυρα.")
259. cf. "Cypriots", "Siceliots", etc., for descendants of settlers.
 πρώτῳ. Ancher thought that this fragment was detached from an account of the residence in Athens (see fr. 42) in the first book of the "Geography". The more likely view, however, is that of Seidel (p. 146), Bernhardt (p. 85), and Berger (p. 352) that it belongs to the third book and that πρώτῳ should read τρίτῳ - a fairly early copying error.
 For Athens in Euboea see Strab. G. 446 and Steph. Byz. Ἀθηναί.
260. Cf. Theophrastus. Hist. Plant. III, 16, 3: ὁ δὲ καλοῦσιν οἱ Ἀρκαθεε φελλόδρον τοιάνθεε ἔχει τὴν φύσιν. ὡς μὲν ἀκλῆς εἰκεῖν ἀνὰ μέσον κρήνου καὶ δρυός ἐστιν· καὶ ἐνιοὶ γε ὀκολαμβάνουσιν εἶναι θήλυον κρήνον.
 The cork-tree has a greyish appearance, with serpentine boughs and bark and narrow leaves.
261. The disappearance and reappearance of rivers is fairly common in limestone districts and unusually frequent in Greece. The Alpheus is one of the few Greek rivers containing water all the year round: it disappears in

X 45 43
THESIS

There were two Greek tribes of Agassus, in Astoria
 and Klamathia respectively. (Strabo, G. 330; Strabo,
 G. 330 v. "Epeira")

of "Dyrrhachia", "Stalioia", etc., for descendants of
 Dardania.

Another thought that this fragment was de-
 rived from an account of the residence in Athens
 (see p. 42) in the first book of the "Geography".
 The more likely view, however, is that of Strabo (p.
 146), Strabo (p. 62), and Herodotus (p. 323) that it
 belongs to the third book and that it should read
 "Epeira" + a fairly early copying error.

For Athens in Athens see Strabo, G. 448 and 449.

Strabo, G. 448 v. "Epeira".

Strabo, G. 448 v. "Epeira".

Strabo, G. 448 v. "Epeira".

The north-face has a grayish appearance, with copper-
 like tinge and dark and narrow leaves.

The disappearance and reappearance of rivers in Italy
 common in limestone districts and unusually frequent
 in Greece. The Alps is one of the few great rivers
 containing water all the year round; it disappears in

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the district of Asea, and probably for this reason was formerly called Nyctimus (river of darkness). See Tozer, p. 10.

1. 3: ζέρεθρον: Arcadian for βάρεθρον.
 1. 6: Λέβοναία see fr. 2, and note.
 1. 13: δίοραία: "A sign from Zeus", especially thunder or rain in large quantities. cf. Arist. Ach. 171.
262. The Hylli, or Hyllini, were an Illyrian tribe. Hyllus was the son of Heracles by Deianeira; here apparently confused with his companion Hylas.
263. The city itself was later known as Dyrrhachium. Cadmus was the legendary founder of Thebes and introducer into Greece of the Phoenician alphabet. Zeus gave him Harmonia, daughter of Ares and Aphrodite, to wife, and among their children was Illyrius. According to Hyde (pp. 39, 40) there are no Phoenician objects in the palace at Thebes, and perhaps Cadmus was an Achaean who brought the alphabet (alpha = aleph) from north Syria.
264. Pharos, or Pharia. It is difficult to say whether Eratosthenes means that the island off the Dalmatian coast was colonized from that by Alexandria. It was in fact colonized from Paros in the Aegean as late as 385 B. C. with the assistance of the elder Dionysius.

It is frequently mentioned: e. g. Diod. XV, 13; Plin. III, 30; Ptol. II, 17, 14. The last two call it Pharis.

265. Berger argues (p. 356) that some of the legends which Strabo expressly omits were probably included (for entertainment) by Eratosthenes, and there is a good deal of probability in this view.

Strabo says (G. 215): τὰ δὲ πολλὰ τῶν μυθευομένων ἢ κατεψευσμένων ἄλλως ἔσθ' ὄντι, οἷον τὰ περὶ φαέθοντα καὶ τὰς Ἥλιάδας τὰς ἀκαιγειρουμένας περὶ τὸν Ἥριδανόν, τὸν μηδαμοῦ γῆς ὄντα, κλησίον δὲ τοῦ Πάβου λεγόμενον, καὶ τὰς Ἥλεκτρίδας νήσους τὰς πρὸ τοῦ Πάβου καὶ μελεαγρίδας ἐν αὐταῖς· οὐδὲ γὰρ τούτων οὐδέν ἐστιν ἐν τοῖς τόποις.

266. This passage fixes the alignment of Carthage and Rome, with the Straits of Messina, and presumably Sicily itself, between, neatly dividing off the western third of the Mediterranean. It seems likely that this "meridian" was based no less on guesswork than Strabo's own: the currents in this part of the sea are so strong and variable that any kind of dead reckoning was bound to be misleading.

267. Cf. Strabo G. 22: τὰς γοῦν Σειρήνας τοὺς μὲν ἐπὶ τῆς Πελοριάδος καθιδρύειν (Cape Faro, Sicily), τοὺς δὲ ἐπὶ τῶν Σειρηνηνοῦσῶν κλείους ἢ δισχιλίους διεχουσῶν

σταβίους· εἶναι δ' αὐτὰς σιρόκελον τριπόρυνον διείρ-
 γοντα τὸν Κυραῖον καὶ Ποσειδωνιάτην κόλπον (Gulfs of
 Naples and Salerno). (fr. 140). There can be no doubt
 that Eratosthenes mentioned this in his passages on
 Homer, but it is also probable that he would refer to
 such an important feature as the Bay of Naples in his
 description of Italy.

The name "Sirens" is said to be derived from σῆριγγε -
 i. e. the wail of the wind in a ship's rigging.

268. At their nearest points Corsica is something over 50,
 Sardinia about 150, miles from the mainland. Corsica
 is frequently visible, but if the normal state of
 visibility is taken Eratosthenes may be held justified.
269. The Noric Alps, S. W. of Vienna.
270. The Hercynian or Orcynian Forest was a vague name for
 most of central Europe; in legend it was bounded to
 the north by the Rhipaeian Mountains (fr. 137 and note).
 The Black Forest is only a small remaining piece of it.
271. Pytheas was at this time, and indeed until Strabo's
 own time, the only authority for N. W. Europe. It
 seems reasonable to suppose that Eratosthenes adopted
 his remarks more or less word for word after a critical
 appreciation (διακρίσαντα) of such stories as that of

the "sea-lung" (fr. 284). The geographical discoveries attributed to Pytheas are therefore given here. See also Intr. pp. lxiv-lxvi.

272. It is difficult to decide whether Eratosthenes thought of Pyrene as a city. It so appears in Herod. II, 33, where Gaul is still a land of mystery, but by Strabo's time it was known that the Pyrenees were a range of mountains, although taken as running due north and south. (Strabo C. 177).

The distances given by Eratosthenes are very close: Marseilles to Gibraltar is about 800 miles, from the Pyrenees about 650.

273. Tarragona, N. of the E. coast of Spain.

274. Latin Gades, modern Cadiz. The same remark is given, without reference to Eratosthenes, in Eustath. ad Dionys. 65, and again at l. 451. The more common form is the neuter, τὰ Γάδε:ρα, from the Phoenician "Gaddir". Cf. Avien. Ora Marit. 267:

Gaddir hic est oppidum:

Nam Punicorum lingua consaeptum locum
Gaddir vocabat.

275. Tartessus, or Tarshish, is recorded as early as Genesis X, 4, and I Kings X, 22. It took its name from

X65-13
THESES

the "sea-lung" (No. 280). The geographical dis-
tributions of the two are therefore given here.
See also infra, pp. lxxv-lxxvi.

It is difficult to decide whether the specimens brought
of Lyons are a city. It is known in Herod. II, 15,
where Gadi is still a land of mystery, but by Strabo's
time it was known that the Lyones were a range of
mountains, although taken as running due north and
south. (Strabo II, 177).

The distances given by Strabo are very close
to those of Gadi in about 800 miles, from the
Lyones about 800.

Lyones, N. of the E. coast of Spain.

Latin Gades, modern Cadix. The name is given
without reference to the Lyones, in Strabo, II,
177, and again at II, 171. The name is common
to the Lyones, and the Lyones, from the Lyonesian
"Gadi", cf. Avien. Or. 1711, 1712.

Gadi is the name of the
New Lyonesian language connection forms
Gadi is the name.

Lyones, or Lyones, is recorded as early as 1711,
at II, 171, and I Kings II, 22. It took the name from

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the inhabitants of the hinterland, the Turdetani. It was visited by the Phocaeans before their foundation of Massilia in 600 B. C. (Herod. I, 163). It is mentioned by Hecataeus. Like the Land of Punt (Somali-land) it was a fabulous land of wealth.

Erythea was identified by some with the actual "Isla de Leon" of Gades. Geryon was supposed to feed there the oxen stolen by Heracles. (Hes. Theog. 287, 979; Herod. IV, 8).

From Gibraltar to Cape St. Vincent (Sacred Cape) is rather over 200 miles. Broche (ch. IX) explains the five days by a long detour to avoid the Phoenician garrison at Gadeira; but he took four days from France to Cornwall.

καὶ τὸ τὰς ἀπώταταις μέχρι θεῶν χωροῦσθαι. It seems, as Berger remarks (p. 367), that Artemidorus must have misunderstood Eratosthenes here and in Book One. This can hardly refer to the tides' being "limited" in the sense of dividing the Ocean in two at Gades, but to the tides of Ocean not penetrating into the Mediterranean.

ἐὺκαροδῶτερα: there is a current along the north coast of Spain, resulting from the Atlantic Drift, which assists the coasting voyage west to east.

By "Gauls" it is likely that Eratosthenes meant nothing

X45-43
THESIS

the inhabitants of the island, the Phoenicians. It
was visited by the Phoenicians before their foundation
of Basilia in 600 B. C. (Herod. I, 183). It is con-
sidered by Herodotus. Like the land of Phoeni-
cia, it was a fabulous land of wealth.
Phoenicia was identified by some with the actual "Isle
de Lion" of Cadan. Cadan was supposed to lead there
the oxen stolen by Hercules. (Herod. II, 107, 108)
Herod. IV, 8).
From Gibraltar to Cape St. Vincent (Herod. II, 107)
rather over 200 miles. Strabo (Ge. IX) explains the
five days by a long detour to avoid the Phoenician
navigation at Gades; but he took four days from Phoeni-
cia to Gades.
It was the Phoenician name for the island. It
was, as Herodotus (II, 107) says, a Phoenician
name, and was misinterpreted by the Greeks as "Isle
de Lion". This can hardly refer to the "Isle de Lion"
of Gades, but to the island of Gades not penetrating into
the Mediterranean.
There is a current along the north
coast of Spain, resulting from the Atlantic winds,
which assists the sailing vessels west to Gades.
By "Gades" it is likely that Herodotus meant Gades

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more than "Celtic peoples", in the old sense: see
Intr. p. xxxiii and fig. 1.

277. Gr. G. 63: καὶ τὰ περὶ τοὺς Ὀστιμίους δὲ καὶ τὰ
κέραν τοῦ Ῥήνου τὰ μέχρι Σουθῶν πάντα κατέψευσταί;
and Steph. Byz. s. v. Ὀστίωνες: ἔθνος παρὰ τῷ δυτικῷ
ὠκεανῷ, οὗς Κοσσίνους Ἀρτεριδωρὸς φησὶ, Πυθέας δ'
Ὀστιαίους.

The Ostimii were the inhabitants of Brittany, whose
projection westwards Pytheas was the first to report.

Broche, connecting these passages with others, ig-
noring the force of καὶ περὶ τοῦ Ῥήνου, dismissing
δυτικῷ as the mistake of a "mere compiler", and assuming
that Pytheas was the only authority for northern Europe
down to the time of Pomponius Mela, tries to show that
these Ὀστίωνες or Ὀστιαῖοι have nothing to do with
Brittany, but are the Aestii of Tacitus (Germ. 45), the
the collectors of amber, and are in fact Esthonians.

278. Ireland (Germ. 212). Broche explains the six days
Diodorus Siculus wrote nearly 50 years after Julius
Caesar, but he made use of Timaeus of Tauromenium,
the historian who introduced the system of dating by
Olympiads which was perfected by Eratosthenes. Timaeus
was a little junior to Pytheas and used his material.
Caesar did not visit any of Britain but the south-east,
and this account, which reads like that of an eye-witness,

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THIS IS

more than "Celtic people", in the old sense was
Infr. p. 221 and fig. 1.
Dr. G. G. Macgregor has also
aliquot of "Pagan" and "Celtic"
and "Celtic" by G. G. Macgregor
Celtic, the "Celtic" of the
'Celtic'.
The Celts were the inhabitants of Britain, whose
position westward of the British Isles was the first to report.
Hence, connecting these passages with others, in-
cluding the force of the "Celtic" and discussing
during as the mistake of a "very excellent", and assuming
that the British was the only authority for northern Europe
down to the time of Ptolemy, it is to show that
these "Celtic" "Celtic" have nothing to do with
Britain, but are the result of the British (p. 22), the
the collectors of amber, and are in fact Germanic.
Dionysius Halicarnassensis wrote nearly 30 years after Julius
Caesar, but he made use of the name of "Celtic"
the historian who introduced the system of dating by
Olympiads which was perfected by Eratosthenes. Ptolemy
was a little junior to Ptolemy and used his material.
Caesar did not visit any of Britain and the south-east,
and this account, which reads like that of an eye-witness,

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is almost certainly that of Pytheas, whose interest in tides is to be remarked here too.

Ictis: Pliny has two statements which make the problem of identifying this island with certainty almost impossible. He says: (H. N. IV, 36): Ex adverso Celtiberiae complures sunt insulae, Cassiterides dictae Graecis, a fertilitate plumbi (albi); and (H. N. IV, 30): Timaeus historicus a Britannia introrsus sex dierum navigatione abesse insulam Mictim, in qua candidum plumbum proveniat. Ad eam Britanno vitilibus navigiis corio circumsutis navigare.

These three passages have led to the placing of the entrepôt for British tin in the Scilly Islands, Thanet and the Isle of Wight in the past, whereas the present favorite is St. Michael's Mount (Cary, p. 215, who says the "six days' sail" is due to confusion with Thule; Warmington, p. 172, who says that it was confused with Ireland (Ierne, Iris)). Broche explains the six days as from Cornwall to the Isle of Wight, measured in coracles, and suggests that perhaps the Solent in Pytheas's time was dry at low tide (ch. XIII). He does not explain "introrsus", which could hardly mean anything but towards "home"--the Mediterranean.

The only explanation which seems to cover everything is that, either simultaneously or, more likely, at

X45-13
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is almost certainly that of ... whose interest
 in this is to be reached here too.

... which was the prop-
 erty of identifying this island with certainly almost
 impossible. He says (H. N. IV, 30): In answer to the
 series of questions and answers, Cassin's Albatross
 (H. N. IV, 30), a fertile island (also) and (H. N. IV,
 30): The same Albatross is mentioned in the con-
 siderable navigational charts of the Pacific, in the con-
 siderable number of them. At one of the visits
 navigational charts of the Pacific.

These three passages have led to the placing of the
 island for British in the Pacific Islands, French
 and the late of night in the past, whereas the present
 favorite is St. Michael's Mount (H. N. IV, 30), who says
 the "six days' sail" is due to confusion with the
 navigation, H. N. IV, who says that it was confused with
 Ireland (H. N. IV, 30). He explains the six days
 as from Cornwall to the late of night, measured in
 compass, and suggests that perhaps the island in
 question is the one that was at low tide (H. N. IV, 30). He does
 not explain "intrusive", which could hardly mean any-
 thing but towards "home" -- the Netherlands.

The only explanation which seems to cover everything
 is that, either accidentally or, more likely, at

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different periods, different places were used: possibly the Scillies for a direct sea-route to Carthage, and later, in Pytheas's time, St. Michael's Mount for the channel-land-route across Gaul, obviating the difficult and dangerous carriage of lead in coracles.

According to R. G. Collingwood and J. N. L. Myres ("Roman Britain and the English Settlements", pp. 31 and 282; Oxford, 1936) the Britanni were a Belgic tribe whose name was confused by Caesar with Welsh "Pretani" or "Priteni" ("painted" = Pict), which had already given rise to the Greek Πρεττανική, a more nearly correct form.

Belerium = Land's End; Gantium = S. Foreland; Orca = Duncansbay Head (John o'Groats) more probably than G. Wrath.

The distances given here are well over double the actual, the perimeter of Great Britain in straight lines amounting to about 1600 (land) miles. Caesar (B. G. V, 13) gives S. side = 500; W. side = 700; N. side = 800; total = 2000, all in Roman miles, which is a very close estimate. It is noteworthy, too, that Caesar makes Britain lean over in the opposite direction to Diodorus, making the east side the north, with Ireland on the West. These facts point strongly to the copying of the whole passage from Pytheas, and confirms

different periods, different places were used; and
 simply the hollow for a direct sea-route to Britain,
 and later, in Pytheas's time, St. Michael's Mount for
 the channel-land-route across Gaul, avoiding the dif-
 ficult and dangerous carriage of lead in convales.
 According to H. G. Collingwood and J. H. H. H. H.
 ("Roman Britain and the English Settlements", p. 21
 and 22; Oxford, 1936) the Britons were a Celtic tribe
 whose name was confused by Caesar with that of "Britanni"
 or "Britanni" ("Britain" = "Brit"), which had already
 given rise to the Greek Περατικός, a word nearly cor-
 responding to the Latin "Britannia".
 The distance given here is well over double the
 actual, the perimeter of Great Britain in straight
 lines amounting to about 1500 (land) miles. Caesar
 (S. G. V, 13) gives 2 sides = 2000; 4 sides = 4000; 6
 sides = 6000; total = 20000, all in Roman miles, which
 is a very close estimate. It is noteworthy, too, that
 Caesar makes Britain less over in the opposite direc-
 tion to Diogenes, making the east side the north, with
 Ireland on the west. These facts point strongly to the
 copying of the whole passage from Pytheas, and confirm

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the measurements given as being his own record. Almost all these measurements are grossly exaggerated, and in his case there were very unusual tidal conditions; in his passage from Ushant or Brittany to Belerium he must have had bad conditions to take four days over 100 miles or so; and the circumnavigation would, as Broche points out (ch. XV), be enormously extended by coasting and making many landings. According to Strabo (G. 104). . . . ἄλην μὲν τὴν Βρετανικὴν (τὴν) ἐμβατὸν ἐκελθεῖν φάσκοντος, τὴν δὲ Περὶ μετρον κλειόνων ἢ τεττάρων μυριάδων ἀποδόντος τῆς νήσου. . . . This may be (Cary p. 35) a sarcastic remark by Polybius, from whom Strabo is quoting, that he "visited all Britain on foot"; or (with or without the τὴν inserted by Berger) it may mean that he landed everywhere that was accessible. In any case it implies a detailed story.

One measurement not included among the fragments, as there is no evidence which version was adopted by Eratosthenes, is that from "the continent" to Cantium. The incompatible texts are:

Diod. Sic. V, 21: τὸ μὲν ἐλάχιστον ἀπὸ τῆς ἡεῖρου διεστημῶς ἀκρωτήριον, ὃ καλοῦσι Κάντιον, φασὶν ἀπέχειν ἀπὸ τῆς γῆς σταδίουσ ὡς ἑκατόν;

Strab. G. 63: καὶ τὸ Κάντιον ἡμερῶν τινῶν κλοῦν ἀπέχειν τῆς Κελτικῆς φησὶ (Πυθέας).

X45-13
THESES

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The most obvious explanation, though by no means final, is that Strabo's version is taken from Pytheas's actual record, and that he did not go straight across to Pas-de-Calais, but made a long leg to east and north, while Diodorus's version comes from a later source. Broche (ch. XIV) suggests that the channel was much narrower (even under 12 miles) then, and has been enlarged by the tidal erosion since: he ignores Caesar's "commodissimus traiectus" (B. G. V, 2) of about 30 (Roman) miles. In fact, on a clear day, it is difficult to think it impossible for the ordinary person to swim across, and Diodorus's authority may have given a perfectly honest estimate.

There is no means of knowing how accurate is the account of British life, but it may not be out of place to remember the idyllic Hyperboreans of Greek legend.

280. There is no convincing explanation of this measurement. It has been suggested (Cary p. 36, who quotes also Blazquez, "Pytheas de Marsella", pp. 28-30) that this really refers to waves in the Pentland Firth when a gale blows against the tide. In view of the interest shown by Pytheas in tidal phenomena (cf. fr. 278, and Plac. Phil. III, 16, where he is credited with connecting tides with phases of the moon), it is almost impossible that he should himself have confused waves with tides.

The most obvious explanation, though by no means final, is that Strabo's version is taken from Lythos's account, and that he did not go straight across to the Sphakia, but made a long leg to east and north, while Diodorus's version comes from a later source. Lythos (op. cit. XIV) suggests that the channel was much narrower (even under 12 miles) then, and has been enlarged by the tidal erosion since he ignores Lythos's "common distance" (p. 10, 11) of about 30 (Roman) miles. In fact, on a clear day, it is difficult to think it impossible for the ordinary person to swim across, and Diodorus's authority may have given a partially honest estimate.

There is no sense of knowing how accurate is the account of British life, but it may be out of place to remember the Iphigeneia Hyperboreans of Greek legend.

There is no convincing explanation of this measurement. It has been suggested (only p. 26, who quotes also Strabo, "Iphigeneia Hyperborea"; pp. 28-30) that this really refers to waves in the Pontus with a gain shows against the tide. In view of the interest shown by Lythos in tidal phenomena (op. cit. 178, and passim), III, 16, where he is credited with connecting tides with phases of the moon, it is almost impossible that he should himself have confused waves with tides.

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although "intumescere" may suggest something more than a normal rise; the greater likelihood is that Pliny failed to understand what he did say, having never seen a tide himself.

281. Diodorus says of Ireland (V, 32): ἀγριωτάτων δὲ ὄντων τῶν ἐκ τῶν ἄρκτους κατοικοῦντων καὶ τῶν τῆ Σκυθίᾳ πλησιοχώρων, φασὶ τινὰς ἀνθρώπους ἐσθίειν, ὡσπερ καὶ τῶν Βρετανῶν τοὺς κατοικοῦντας τὴν ὀνομαζομένην Ἴριον.

There can be little doubt that Strabo's account is from Pytheas, although his οὐδὲν ἔχομεν λέγειν σαφές, κλην ὅτι shows that he cannot bring himself even to mention him as a source.

Caesar (B. G. V, 13) also mentions the "small islands", and names Mona (Man).

1. 3: πρόμηκες: Jones, for προμήκης. Other editors, after Corais, insert ἦ after μᾶλλον.
1. 6: κολυφάγοι: Some editors read κορυφάγοι.

282. By τὰ οὐράνια καὶ τὴν μαθηματικὴν θεωρίαν Strabo means much the same as τὰ κλίματα (see Intr. p. lxx),¹⁾ involving the observation of weather, temperature, and agricultural conditions to supplement primitive astronomical calculations (cf. fr. 196). This detailed account is still useful, if only negatively, in disproving the hypothesis that Thule is Iceland. The

X45-43
THESES

although "Lithness" may suggest something more
than a normal rise; the greater likelihood is that
they failed to understand what he did say, having
never seen a tide gauge.

Diogenes says of Ireland (V, 25): ὑπερβαρὺν δὲ ἔσται
τῶν ἄλλων τῶν ἐπὶ τῆς ἡμετέρας ἡμετέρας καὶ
κατασκευασμένων, καὶ τὴν ἀποδοτικὴν ἐπιπέδον καὶ
τῶν ἑστῶν τῶν κατασκευασμένων τῶν ἐπιπέδων "1917".
There can be little doubt that Strabo's account is
from Lyones, although his ὄψιν ἔχουσαν λέγειν ἐπέε,
καὶ ἔτι φησὶ ὅτι ἀναστὰς τὸν ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ
mentions him as a source.

Strabo (II, 5, 13) also mentions the "small
lands", and names them (II, 5, 13).
1. 2: ἡμετέρας: Jones, for ἡμετέρας. Other editors, after
Goussier, insert ἡμετέρας.
1. 6: κατασκευασμένων: some editors read ἡμετέρας.

It is obvious that the hypothesis is based on
such the same as τῆς κλίσεως (see note p. 100).
Involving the observation of weather, temperature, and
agricultural conditions to supplement primitive astro-
nomical calculations (cf. Fr. 100). This detailed
account is still useful, if only negatively, in dis-
proving the hypothesis that there is Ireland. The

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presence of bees is not known north of latitude 61°.

(Tozer, 2nd ed., p. XXII, note by M. Cary)

According to Strabo (C. 63): Θούλην φησὶ Πυθέας ἀπὸ μὲν τῆς Βρετανικῆς ἕξ ἡμερῶν πλοῦν ἀπέχειν πρὸς ἄρκτον. From this and the assumption that the Arctic Circle passes through Thule, Cary ("Ancient Explorers", p. 37), Warmington (p. 173), and Hyde (p. 130) agree that Norway is the most likely identification. It must, however, be remembered that Pytheas does not (fr. 284) claim to have been to Thule himself; while even fr. 282 does not explicitly identify τοῖς τῇ κατεψυγμένῃ [ὥν] κλειδίῳ with Thule itself. If it took Pytheas four days to sail from Brittany or Normandy to Cornwall, it seems not altogether impossible that it should take the same one (natives?) five or six days in amongst the islands and tides from (say) Wick to Mainland in the Shetlands; while its official shortest night of five hours consists largely of twilight. In such dubious matters, where unreliable writers report what Pytheas related at second hand, final identification is not possible.

1. 2: Jones inserts ἄν, others after ἰκανῶς, or amend δόξει for δόξειε.
1. 6: κόμα ἐντεθεῖεν. Presumably both beer and mead.

X45-13
THESIS

presence of bees is not known north of latitude 61°
(Tosar, 2nd ed., p. 111, note on p. 111)
According to Strabo (G. 17): "Gauls find honey
in the Pyrenees. From this and the assumption that the
circle passes through Thule, they ('Ancient Geographers',
p. 17), Haverkamp (p. 173), and Hyde (p. 120) agree
that Norway is the most likely identification. It must,
however, be remembered that Thule does not (p. 120)
claim to have been in Thule itself; while even the
does not explicitly identify the island of Thule
apart from the island itself. If it took Thule four
days to sail from Britain or Germany to Cornwall, it
seems not altogether impossible that it should take
some one (Saxons?) five or six days in crossing the
islands and seas (see) with to Iceland in the
Shetlands; while the official shortest night of five
hours consists largely of twilight. In such dubious
matters, where available writers report that Thule
related at second hand, final identification is not

- possible.
1. Si Jones insects & others after Knave, or some other
for details.
 2. Si: ἀρα εὐραβόει. Presumably both deer and seal.

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It is worthy of note that Geminus does not say that Pytheas went further north than the 18-hour belt, or that Pytheas measured the length of the day with accuracy himself; indeed, without a minimum stay of over two years and accurate calculation of the solstice, even supposing him to have a really reliable water-clock intact in his ship, he could not have done so. The only actual quotation extant from Pytheas himself is this somewhat cryptic remark about the sun's resting-place. It is difficult to imagine that this can mean anything but a general indication that, further north, there was a region where the sun did not rise at all for one or more days--i. e. the Arctic Circle and further.

In connexion with the length of the longest day in northern latitudes, Strabo quotes Hipparchus as follows: (Strabo, G. 75):

Φησὶ δὲ γὰρ ὁ Ἰκκάρχος κατὰ τὸν Βορυσθένη καὶ τὴν Κελτικὴν ἐν ὕλαις ταῖς θεριναῖς νυξὶ παραυγάζεσθαι τὸ φῶς τοῦ ^{ἡλίου} περιιστάμενον ἀπὸ τῆς δύσεως ἐπὶ τὴν ἀνατολήν, [ταῖς δὲ χειμεριναῖς τροπαῖς τὸ πλεῖστον μετεωρίζεσθαι τὸν ἥλιον ἐπὶ κήχεις ἑννέα· ἐν δὲ τοῖς ἀπέχουσι τῆς Μασσαλίας ἑξακισχιλίοις καὶ τριακοσίοις (οὗς ἐκεῖνος μὲν ἔτι Κελτοὺς ὑπολαμβάνει, ἐγὼ δ' οἶμαι Βρεττανοὺς εἶναι, βορειοτέρους τῆς Κελτικῆς σταδίοις δισχιλίοις πεντακοσίοις) πολὺ μᾶλλον τοῦτο συμβαίνειν· ἐν δὲ ταῖς

χειμεριναῖς ἡμέραις ὁ ἥλιος μετεωρίζεται πῆχεις ἕξ, τέτταρας δ' ἐν τοῖς ἀπέχουσι Μασσαλίας ἑνακισχιλίους σταδίους καὶ ἑκατόν, ἐλάττους δὲ τῶν τριῶν ἐν τοῖς ἐπέκεινα, οἳ κατὰ τὸν ἡμέτερον λόγον πολὺ ἂν εἴεν ἀρκτικώτεροι τῆς Ἰέρνης.] οὗτος δὲ Πυθέας πιστεύων κατὰ τὰ νοτιώτερα (ἀρκτικώτερα, Meinoke and Broche) τῆς Βρεττανικῆς τὴν οἰκησιν ἡμέραν ὡρῶν ἰσημερινῶν δέκα ἑννέα, ὑπερκαίθενα δέ, ὅπου τέτταρας ὁ ἥλιος μετεωρίζεται πῆχεις· οὗς φησιν ἀπέχειν τῆς Μασσαλίας ἑνακισχιλίους καὶ ἑκατὸν σταδίους. Ὡσθ' οἱ νοτιώτατοι τῶν Βρεττανῶν βορειότεροι τούτων εἰσίν.

For some reason this has been taken by Broche (ch. XX) and others to show that Pytheas himself took the lengths of the longest days mentioned, and Broche remarks on their great accuracy; an accuracy not surprising, as clearly Hipparchus worked out the times and elevations in connexion with his framework of κλίματα, fitting in afterwards the data and measurements in stades left him, more or less correctly, by Pytheas and Eratosthenes and contradicted by Strabo. The all-night glow of the sun in northern latitudes is evidently not Hipparchus, ad may, with the 19-hour day, be attributed to Pytheas. It must be remembered that Hipparchus seems to have followed Eratosthenes in placing the "arctic circle" bounding the frigid zone (fr. 172) at

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THESES

"evolis elolis" bowling the rigid nose (p. 121) as
 seems to have followed the evidence in placing the
 to the same. It must be remembered that the
 terms, as they are, with the 12-hour day, be attributed
 of the sun in northern latitudes is evidently not the
 these and controlled by the sun. The all-night glow
 his, some or less correctly, by the sun and moon
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 clearly the evidence worked out the time and elevation
 their great accuracy; an accuracy not surprising, as
 of the longest days mentioned, and the sun remains on
 and others to show that the sun himself took the longest
 for some reason this has been taken by the sun (p. 121)

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N. 54, which in fact passes through Harrogate,, slightly north of York.

Sir Walter Scott's note on chapter 19 of "The Pirate" may have some relevance to this and the foregoing fragment: "From the hill of Hoy (an island of Orkney, not Shetland) at midsummer the sun may be seen, it is said, at midnight. So says the geographer Bleau, although, according to Dr. Wallace, it cannot be the true body of the sun which is visible, but only its image refracted through some watery cloud upon the horizon."

Cf. also Tec. Agric. 12, on the short, light nights in north Britain.

284. Broche, who believes that Pytheas sailed to Iceland and beyond, holds (ch. XXVI) that this passage refers to pack-ice of the "Mare Gronium" which prevented further advance. This does not seem to cover "earth, or sea, or air". The most convincing explanation appears to be a really thick, cold sea-fog (Gary, p. 37).
285. Pliny quotes Timaeus (H. N. IV, 13): Exeundum deinde est, ut extera Europae dicantur, transgressisque Rhiphaeos montes litus oceani septentrionalis in laeva, donec perveniatur Gadis, legendum. Insulae conplures sine nominibus eo situ traduntur. Ex quibus ante Scythiam, quae appellatur Raunonia, unam abesse diei cursu,

... which in fact passes through ... slightly
north of York.

... Sir Walter Scott's note on chapter 12 of "The Pirate"
... may have some reference to this and the following
... "from the Hill of Moy (an island of Orkney,
... not Shetland) at midnight the sun may be seen, it is
... said, at midnight. So says the geographer Blaeu, al-
... though, according to Dr. Wallace, it cannot be the true
... body of the sun which is visible, but only the image
... reflected through some watery cloud upon the horizon."
... Dr. also says, "at 12, on the spot, light appears
... in north Britain."

... Brodie, who believes that "Tyndal's called to London
... and beyond, holds (on. XVI) that this passage refers
... to the fact of the "New Discovery" which prevented
... further advance. This does not seem to cover "earth,
... or sea, or air". The most convincing explanation ap-
... pears to be a really thick, cold sea-fog (see, p. 27).

... they quote Thomas (H. N. IV, 12): "Sunt enim
... est, ut ex parte Europae dicitur, transmissio XI-
... quae vocatur linae coeli septentrionalis in hanc
... donec perveniat ad Galla, Iogoniam, hanc coelum
... sine terminis eo sicut dicitur, in parte autem sep-
... trionali, quae appellatur borealis, ubi dicitur dicitur

in qu
Timea
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in quam veris tempore fluctibus electrum eiciatur.
 Timaeus prodidit.

According to Broche (see Introd. p. xlv), Pytheas sailed right into the Baltic Sea (aestuarium Oceani), which was formerly called Men, or Tunum (p. 214, n. 3) to Samland in Esthonia. This was Abalus, Basileia, or Raunonia, the great amber island.

The word "abalus" is Celtic for "apple" (Gary p. 38), and the reasons for its metamorphoses seem impossible to fathom. It does, however, seem unlikely that anyone could mistake the Baltic for an estuary, even nearly 700 miles across, or that Samland could be reached in one day from the entrance. The most credible explanation seems to be (Gary p. 78) that the "estuary" is the Frisian Bight, though this is not anything like 6000 stades across, and the amber island Heligoland. This is supported by Hyde (p. 133), but Broche says the amber deposits on Heligoland are negligible in modern times, and conditions could not have changed so much; although the Isle of Wight may have been a peninsula, the Channel under 12 miles across, and there may have been bees in Iceland.

INDEXES

(Special reference given at the head of each passage)

Achilles Tatius	12, 13, 41, 70
Agellus	245
Ambrosius Macrobinus	236
Annaeus Sabinus	95
Archimedes	1
Arrian	2, 162
Asclepiades	3, 10, 17, 45, 57, 60, 61, 79, 86, 90, 91, 92, 102, 128
Aulus Gellius	270
Caesarius	7
Cassiodorus	3
Cicero	6, 117
Clement of Alexandria	1, 46, 103, 104, 105
Cleodemus	167, 168
Diocletianus	276, 277
Diogenes Laertius	47, 48, 82, 101, 109, 130, 131
Dionysius of Cyzicus	6
Dionysius of Halicarnassus	106
Domitianus	23
Elysius	4, 6, 9, 24, 68, 94
Eustathius	67, 200
Eusebius	60, 31

INDEXES
AND
BIBLIOGRAPHY

X 45 43

THESIS

INDEXES
AND
BIBLIOGRAPHY

(Complete ref)

Achilles Tatius

Aelian

Amianus Marcellinus

Anecdota Bekkeriana

Archimedes

Arrian

Athenaeus

Caesar

Censorinus

Choerobius

Cicero

Clement of Alexandria

Cleomedes

Diodorus Siculus

Diogenes Laertius

Dion of Cyzar

Dionysius of Halicarnassus

Erotianus

Etymology

Eustathius

Eutocius

INDEX OF AUTHORS

(Complete reference given at the head of each passage)

Achilles Tatius	12, 13, 41, 70
Aelian	245
Amnianus Marcellinus	236
Anecdota Bekkeri	95
Archimedes	L
Arrian	P, 162
Athenaeus	5, 10, 23, 26, 27, 43, 50, 51, 79, 86, 90, 91, 98, 102, 128
Caesar	270
Censorinus	P
Choerobius	3
Cicero	O, 113
Clement of Alexandria	I, 46, 103, 104, 105
Cleomedes	167, 168
Diodorus Siculus	278, 279
Diogenes Laertius	47, 48, 82, 101, 109, 130, 131
Dion of Cyzius	G 30, 33, 34
Dionysius of Halicarnassus	106
Erotianus	55
Etymology	S, 8, 9, 24, 88, 94
Eustathius	87, 260
Eutocius	25, 31

x45 13

THESE

INDEX TO INDEX

(Complete reference given at the head of each page)

12, 13, 14, 15	Abellia Tattus
262	Abellia
236	Abellia Nervellus
92	Abellia Babbar
1	Abellia
7, 168	Abellia
132	Abellia
270	Abellia
7	Abellia
2	Abellia
0, 113	Abellia
1, 46, 103, 104, 105	Abellia of Alexandria
187, 188	Abellia
278, 279	Abellia
7, 48, 101, 102, 103, 104	Abellia
171	Abellia
6	Abellia
108	Abellia of Hellenistic
25	Abellia
2, 8, 24, 25, 26, 27	Abellia
67, 68	Abellia
82, 81	Abellia

Galen lists:

- Geminus
- Hippocrates
- Hesychius
- Hyginus
- Isidorus
- Lactantius
- "Lucianus"
- Macrobius
- Marcianus
- Nicomachus
- Oxyrhynchus
- Petavius
- Photius
- Placida Philo
- Pliny
- Plutarch
- Pollux
- Proclus
- Ptolemy
- Quintilian

Galen	176
Geminus	172, 283
Harpocration	45, 65, 74, 80, 116
Hezychius	56, 73, 83, 84, 96, 97, 112, 129
Hyginus	17
Isidorus	257, 66, 87, 100
Lactantius	123
"Lucianus"	J
Macrobius	20, 166
Marcianus	R
Nicomachus	35, 39
Oxyrhynchus Papyri	6
Petavius	40, 259
Photius	81, 85, 89
Placita Philosophorum ("Plutarch")	37, 13, 16
Pliny	28, 198, 218, 220, 233, 238, 247, 280, 285
Plutarch	20, 49, 59, 117, 118, 119, 120, 121
Pollux	6, 52, 53, 54
Proclus	D
Ptolemy	36, 169
Quintilian	93, 110
Stephanus of Byzantium	5, 18, 208, 230-240, 272, 284, 285, 289, 291

178	178
179	179
180	180
181	181
182	182
183	183
184	184
185	185
186	186
187	187
188	188
189	189
190	190
191	191
192	192
193	193
194	194
195	195
196	196
197	197
198	198
199	199
200	200
201	201
202	202
203	203
204	204
205	205
206	206
207	207
208	208
209	209
210	210

Scholiasts:

- Apollonius
- Aristophanes
- "Birds"
- "Clouds"
- "Frogs"
- "Knights"
- "Peace"
- "Wasps"
- Synonymus
- Dionysius
- Dioscorides
- Euripides
- "Hecuba"
- "Medea"
- Homer
- "Iliad"
- "Iliad"
- "Odyssey"
- Lycophron
- Menander
- Nicander
- Pindar
- Plato
- Theocritus
- "Scymnus"
- Servius
- Simplicius
- Soranus
- Stephanus of

Scholiasts:

Apollonius Rhodius	4, 8, 57, 58, 100, 227, 230, 231, 250, 264
Aristophanes-	
"Birds"	71, 111
"Clouds"	61, 62, 63
"Frogs"	74, 75, 76
"Knights"	60
"Peace"	68, 69, 70
"Wasps"	64, 66, 67, 108
Dionysius Thrax	19, 92
Dioscoris	21
Euripides-	
"Hecuba"	126
"Medea"	237
Homer-	
"Iliad" (BV)	29
"Iliad" (Venet.)	99, 253
"Odyssey"	127, 255
Lycophron	243
Menander	132
Nicander	14, 15, 16
Pindar	125
Plato	72, 122
Theocritus	124
"Seymus"	N, 262
Servius	107
Simplicius	154
Soranus	115
Stephanus of Byzantium	K, 18, 208, 239-242, 252, 256, 258, 263, 269, 274

- Stobaeus 1, 7, 23, 38, 44, 165, 274
- Strabo H, Q, 42, 133-153, 155-161, 163, 164, 171, 173-175, 177-197, 199-207, 209-217, 219, 221-226, 228, 229, 232, 234, 235, 244, 246, 248, 249, 251, 254, 261, 265-268, 271-273, 275-277, 281, 282, 284
- Suidas A, B, E, 112
- Syncellus H
- Theo of Smyrna 30, 32, 33, 34, 48
- Theodotus 2, 22
- Tzetzes 8
- Vita Euripidis post Bacchas 114
- Alexandria (Egypt) 177, 178, 194, 209, 212, 217, 218
- Alexandria Aetolia 201, 204
- Alphos A. 201
- Alpe Mt. 202
- Amphi (Amphi) 204, 205, note
- Amphi (Amphi) 204
- Amphi (Amphi) 204

185-13
THIS IS

1. 7. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

(Numeri
 Abalus - (possi
 Abilyx (Αβίλυξ)
 Gibraltar
 Acacesius, Mt.
 Arcanania (Αρκανανία)
 Acheron, R. (Αχέρων)
 Adriatic Sea (Αιγαίο Πέλαγος)
 Aegina I. (Αίγινα)
 Aelana (Αίλανα)
 Aelanites (Αιελανίτες)
 Aethopium (Αιθιοπία)
 Agraei (Αγραί) q. v.: 21
 Agraei (Αγραί)
 Albani (Αλβανί) note
 Alexandria (Ελεφαντινή) 177, 178
 Alexandria Ar.
 Alpheus R. (Αλφειός)
 Alps Mt. (Άλπεις)
 Amardi (Αμαρδί) 226, note
 Amara (Αμαρά)
 Amisus (Αμισός)

INDEX OF GEOGRAPHICAL NAMES

(Numerical references are to Fragments)

- Abalus - (possibly) Heligoland: 285, note
- Abilyx (Ἀβίλυξ, Ἄβυλυξ, Ἀβύλη) - Monte del Hacho, facing Gibraltar: 221
- Acacesius, Mt. (Ἀκακήσιος), in Arcadia: 137, note
- Arcanania (Ἀκαρνανία), district in N. Greece: 258
- Acheron, R. (Ἀχέρων), mythical river of Hades: 124
- Adriatic Sea (Ἀδριακός): 246, 265
- Aegina I. (Αἴγινα) - Egina, in Saronic Gulf: 158
- Aelana (Αἴλινα) town on Gulf of Akaba: 215
- Aelanites (Αἰλανίτης), N. E. Gulf of Red Sea (Akaba): 215
- Aethopium (Αἰθόπιον), town in Lydia: 242
- Agraei (Ἄγραῖοι), tribe in Arabia, adjoining Nabataei, q. v.: 215
- Agraei (Ἄγραῖοι, Ἄγραεῖς), tribe in Acarnania: 258
- Albani (Ἀλβανοί, Ἀλβανία), a Caspian tribe: 224, 225, 226, note
- Alexandria (Egypt) (Ἀλεξάνδρεια): B, L, 102, 167, 168, 177, 178, 194, 200, 212, 217, 218
- Alexandria Ariorum (Ἀλεξάνδρεια ἐν Ἀρίοις) - Herat: 201, 224
- Alpheus R. (Ἀλφειός), in Arcadia - Saranda: 261
- Alps Mt. (Ἄλπεα ὄρη): 269
- Amardi (Ἀμαρδοί, Μάρδοι, Amardi), a S. Caspian tribe: 224, 226, note
- Amaxa (Ἄμαξα), town in Bithynia: 240
- Amisus (Ἀμισός) - Eski Samsun: 187

INDEX OF GEOGRAPHICAL NAMES

(Biblical references are in brackets)

Abana - (possibly) Balikhani 225, note

Abba (Abba) - note in margin, 225

Abbasid, the (Abbasid), in Arabia 177, note

Abbasid (Abbasid), district in N. Greece 225

Abbasid, the (Abbasid), mythical river of India 125

Abbasid (Abbasid) 225, 226

Abbasid I. (Abbasid) - Syria, in Arabia Gulf 125

Abbasid (Abbasid) - town on Gulf of Arabia 215

Abbasid (Abbasid), N. E. Gulf of Red Sea (Abbasid) 215

Abbasid (Abbasid), town in Lybia 225

Abbasid (Abbasid), tribe in Arabia, adjoining Hadramaut, v. 1. 215

Abbasid (Abbasid), tribe in Arabia 225

Abbasid (Abbasid), a Arabian tribe 225, 226, note

Abbasid (Abbasid) (Abbasid): N. W. 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Ammon, Temple of

Anariaces ('Avr) the Amard

Anias R. ('Avia)

Anthedon ('Avθ)

Aous R. ('Awoc)

Arabia ('Aραβ)

Arabia Felix ('Αραβία)

Arabian Gulf ('Αραβική)

Arachosia ('Αραχ)

Arachoti (City) Kandahar

Aradus I. ('Αραδ)

Arbela ('Αρβη)

Arbies ('Αρβ)

Arbis R. ('Αρβ)

Arcadia ('Αρκα)

Afgolis ('Αφγ)

Ariana ('Αρια)

Arianians ('Αρια)

Armenia ('Αρμε)

Aryas R. ('Αρ)

Arcas:

Asia ('Ασία)

Assyrians ('Ασ)

- Ammon, Temple of (* Ἀμμώνος ἱερον) = Siwa: 155, 157
- Anariaces (* Ἀναριάκης) a south Caspian tribe, adjoining the Amardi: 224, 226
- Anias R. (* Ἀνιάς) in Arcadia: 261
- Anthedon (* Ἀνθηδών): 134
- Aous R. (* Ἄωος) in Illyria, now Voyus
- Arabia (* Ἀραβία): 137, 211, 214, 215 195, 215 (also see Ouzon)
- Arabia Felix (* Ἀ. εὐδαίμων) = Yemen: 204, 211, 215
- Arabian Gulf (* Ἀράβιος κόλπος) = Red Sea: 215, 216
- Arachosia (* Ἀραχωσία) = E. Afghanistan: 200, 203, 224
- Arachoti (City) (* Ἀραχωτοί) = Alexandria, Arachosiorum = Kandahar: 201
- Aradus I. (* Ἀραδός) = ? Bahrein Islands: 211
- Arbela (* Ἀρβηλα) town in Assyria = Erbil: 205
- Arbies (* Ἀρβίης) tribe on coast W. of R. Indus: 202
- Arbis R. (* Ἀρβίς) dividing Arbies from Oreitae = Purali: 202
- Arcadia (* Ἀρκαδία): 260
- Afgolis (* Ἀφγεία): 261
- Ariana (* Ἀριανή) = N.W. of Afghanistan: 193, 195, 199, 200, 203, 204
- Arianians (* Ἀριανοί) v.s.: 186 Asia Minor: 240
- Armenia (* Ἀρμενία): 148, 156, 190, 205, 230 216, 206
- Aryas R. (* Ἀρύας, -αντος) in Peloponnesus, perhaps Aroas: 3
- Asia (* Ἀσία) earlier of Asia Minor, here in more or less modern sense: 104, 187, 215
- Assyrians (* Ἀσσύριοι, Ἀσσυρινοί, Ἀσσυρος): 208, 212

- Astaboras R. ('Ασταβόρας) =Atbara: 216
 Astapus R. ('Αστάκος) =Blue Nile: 216
 Astasobas R. ('Αστασόβας) =Blue Nile: 216
 Athens ('Αθήναι): H, 42, 61, 65, 183, 187, 188,
 205, 259
 Athens (Euboea) ('Α. ἐν Εὐβοίᾳ): 259
 Atlantic ('Ατλαντικὸν πέλαγος): 183, 195, 215 (also
 see Ocean)
 Attica ('Αττική): 187, 259
 Autariatae (Αὐταριᾶται), a Thesprotian tribe: 256
 Automala (Αὐτόμαλα) in Cyrenaica: 219

 B
 Babylon (Βαβυλῶν): 205, 206, 211, 215
 Babylonia (Βαβυλωνία): 209
 Bactra (Βάκτρα) =Balkh: 180, 187, 200, 203, 204
 Bactria (Βακτριανή) =Bokhara: 187, 200, 203, 204
 Basilia I. (Βασιλεία) = (possibly) Heligoland: 285, note
 Bebryces, an extinct tribe of Bithynia and Mysia: 238,
 note
 Belerium, Cape (Βελέριον) =Land's End: 278, 279
 Bithynia (Βιθυνία) district in N. Asia Minor: 240
 Blemmyes (Βλέμμυες) a tribe of S.E. Egypt: 216, note
 Boeotians (Βοιωτοί): 50
 Borysthenes R. (Βορυσθένης) =Dnieper: 133, 177, 181
 Bosphorus S. (Βόσπορος): 233
 Britain (Βρεττανική, Πρεττανική, Britannia): 177, 271,
 278, note, 279, 280

British Isles (Βρετανία) : 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

British Isles
 196, 20
 Cabaeum C. (Καβαεὺς)
 Raz: 18
 Cadusii (Καδουσίαι)
 note
 Calpe (Κάλπη)
 Canopus (Κάνωπος)
 229
 Cantium (Κάντιον)
 3. Fore
 Caria (Καρία)
 188
 Carmania (Καρμανία)
 Carma (Κάρμα)
 dia: 2
 Carthage (Κάρθαγος)
 Casius Mt.
 157, n
 Caspian Sea
 227, 2
 Caspian Gate
 184, 1
 229
 Caspii (Κάσπιοι)
 228, n
 Caspius Mt.
 one mo
 Cataonia (Καταωνία)
 Cattabania
 215
 Crested

British Isles (Βρετανίδες): 182

Celtica (Κελτική) (roughly) Q 275 (see also Car-

Cabaenum C. (Κάβαιον), N.W. Brittany, perhaps P. du
Raz: 184

Cadusii (Καδούσιοι), a S. Caspian tribe: 224, 226,
note

Calpe (Κάλπη), Gibraltar: 221, 275

Canopus (Κάνωβος), a mouth of the Nile: 184, 212, 216,
229

Cantium (Κάντιον), "promontory" = Kent, in particular
S. Foreland: 279

Caria (Καριή), district in S.E. Asia Minor: 179, 185,
188

Carmania (Καρμανία), Kerman: 199, 200, 202-207, 211

Carna (Κάρνα, Κάρνανα), Minaean capital in S. Ara-
bia: 215

Carthage (Καρχηδών, Carthago): 184, 266

Casius Mt. (Κάσιον ὄρος) = Jebel-el-Akra in N. Syria:
157, note, 214

Caspian Sea (Κασκία, Κασκισιανή, Θάλασσα), 175, 185, 226,
227, 229

Caspian Gates (Κάσσιοι πύλαι), ^{or Sinder} Teng-i-Suluk Pass: 179,
184, 190, 199, 200, 201, 203, 205, 206, 207, 224,
229

Caspii (Κάσσιοι), a tribe near the Caspian Sea: 224,
228, note

Caspus Mt. (Κάσπιον ὄρος), apparently = Caucasus, not
one mountain: 224, 228, 229, 235

Cataonia (Καταονία) = S. Cappadocia: 179

Cattabania (Καταβανία, -εις), S. Arabian tribe = Kataban:
215

Cretan Sea (Κρητική Θάλασσα), the Mediterranean N. of
Crete: 157, 227

Caucasus Mt. (Καύκασος): 162, note, 179, 187, 195, 196, 203, 227, 228

Celtice (Κελτική) = (roughly) France: 275 (see also Gallia)

Cenchreae (Κεγχραία), port of Corinth in Saronic Gulf: 158

Cerne I. (Κέρνη) = Herne, off W. African coast: 223

Chatromotitis (Χατρωμοτίτις) = Hadramaut: 215

Chaulotaei (Χαυλοταῖοι), a tribe of Arabia (Hejaz): 215

Choaspes R. (Χοάσπης), a N. tributary of the Tigris = Kherkahi: 150

Cilicia (Κιλικία), district in S.E. Asia Minor: 148, 150, 187, 243

Cimarus C. (Κίμαρος), a N. cape of Crete, perhaps Buza: 249, note

Cimmeria (Κιμμερίς); Cimmerian Bosphorus = Kerch Strait (Crimea): 137

Cinnamon Country (ἡ Κινναμωμόρος) = Somaliland: 177, 215

Coele Syria (Κοιλοσυρία, -ες), the valley between Lebanon and Anti-Lebanon: 215

Colchis (Κολχίς) = Poti, at E. end of Black Sea: 148, 187, 229, 230

Colycantii, an extinct Asiatic tribe, perhaps of Cilicia: 238, note

Colyttus (Κολυττός), a deme of Attica: 185

Coniaci (Κωνιακοί), a tribe at the farthest extremity of India: C. Comorin: 195, 196

Corcyra I. (Κορκύρα, Κερκύρα) = Corfu: 254

Corinth, Gulf of (Κορινθιακὸς κόλπος): 158

Cretan Sea (Κρητικὸν πέλαγος), the Mediterranean N. of Crete: 157, 247

X45-43
THIS IS

Crete I. (Κρήτη)
Criumetopon (Κριση)
of Crete:
Cyanean Rocks (Κυανή)
plegades)
Cyprus R. (Κύπρος)
stands =
Cyme, (Gulf of)
267
Cyrenaica (Κυρηναίικα)
Cyrene (Κυρήνη)
Cyrus I. (Κύρος)
Cyrus R. (Κύρος)
Cythera I. (Κυθήρα)
Deire C. (Δείρη)
Delians (Δελιοί)
Delta (of Nile)
Demus (in It)
Derbices (Δέρβικες)
on left
Dioscurias (Διοσκουριάς)
of Bla
Drangae (Δράγγαι)
200, 2
Drilon R. (Δρίλων)
Dyrrhachium (Δυρράχιο)

Crete I. (Κρήτη)
Criumetopon (Κριση)
of Crete:
Cyanean Rocks (Κυανή)
plegades)
Cyprus R. (Κύπρος)
stands =
Cyme, (Gulf of)
267
Cyrenaica (Κυρηναίικα)
Cyrene (Κυρήνη)
Cyrus I. (Κύρος)
Cyrus R. (Κύρος)
Cythera I. (Κυθήρα)
Deire C. (Δείρη)
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Demus (in It)
Derbices (Δέρβικες)
on left
Dioscurias (Διοσκουριάς)
of Bla
Drangae (Δράγγαι)
200, 2
Drilon R. (Δρίλων)
Dyrrhachium (Δυρράχιο)

Crete I. (Κρήτη): 247

Criumetopon (Κριοῦ μετώπον = Ram's Forehead): S.W. Cape
of Crete: 249

Cyanean Rocks (Κυανέαι) = Bosphorus: 229 (see also Sym-
plegades)

Cydams R. (Κύδνος), river in Cilicia on which Tarsus
stands = Tersūs Chai: 150

Cyme, (Gulf of) (Κυμαῖος κόλπος), N. of Bay of Naples:
267

Cyrenaica (Κυρηναία): 219, 249

Cyrene (Κυρήνη): G, K

Cyrenus I. (Κύρνος) = Corsica: 268

Cyrus R. (Κύρος), W. of Caspian, now = Kur: 224, 225

Cythera I. (τὰ Κύθηρα) = Cerigo: 249

D

Deire C. (Δειρή) = Ras Bir (S.W. of Red Sea): 215

Delians (Δήλιοι): 30, 31

Delta (of Nile) (Δέλτα): 196, 215

Demus (in Ithaca) (Δῆμος): 137

Derbices (Δέρβικες), a tribe near the Caspian sea
on left bank of Oxus: 224

Dioscurias (Διοσκουριάς) = Sukhum Kali, on E. coast
of Black Sea: 235, 248

Drangae (Δράγγαι) = W. Afghanistan roughly seistan:
200, 203

Drilon R. (Δριλων), in Illyria, now = Drim: 263

Dyrrhachium (Δυρραχίον) = Durazzo: 263

E

- Ecbatana (Ἐκβάτανα) = Hamadan: 205
 Egypt (Αἴγυπτος): 134, 137, 157, 196, 215, 216, 249
 Emodus Mt. (Ἡρωδός) = N.W. Himalayas: 195
 Epidamnus (Ἐπίδαμνος) = Durazzo: 254, 263
 Erasinus R. (Ἐρασίνοσ), in Peloponnesus = Kephalaria:
 261
 Erytheia (Ἐρύθεια) = ? Isla de Leon of Cadiz: 275
 Erythraean Sea (Ἐρυθραία, Ἐρυθρόν) Arabian Sea and
 Indian Ocean: 137, 174, 185, 211, 215
 Ethiopia (Αἰθιοπία), used in Eratosthenes's time and
 later in roughly the modern sense: 134, 137, 146,
 note, 160, 184, 196, 215, 217
 Etna Mt. (Αἴτνα): 141
 Euphrates R. (Ἐυφράτης): 120, 150, 184, 205, 209,
 211
 Euripus (Asia Minor) (Ἐυρίπος): 242
 Europe (Ἐυρώπη): 184, 276, 278, 279
 Euxine Sea (Ἐϋξεινός) = Black Sea: 137, 211, 225, 235,
 236, 246, (see also Pontus)
- G
- Gadeira (Γάδειρα, ἢ ὁρτὰ; Gades) = Cadiz: 271, 274,
 276
 Galati (Γαλατοί) = Gauls: 276
 Galatia (Γαλατία, Gallia) = Gaul, roughly France and
 Belgium: 278 (see also Celtice)
 Ganges R. (Γάγγης): 195, 196
 Gangra (Γάγγρα): a town in Paphlagonia: 239
 Gargaphia (Γαρφαφία): a spring near Plataea: 9 9

Gaugamela (Γαυγαμηλα), near Mosul: 205

Gaza ^{egyptian} = Azzah: 215
(Γάζα)

Gedrosia (Γεδρωσία) = roughly Baluchistan: 203, 215

Gerrha (Γέρρα), a town on the Persian Gulf facing the Bahrein Islands = perhaps Elkatif, Koneit or Adjer: 158, 211, 215

Glaucopius (Γλαυκώπιος), unidentifiable: 137, note

Gordyaea (Γορδυήνη, Γορδύαία), a district S. of Armenia = Kurdistan: 205, 210

Gutones (Guiones), tribe in old E. Prussia: 285, note

H

Haliartus (*Αλίαρτος), a town in Boeotia: 134

Halys R. (*Αλυσ) = Kizil Irmak: 137

Harmozi (*Αρμोजοι) = Ormuz district: 211

Hecatompylus (*Εκατόμυλος), a town in Parthia near modern Damghan: 201

Helice (*Ελίκη), a town in Achaea, near the Corinthian Gulf: 159

Hellespont (*Ελλησποντος) = Dardanelles: 157, 181, 187

Heropolis or Heroes' City (*Ηρώων πόλις), town on Gulf of Suez: 212, 215

Hesperides (*Εσπερίδες), a mythical district in N.W. Africa, later = Ben Ghazi: 219

Hierocopia (*Ιεροκηφία), a town in N. or W. Cyprus: 244, note

Hyllus R. (*Υλλος), a tributary of the Hermus in Lydia: 242, note

Hypanis R. (*Υπανις) = Kuban: 137

Hyrcania (*Υρκανία), district south of Caspian Sea = Tabaristan and Mazenderan: 180, 224, 226

X45 13
THIS IS

(Tovoyana) near Naxos: 202
 (Tovoyana) = roughly Naxos: 207, 212
 (Tovoyana) a town on the Tiberian Gulf facing
 the Tiberian islands opposite Elis, Ionia
 or Adria: 158, 211, 212
 (Tovoyana) = unidentified: 137, note
 (Tovoyana) a district N. of
 (Tovoyana) = note: 202, 210
 (Tovoyana) = note in old E. Tiberian: 202, note
 II
 (Tovoyana) a town in Sicily: 134
 (Tovoyana) = note: 137
 (Tovoyana) = note: 211
 (Tovoyana) a town in Tiberia near
 modern Damascus: 201
 (Tovoyana) a town in Tiberia, near the Tiberian
 Gulf: 158
 (Tovoyana) = note: 137, 138, 139
 (Tovoyana) a town on
 Gulf of Tiberia: 212, 213
 (Tovoyana) a mythical district in E. E.
 Africa, later the Tiberian: 212
 (Tovoyana) a town in E. or W. Tiberia:
 204, note
 (Tovoyana) a tributary of the Tiber in
 Tiberia: 202, note
 (Tovoyana) = note: 137
 (Tovoyana) district south of Tiberian Gulf
 Tiberian and Tiberian: 180, 204, 205

Hyrcanian Sea
 225 (see)
 Hercynian Forest
 Europe,
 Iberia (° 181
 271, 27
 Icarioneia
 Icarus I. (°
 not id
 Euphrat
 Ichnae (° 1)
 Ichthyophag
 the Me
 Ictis (° 1)
 Cornwa
 Ierne (° 1)
 Illyria (°
 Illyrians
 Imaus Mt.
 India (° 1)
 195,
 Indians (°
 Indus R.
 Ionia (° 1)
 Issus, Gul
 Ister R.
 Isthmus (°
 Italy (° 1)
 Ithaca I.

Hyrcanian Sea (Ἰϋρκανία θάλαττα)= S. E. Caspian: 187,
225 (see also Caspian Sea)

Hercynian Forest (Orcynia)= the great tract of Central
Europe, of which the Black Forest remains: 270

I

Iberia (Ἰβηρία)= Spain and Portugal: 183, 184, 246,
271, 275, 276

Icarioneia (Ἰκαριωνεία): 24

Icarus I. (Ἰκαρος), at the head of the Persian Gulf,
not identifiable through silting up of the
Euphrates: 211

Ichnae (Ἰχναί, Ἀχναί), a city in Macedonia: 252

Ichthyophagi (Ἰχθυόφαγοί), "Fish-Eaters", a tribe on
the Mekran coast: 202

Ictis (Ἰκτίς, Μίκτις) =(probably) St. Michael's Mount,
Cornwall: 278, note

Ierne (Ἰέρνη, Ἴρις)= Ireland: 184, 281

Illyria (Ἰλλυρικόν, Ὑλλική): 262, 264

Illyrians (Ἰλλυριοί, Ἰλλυρες) 208

Imaus Mt. (Ἰμαος)= E. Himalayas: 195

India (Ἰνδική): 162, 175, 179, 183, 184, 187, 193, 194,
195, 196, 197, 200, 201, 202, 215, 224

Indians (Ἰνδοί): 186

Indus R. (Ἰνδός): 184, 195, 196, 199, 200, 203, 204

Ionia (Ἰωνία): 103

Issus, Gulf of (Ἰσσιός κόλπος)=Iskenderoon: 187, 248

Ister R. (Ἰστρος)= Danube: 134, 151, 157, 250

Isthmus (of Corinth) (Ἰσθμός): 158

Italy (Ἰταλία): 122, 141, 246

Ithaca I. (Ἰθάκη)= Thiaki: 137, 254

Jaxartes R. (Ἰαξάρτης) = Syr Darya: 224, note, 226
 Judaea (Ἰουδαία): 215

Lacedaemonians (Λακεδαιμόνιοι): 45
 Ladon R. (Λάδων) = Rofea, in Arcadia: 2, 261
 Leleges, an extinct tribe of Asia Minor: 238, note
 Leuctra (Λεῦκτρα), a town in Boeotia, near modern
 Lefka: 159

Libya (Λιβύη) = generally, Africa except Egypt: 134,
 157, 216, 217, 219, 221

Libyan Sea, the sea off N. Africa, Cyrenaica: 23

Lilaea (Λίλαια), a town in Phocia = Paleokastro: 134

Lixus (Λίξος, Λύξ, Τίγξ) = Wadi Draa on W. African coast:
 222

Lotophagitis (Λωτοφαγίτις), strictly of the coast by
 the gulf of Gabes, here of a neighbouring island:
 220

Lycaonia (Λυκαονία), district in C. Asia Minor: 179

Lycus R. (Λύκος) = Kelkit Chai, S. of Black Sea: 205,
 232

Maceae C. (Μάκαι) = Ras Mussendam: 211

Macedonia (Μακεδονία): 251, 252

Macedonians (Μακεδόνες): 195

Maeotis L. (Μαιωτικός) = Sea of Azov: 233

Magarsus (Μάγαρσος), city in Cilicia on Karadash
 Hill: 243

Malea C. (Μαλέα) = Malia: 246

X45-13
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Mari (Μάρδοι)
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Massagetae (Μασαγέται)
Massilia (Μασσηλία)
Matiani (Ματιανοί)
Maurusia (Μαυρουσία)
Media (Μηδία)
Megabari (Μεγαβάρη)
Melas, Gulf
Melite (Μελίτη)
Meninx I., a
Mentomonon,
Meroe (Μερόη)
Meropia (Μερόπη)
Mesopotamia
Metagonium
Minaei (Μιναι)
Moeris L.
Molosia (Μολοσία)
Myrmidones
Mysia (Μυσία)

- Mardi (Μάρδοι), tribe by Caspian Sea: 226
- Mariaba (Μαρίαβα), Sabaeen capital; Marib: 215
- Massagetae (Μασσάγεται), a tribe of the Kara Kum
desert: 224
- Massilia (Μασσαλία) = Marseilles: 272
- Matiani (Ματιανοί, Ματιηνοί), tribe by Caspian Sea:
156, 224
- Maurusia (Μαυρουσία) = Morocco: 217, 222
- Media (Μηδία), the district between Susis and Persis
and the Caspian Sea: 148, 179, 190, 200, 205,
224
- Megabari (Μεγάβαροι), tribe between Nile and Red Sea:
216
- Melas, Gulf of (Μέλας) = G. of Saros, Thrace: 143
- Melite (Μελίτη), a deme of Attica: 185
- Meninx I., also Lotophagitis, in Gulf of Gabes: 220
- Mentonomon, in old E. Prussia: 285, note
- Meroe (Μερόη), still the same name, on the Upper
Nile: 177, 181, 187, 216, 217
- Meropia (Μεροπία), an imaginary continent: 137, note
- Mesopotamia (Μεσοποταμία): 205
- Metagonium (Μεταγώνιον) = Tangier: 221
- Minaei (Μίναῖοι), a tribe on the Red Sea coast N.
of Yemen: 215
- Moeris L. (Μοῦρις) = B. el Kerun, S.W. of Cairo: 157
- Molossia (Μολοσσία), a town in Illyria: 255, note
- Myrmidones (Μυρμιδόνες), tribe of Thessaly: 257
- Mysia (Μυσία): 180
- Pantikaparon (Παντικαπαρόν) = Konya, in Orontes: 234
- Paphlagonia (Παφλαγονία), in N. Asia Minor: 180

Parasathrus I. (Παρασαθρῶν) S.W. of Caspian Sea: 224

Nabataei (Ναβαταῖοι) = Hejaz, N.E. coast of Red Sea: 215

Nestaei (Νεσταῖοι), Illyrian tribe: 264

Nile R. (Νεῖλος): 144, 184, 185, 212, 216, 217

Nubians (Νοῦβαι), negro tribe to the S.W. of Egypt: 216

Palaeothronia (Παλαιθρονία) a city on a part of the Pelopon. 137, note

Ocean (Ὠκεανός): 217, 226, 247, 283, 285, (see also Atlantic)

Ogyius Mt. (Ὀγυῖος), not mentioned elsewhere: 137

Ogyria I. (Ὀγυρῖς) = perhaps Arek, 2000 stades S. of Germania: 211

Olympia (Ὀλυμπία), in Elis: 126, 261

Opis (Ὀπίς), village at nearest point of Tigris and Euphrates: 205

Orea C. (Ὀρεα) = Duncansbay Head: 279

Oreitae (Ὀρεῖται), coastal tribe W. of Indus: 202

Oropus (Ὀρωπός), a town on the borders of Attica and Boeotia: 185

Ortospana (Ὀρτόσπανα) = Kabul: 200, 201

Ortygia I. (Ὀρτυγία), islet off Syracuse: 141

Ostini (Ὀστῖνιοι, Ὀσίτιοι), tribe in N.W. Brittany: 184, 277, note

Oxus R. (Ὀξος) = Amu Darza: 224, 225, 226, note

Pharalus, in Thessaly, Phocis: 110

Palibothra (Παλίβοθρα, Χαλίβοθρα) = Patna: 195, 196

Panticapaeum (Παντικαπαεῖον) = Kerch, in Crimea: 254

Paphlagonia (Παφλαγονία), in N. Asia Minor: 180

Parachoathras R. (Παραχοάθρας) S.W. of Caspian Sea: 224

Parastacene (Παραστακηνή), part of Media and Persis, round Isfahan: 200, 205

Parapamisus Mt. (Παραπάμισος, Παροπάμισος) Hindu Kush: 162, 195, 200, 203, 224

Parthia (Παρθουηνή) roughly Khorassan: 200, 203

Patalene (Παταληνή) Indus Delta: 196

Pelethronius (Πελεθρόνιος) a city or a part of Mt. Pelion: 137, note

Pelion Mt. (Πήλιον), in Thessaly: 137

Peloponnesus (Πελοποννήσος) Morea: 64, 187, 249, 262

Pelusium (Πηλούσιον) roughly Port Said: 157, 213, 216

Persepolis (Περσέπολις) Chel Minar: 205, 207

Persian Gulf (Περσικός κόλπος): 199, 200, 204, 205, 211

Persians (Πέρσαι): 147

Persia (Περσίς) Fars, N.E. of Persian Gulf: 200, 202, 204-207, 211

Petra (Πέτρα), capital of Nabataeans, q.v., in the Wadi Musa: 215

Peuce I. (Πεύκη), at mouth of Danube, perhaps Piczina: 250

Phaeacians (Φαίακες), mythical tribe: 98

Pharos I. (Egypt) (Φάρος, Φαρία), facing Nile Delta: 145

Pharos I. (Illyricum) (Φαρία, Φάρος), in Adriatic Sea = Hvar, Italian Lesina: 264

Pharsalus, in Thessaly = Pharsala: 110

Pharos (Σάρωρα), Egyptian capital: 215

485-13
THE

924

Phasis R. (Φάσις) 230, 232
 Pheneus (Φεναίος) 200, 202
 Phoenicians (Φοίνικες) 100, 102, 200, 202
 Phrygia (Φρυγία) 200, 202
 Pillars (of Heracles) (ἑκατόμυλοι) 184, 187
 Pontus (Πόντος) 232, 233
 Propthasia (Προπθασία) 200, 202
 Propontis (Προποντίς) 212, 213
 Ptolemais Epiphanias (Πτολεμαῖς Ἐπιφανίας) 200, 202
 Pyrenees Mt. (Πυρραῖοί) 200, 202
 Rhinocolura (Ῥινοκόλουρα) 214, 215
 Rhodanus R. (Ῥοδανὸς) 200, 202
 Rhodes I. (Ῥόδος) 200, 202
 Romans (Ῥωμαῖοι) 200, 202
 Rome (Ῥώμη) 200, 202
 Sabaci (Σαβᾶκι) 200, 202
 Sabata (Σάββα) 200, 202

Phasis R. (Φάσις)
 230, 232
 Pheneus (Φεναίος)
 Phoenicians (Φοίνικες)
 Phrygia (Φρυγία)
 Pillars (of Heracles)
 the Phoenicians
 184, 187
 Pontus (Πόντος)
 232, 233
 Propthasia
 Furrak,
 Propontis (Προποντίς)
 Ptolemais Epiphanias
 Pyrenees Mt.
 Rhinocolura
 borders
 214, 215
 Rhodanus R.
 Rhodes I. (Ῥόδος)
 Romans (Ῥωμαῖοι)
 Rome (Ῥώμη)
 Sabaci (Σαβᾶκι)
 Sabata (Σάββα)

- Phasis R. (Φᾶσις) = Rion, at E. of Black Sea: 137, 230, 232, 235
- Pheneus (Φενεός), town in Arcadia: 261
- Phoenicians (Φοινίκες): 211
- Phrygia (Φρυγία), district in C. Asia Minor: 156
- Pillars (of Heracles) (Στήλαι) = S. of Gibraltar (to the Phoenicians, "Pillars of Melkart"): 157, 184, 187, 189, 205, 221, 223, 246, 266, 272
- Pontus (Πόντος) = the Black Sea: 137, 157, 162, 185, 232, 233, 247 (see also Euxine)
- Prophthasia (Προφθασία) capital of Drangiana = perhaps Furreh, in Afghanistan: 200, 201
- Propontis (Προποντικός) = Sea of Marmora: 157, 187, 283
- Ptolemais Epitheras (Πτολεμαίς Ἐπιθηρας) = ? Tokar, W. of (Red Sea: 215)
- Pyrenees Mt. (Πυρρήνη): 272
- Rhinocolura (Ῥινοκόλουρα, Ῥινοκόρουρα), town on borders of Egypt and Coele Syria = El Arish: 214, note
- Rhipaeon Mountains (Ῥιπαῖα ὄρη), a mythical, wintry, range in N. Europe, associated with Hyperboreans: 137, note
- Rhodanus R. (Ῥοδανός) = Rhone: 278
- Rhodes I. (Ῥόδος): 178, 187, 188, 205
- Romans (Ῥωμαῖοι), 186
- Rome (Ῥώμη), 106, 107, 266
- Sabaei (Σαβαῖοι), tribe in S. Arabia, now Yemen: 215
- Sabata (Σάβατα), Sabaeon capital: Sawa: 215

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185-13
 THE

Sacae (Σάκαι),
 Sacred Cape (Ἁγία)
 Salmydessus (Σαλμυδυσσός)
 coast N.
 Samonium (Σαμόνιον)
 = Sidero
 Samos I. (Σάμος)
 Sardinian Sea (Σαρδινιακή θάλασσα)
 Sardo I. (Σαρδία)
 Scythians (Σκυθῆες)
 Europe:
 Sembrides (Σεμβριδῆες)
 reputed
 Sicilian Sea (Σικελική θάλασσα)
 E. of S.
 Sicilian Straits (Σικελικά στενά)
 246
 Sicily (Σικελία)
 Sinope (Σινώπη)
 Sinties (Σιντιῆς)
 and Lon.
 Sirbonis L. (Σιρβονική λίμνη)
 Sireussae (Σιρυσσῆες)
 Sogdiani (Σογδιῶνες)
 hara:
 Solyi, ext.
 note
 Stymphalus (Στυμφάλιος)
 ley of

- Sacae (Σάκαι), tribe by R. Jaxartes: 224
- Sacred Cape (Ἱερὸν ἀρωατήριον) = C. St. Vincent: 275
- Salmydessus (Σαλμυδησσός), a town on the Black Sea coast N. W. of the Bosphorus near Mijeh: 157
- Samonium (Σαμώνιον), E. promontory of Crete, probably = Sidero, not Salomon: 249
- Samos I. (Σάμος): 245
- Sardinian Sea (Σαρδῶν πέλαγος), W. and S. of Sardinia: 157
- Sardo I. (Σαρδῶν) = Sardinia: 247, 268
- Scythians (Σκύθαι), general term for tribe of N.E. Europe: 157, 187, 224
- Semritae (Σεμβριταί), a tribe on the Nile above Meroe, reputed to be Egyptian "Deserters": 216
- Sicilian Sea (Σικελικὸν πέλαγος), the Mediterranean E. of Sicily: 157, note
- Sicilian Strait (στρῆθος) = S. of Messina: 157, 187, 246
- Sicily (Σικελία), 88, 113, 141, 247, 279
- Sinope (Σινώπη), S. of Black Sea = Sinab: 180, 187
- Sinties (Σίντιες), "Pelagians" associated with Thrace and Lemnos: 253
- Sirbonis L. (Σιρβωνίς) = Sebaket-Bardoel: 157
- Sirenusae I. (Σειρηνοῦσαι), near Naples: 267
- Sogdiani (Σογδιανοί), tribe by Caspian Sea, now Bokhara: 200, 224
- Solyai, extinct tribe of Pisidia in Asia Minor: 238, note
- Stymphalus (Στύμφαλος), a town in Achaea in the valley of Zaraka: 261

- Susa (τὰ Σοῦσα), capital of Susis on the Choaspes, q.v.: 150, 205, 206, 207
- Susis (Σουσίς, Σουσιάνη), N. of Tigris and Persian Gulf = Khuzistan: 209, 211
- Syene (Συήνη) = Assuan on Nile: 167, 168, 216
- Symplegades (Συμπληγάδες, Συνορμάδες), S.W. entrance to the Bosphorus: 237 (see also Gyanean Rocks)
- Syracuse (Συρακοῦσαι): 75, 141
- Syria (Συρία): 148, 215
- Syrtis, Great (μεγάλη Συρτίς) = Gulf of Sydra in Libya: 219
- Tamna (Τάμνα), Cattabanian capital in S. Arabia (perhaps = Sana in Yemen): 215
- Tanais R. (Τανάϊς) = Don: 137, 185, 246
- Taprobane I. (Ταπροβάνη) = Ceylon: 177, 196, 198
- Tapyri (Τάπυροι), a Caspian tribe about Mt. Elburz: 224
- Tarraco (Ταρρακῶν) = Tarragona: 273
- Tarusus (Ταρσοῦς) = Tarsus: 241
- Tartessus (Ταρτησσίς) = S.W. Spain: 275
- Taulantii (Ταυλάντιοι), an Illyrian tribe: 263
- Taurisci (Ταυρίσκοι, Τερίσκοι), an Alpine tribe: 269
- Taurus Mt. (Ταῦρος), properly a range in S.E. Asia Minor: extended to the mountain back-bone of all Asia: 137, 189, 190, 195
- Teredon (Τερηδῶν), city on mainmouth of Euphrates = Jebel Sanam: 205, 211
- Teutoni, here a general term for N. European tribes: 265

Thapsacus (Θάψακος), the normal crossing in antiquity of the Euphrates: site unknown, probably near Deir: 205, 211, 212, 213, 229

Thermodon R. (Θερμῶδων), a small river in Pontus: Thermeh: 137, 232

Thessalonica (Θεσσαλονίκη, Θεσσαλονικὴ) = Salonika: 254

Thesprotia (Θεσπρωτία), a district of Epirus: 256

Thisbe (Θίσβη) = Kakosia in Boeotia: 134

Thopitis L. (Θωπίτις) = Lake Van: 210

Thoricus (Θορικὸς), a deme of Attica: 18

Thrace (Θράκη): 69, 143, 251

Thule (Θούλη, Tyle) = perhaps Norway: 177, 182, 184, 282, note, 284

Thyreae (Θύρεια), town on frontier of Argolis and Laconia: 185

Tigris R. (Τίγρις): 150, 205, 210

Titen R. (Τιτην), apparently invented to explain the name Titenis: 231

Titenis (Τιτηνίς), a name for Colchis, q.v.: 231

Tripsedi, an extinct tribe of Asia Minor: 238

Troglodytica (Τρωγλωδυτικὴ), the S.W. shore of the Red Sea: 215, 216

Troy (Τροία, Ἴλιον) = Hissarlik, N.W. Asia Minor: 103, 105

Tyrrhenian Sea (Τυρρηνικὸν πέλαγος, mare Etruscum) between Sardinia and Italy: 158, 247

Tyrus I. (Τύρος, Τύλος), in Persian Gulf? Bahrein Islands: 211

Thymus (Θύμας), the name occurring in early
days of the Republic also occurring, probably
near Delos, 202, 211, 212, 213, 214

Thymus n. (Θυμύς), a small river in Thessaly
Thymus: 177, 212

Thymus (Θυμύς), a small river in Thessaly
Thymus: 177, 212

Thymus (Θυμύς), a district of Thessaly: 212

Thymus (Θυμύς) = Kalaia in Thessaly: 174

Thymus L. (Θυμύς) = Lake Vani: 210

Thymus (Θυμύς), a form of Atlas: 18

Thymus (Θυμύς): 62, 142, 211

Thymus (Θυμύς), a form of Atlas: 177, 182, 184
212, note, 204

Thymus (Θυμύς), form on Thymus of Argolis and La-
conia: 182

Thymus n. (Thymus): 180, 202, 210

Thymus n. (Thymus), apparently invented to explain
the name Thymus: 211

Thymus (Thymus), a name for Golethos, d.v.: 211

Thymus, an extinct tribe of Asia Minor: 212

Thymus (Thymus), the 24th tribe of the
10th century: 212, 213

Thymus (Thymus), a name for Golethos, d.v.: 211
102, 103

Thymus n. (Thymus), a name for Golethos, d.v.: 211
between Golethos and 102: 102, 211

Thymus I. (Thymus), in Thymus Gulf, Thymus
Islands: 211

45-13

Uxisame (Ούξιμα)

Vitii (Οβίτι)

Vitii (Οβίτι)

Zarispas (Ζαρίσπας)

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

Zarispas

INDEX OF NAMES

Uxisame (Οὐξιάρη) = Oussant, Ushant: 184

U

V

Vitii (Οὐίτιοι), a Caspian tribe near the Amardi: 224

X

XIII ("Υλλοι, Υλλοι, Hyllini), a tribe of Illyria, q.v.: 262

Z

Zariaspā (Ζαριάσσα) = Baotras Balkh: 224

Aglauc

4, 6, 7

Alcibiades

113

Alaman

137

Alexander the Great

104, 110, 120, 121, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Alcibiades (Stus and Sphialtes) 100

Ambracius

8

Anson

155, 157

Antiochus

9

Antiochus

113

Antiochus

135, 140

Antiochus

9

Antiochus

113

Antiochus

113

Antiochus

9

X45-13

121

Agamemnon (Agamemnon) King of Mycenae

Achilles (Achilles) Hero of the Trojan War

Aeneas (Aeneas) Hero of the Trojan War

Antenor (Antenor) King of Troy

- Name
- Acamas
 - Aeneas
 - Aeschylus
 - Agacles
 - Agapenor
 - Agatharchus
 - Agetor
 - Aglau
 - Alcibiades
 - Alcman
 - Alexander the Great
 - Aloladae (O)
 - Ambrosius
 - Ammon
 - Ammonius
 - Anaxicrates
 - Anaximander
 - Andreas
 - Andromache
 - Androsthene
 - Apelles

INDEX OF PERSONAL NAMES

| <u>Name</u> | <u>Fragments</u> |
|-------------------------------|--|
| | A |
| Acamas | 243 |
| Aeneas | 107 |
| Aeschylus | 75, 137 |
| Agacles | K |
| Agapenor | 243 |
| Agatharchus | 110 |
| Agetor | 51 |
| Aglau | A, G, J |
| Alcibiades | 113 |
| Alcman | 137 |
| Alexander the Great | 104, 119, 120, 121, 151, 152,
162, 186, 197, 203, 204, 205,
215, 224 |
| Aloladae (Otus and Ephialtes) | 100 |
| Ambrosius | A |
| Ammon | 155, 157 |
| Ammonius | G |
| Anaxicrates | 215 |
| Anaximander | 133, 149 |
| Andreas | S |
| Andromache | 255 |
| Androstheneas of Thasos | 211 |
| Apelles | 42 |

INDEX OF PERSONS

PERSONS

| | |
|---|------------------------------|
| 104 | Alexander the Great |
| 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000 | Alexander the Great |
| 104 | Alexander (Orus and Epitaph) |
| 105 | Alexander |
| 106 | Alexander |
| 107 | Alexander |
| 108 | Alexander |
| 109 | Alexander |
| 110 | Alexander |
| 111 | Alexander |
| 112 | Alexander |
| 113 | Alexander |
| 114 | Alexander |
| 115 | Alexander |
| 116 | Alexander |
| 117 | Alexander |
| 118 | Alexander |
| 119 | Alexander |
| 120 | Alexander |
| 121 | Alexander |
| 122 | Alexander |
| 123 | Alexander |
| 124 | Alexander |
| 125 | Alexander |
| 126 | Alexander |
| 127 | Alexander |
| 128 | Alexander |
| 129 | Alexander |
| 130 | Alexander |
| 131 | Alexander |
| 132 | Alexander |
| 133 | Alexander |
| 134 | Alexander |
| 135 | Alexander |
| 136 | Alexander |
| 137 | Alexander |
| 138 | Alexander |
| 139 | Alexander |
| 140 | Alexander |
| 141 | Alexander |
| 142 | Alexander |
| 143 | Alexander |
| 144 | Alexander |
| 145 | Alexander |
| 146 | Alexander |
| 147 | Alexander |
| 148 | Alexander |
| 149 | Alexander |
| 150 | Alexander |
| 151 | Alexander |
| 152 | Alexander |
| 153 | Alexander |
| 154 | Alexander |
| 155 | Alexander |
| 156 | Alexander |
| 157 | Alexander |
| 158 | Alexander |
| 159 | Alexander |
| 160 | Alexander |
| 161 | Alexander |
| 162 | Alexander |
| 163 | Alexander |
| 164 | Alexander |
| 165 | Alexander |
| 166 | Alexander |
| 167 | Alexander |
| 168 | Alexander |
| 169 | Alexander |
| 170 | Alexander |
| 171 | Alexander |
| 172 | Alexander |
| 173 | Alexander |
| 174 | Alexander |
| 175 | Alexander |
| 176 | Alexander |
| 177 | Alexander |
| 178 | Alexander |
| 179 | Alexander |
| 180 | Alexander |
| 181 | Alexander |
| 182 | Alexander |
| 183 | Alexander |
| 184 | Alexander |
| 185 | Alexander |
| 186 | Alexander |
| 187 | Alexander |
| 188 | Alexander |
| 189 | Alexander |
| 190 | Alexander |
| 191 | Alexander |
| 192 | Alexander |
| 193 | Alexander |
| 194 | Alexander |
| 195 | Alexander |
| 196 | Alexander |
| 197 | Alexander |
| 198 | Alexander |
| 199 | Alexander |
| 200 | Alexander |
| 201 | Alexander |
| 202 | Alexander |
| 203 | Alexander |
| 204 | Alexander |
| 205 | Alexander |
| 206 | Alexander |
| 207 | Alexander |
| 208 | Alexander |
| 209 | Alexander |
| 210 | Alexander |
| 211 | Alexander |
| 212 | Alexander |
| 213 | Alexander |
| 214 | Alexander |
| 215 | Alexander |
| 216 | Alexander |
| 217 | Alexander |
| 218 | Alexander |
| 219 | Alexander |
| 220 | Alexander |
| 221 | Alexander |
| 222 | Alexander |
| 223 | Alexander |
| 224 | Alexander |
| 225 | Alexander |
| 226 | Alexander |
| 227 | Alexander |
| 228 | Alexander |
| 229 | Alexander |
| 230 | Alexander |
| 231 | Alexander |
| 232 | Alexander |
| 233 | Alexander |
| 234 | Alexander |
| 235 | Alexander |
| 236 | Alexander |
| 237 | Alexander |
| 238 | Alexander |
| 239 | Alexander |
| 240 | Alexander |
| 241 | Alexander |
| 242 | Alexander |
| 243 | Alexander |
| 244 | Alexander |
| 245 | Alexander |
| 246 | Alexander |
| 247 | Alexander |
| 248 | Alexander |
| 249 | Alexander |
| 250 | Alexander |
| 251 | Alexander |
| 252 | Alexander |
| 253 | Alexander |
| 254 | Alexander |
| 255 | Alexander |
| 256 | Alexander |
| 257 | Alexander |
| 258 | Alexander |
| 259 | Alexander |
| 260 | Alexander |
| 261 | Alexander |
| 262 | Alexander |
| 263 | Alexander |
| 264 | Alexander |
| 265 | Alexander |
| 266 | Alexander |
| 267 | Alexander |
| 268 | Alexander |
| 269 | Alexander |
| 270 | Alexander |
| 271 | Alexander |
| 272 | Alexander |
| 273 | Alexander |
| 274 | Alexander |
| 275 | Alexander |
| 276 | Alexander |
| 277 | Alexander |
| 278 | Alexander |
| 279 | Alexander |
| 280 | Alexander |
| 281 | Alexander |
| 282 | Alexander |
| 283 | Alexander |
| 284 | Alexander |
| 285 | Alexander |
| 286 | Alexander |
| 287 | Alexander |
| 288 | Alexander |
| 289 | Alexander |
| 290 | Alexander |
| 291 | Alexander |
| 292 | Alexander |
| 293 | Alexander |
| 294 | Alexander |
| 295 | Alexander |
| 296 | Alexander |
| 297 | Alexander |
| 298 | Alexander |
| 299 | Alexander |
| 300 | Alexander |

Apollonius (P)
 Apollonius (R)
 Apollodorus (C)
 Apollodorus (D)
 Arcesilaus
 Archilochus
 Archimedes
 Archytas of Tarentum
 Areus of Tarentum
 Aristarchus
 Aristis
 Aristobulus
 Ariston of Tarentum
 Aristophanes
 Aristophanes
 Aristotle
 Aristoxenus
 Arsinoe (II)
 Artaxerxes
 Artemidorus
 Artemis
 Ascanius
 Asclepius
 Astyanax
 Autocles

| | |
|-------------------------------|-----------------------|
| Apollonius (Portrait-Painter) | G |
| Apollonius (Rhodius) | B, C |
| Apollodorus (of Cyme) | I |
| Apollodorus (Grammaticus) | G, 110, 115, 137, 142 |
| Arcesilaus | 42 |
| Archilochus | 125 |
| Archimedes | D, L, 158 |
| Archytas of Tarentum | 25, 31, 36, 142 |
| Areus of Tarsus | 115 |
| Aristarchus | A, G |
| Aristis | A |
| Aristobulus | 211, 225 |
| Ariston of Chios | A, 42, 43 |
| Aristophanes (of Byzantium) | A, G |
| Aristophanes (Comicus) | 68, 77, 78, 86, 88 |
| Aristotle | 130, 137 |
| Aristoxenus | 36, |
| Arsinoe (III) | 102 |
| Artaxerxes | 156, 244 |
| Artemidorus | 222, 275, 211 |
| Artemis Aethopia | 242, 194 |
| Ascanius | 107 |
| Asclepius of Phalerus | 115, 234 |
| Astyanax | 132 |
| Autocles | 116 |

Apollonius (Perseus) 1
 Apollonius (Bosporus) 2, 3
 Apollonius (of Cyrene) 1
 Apollonius (Perseus) 2, 110, 112, 137, 142
 Apollonius 42
 Archilochus 122
 Archilochus 1, 122
 Archilochus of Paros 22, 21, 26
 Archilochus 112
 Archilochus 1, 2
 Archilochus 4, 11, 222
 Archilochus of Chios 1, 42, 43
 Archilochus (of Byzantium) 1, 2, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Baton
 Bion
 Brasidas
 Busiris
 Cadmus
 Callimachus
 Carystius
 Cato
 Cepheus
 Charax
 Cleon
 Crates
 Cratinus
 Cydides
 Cynna
 Damastes
 Darius
 Deimachus
 Demeter
 Demetrius o.
 Democritus
 Demylus

| | | |
|------------------------------|----------|------------------------|
| Baton | B | 101 |
| Bion | | 42 |
| Brasidas | | 77, 100, 137, 162, 243 |
| Busiris | | 138 |
| Buris | g | 147 |
| Cadmus | | 263 |
| Callimachus | | 129 |
| Carystius | | A, B, C, 62, 142 |
| Cato | | 110 |
| Cepheus | | 106 |
| Charax | | 67 |
| Cleon | | 243 |
| Crates | | D |
| Cratinus | | 256 |
| Cydides | | 25, 21, 41 |
| Cynna | | 62, 69 |
| Damastes | | 127, 128 |
| Darius | | 47, 68, 99 |
| Deimachus | | B, 23 |
| Demeter | | 70, 79 |
| Demetrius of Phalerus | | 117 |
| Democritus | | 118, 126 |
| Demylus | | 67 |
| | D | |
| | | 150, 244 |
| | | 120, 205, 211 |
| | | 163, 194 |
| | E | |
| | | 13 |
| | | 117, 158 |
| | E | |
| | | 185 |
| | | 46 |

101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
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 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200

Dicaearchus
 Diocares
 Diocles
 Dionysus
 Diotimus
 Duris
 Ephodius
 Epicles
 Epilycus
 Epimenides
 Euclid
 Eudoxus
 Euhemerus
 Euphorion
 Eupolis
 Euripides
 Eurymedusa
 Evaenetus
 Evander
 Evonus
 Favorinus
 Geryon

| | |
|-------------------|------------------------|
| Dicaearchus | Q, 221 |
| Diochares | 80 |
| Diocles | G |
| Dionysus | 97, 102, 137, 162, 245 |
| Diotimus | 150 |
| Duris | 113 |
| | E |
| Ephodius | 129 |
| Epicles | 55 |
| Epilycus | 86 |
| Epimenides | 67 |
| Euclid | D |
| Eudoxus | 25, 31, 41 |
| Euhemerus | 137, 150 |
| Euphorion (math.) | B, 245 |
| Eupolis | 113 |
| Euripides | 114, 126 |
| Eurymedusa | 257 |
| Evaenetus | 104 |
| Evander | 122 |
| Evenus | 116 |
| | E |
| Favorinus | 130, 256 |
| | G |
| Geryon | 140 |

X85-43
195

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 128 | 129 | 130 | 131 | 132 | 133 | 134 | 135 | 136 | 137 | 138 | 139 | 140 | 141 | 142 | 143 | 144 | 145 | 146 | 147 | 148 | 149 | 150 | 151 | 152 | 153 | 154 | 155 | 156 | 157 | 158 | 159 | 160 | 161 | 162 | 163 | 164 | 165 | 166 | 167 | 168 | 169 | 170 | 171 | 172 | 173 | 174 | 175 | 176 | 177 | 178 | 179 | 180 | 181 | 182 | 183 | 184 | 185 | 186 | 187 | 188 | 189 | 190 | 191 | 192 | 193 | 194 | 195 | 196 | 197 | 198 | 199 | 200 | 201 | 202 | 203 | 204 | 205 | 206 | 207 | 208 | 209 | 210 | 211 | 212 | 213 | 214 | 215 | 216 | 217 | 218 | 219 | 220 | 221 | 222 | 223 | 224 | 225 | 226 | 227 | 228 | 229 | 230 | 231 | 232 | 233 | 234 | 235 | 236 | 237 | 238 | 239 | 240 | 241 | 242 | 243 | 244 | 245 | 246 | 247 | 248 | 249 | 250 | 251 | 252 | 253 | 254 | 255 | 256 | 257 | 258 | 259 | 260 | 261 | 262 | 263 | 264 | 265 | 266 | 267 | 268 | 269 | 270 | 271 | 272 | 273 | 274 | 275 | 276 | 277 | 278 | 279 | 280 | 281 | 282 | 283 | 284 | 285 | 286 | 287 | 288 | 289 | 290 | 291 | 292 | 293 | 294 | 295 | 296 | 297 | 298 | 299 | 300 | 301 | 302 | 303 | 304 | 305 | 306 | 307 | 308 | 309 | 310 | 311 | 312 | 313 | 314 | 315 | 316 | 317 | 318 | 319 | 320 | 321 | 322 | 323 | 324 | 325 | 326 | 327 | 328 | 329 | 330 | 331 | 332 | 333 | 334 | 335 | 336 | 337 | 338 | 339 | 340 | 341 | 342 | 343 | 344 | 345 | 346 | 347 | 348 | 349 | 350 | 351 | 352 | 353 | 354 | 355 | 356 | 357 | 358 | 359 | 360 | 361 | 362 | 363 | 364 | 365 | 366 | 367 | 368 | 369 | 370 | 371 | 372 | 373 | 374 | 375 | 376 | 377 | 378 | 379 | 380 | 381 | 382 | 383 | 384 | 385 | 386 | 387 | 388 | 389 | 390 | 391 | 392 | 393 | 394 | 395 | 396 | 397 | 398 | 399 | 400 | 401 | 402 | 403 | 404 | 405 | 406 | 407 | 408 | 409 | 410 | 411 | 412 | 413 | 414 | 415 | 416 | 417 | 418 | 419 | 420 | 421 | 422 | 423 | 424 | 425 | 426 | 427 | 428 | 429 | 430 | 431 | 432 | 433 | 434 | 435 | 436 | 437 | 438 | 439 | 440 | 441 | 442 | 443 | 444 | 445 | 446 | 447 | 448 | 449 | 450 | 451 | 452 | 453 | 454 | 455 | 456 | 457 | 458 | 459 | 460 | 461 | 462 | 463 | 464 | 465 | 466 | 467 | 468 | 469 | 470 | 471 | 472 | 473 | 474 | 475 | 476 | 477 | 478 | 479 | 480 | 481 | 482 | 483 | 484 | 485 | 486 | 487 | 488 | 489 | 490 | 491 | 492 | 493 | 494 | 495 | 496 | 497 | 498 | 499 | 500 |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|

Glaucou
 Glaucus
 Gorgons
 Hades
 Harmonia
 Hecataeus
 Hecate
 Heracles
 Heraclidae
 Heraclides
 Herodotus
 Hesiod
 Hipparchia
 Hipparchus
 Hippocrates
 Homer
 Hyperides
 Hyllus
 Iphicrates
 Isis
 Jason

| | | |
|----------------------|---|---|
| Glaucan | | 110 |
| Glaucus | | 31 |
| Gorgons | | 140 |
| | H | |
| Hades | | 124 |
| Harmonia | | 263 |
| Hecataeus | | 133, 137, 149, 236 |
| Hecate | | 242 |
| Heraacles | | 115, 124, 125, 162, 262 |
| Heraclidae | | 103, 104 |
| Heraclides | | 115 |
| Herodotus | | 160 |
| Healiad | | 60, 137, 141, 144 |
| Hipparchia | | 47 |
| Hipparchus (Math.) | | H, O, 169, 188, 191,
194, 206, 235 |
| Hippocrates of Chios | | 31 |
| Homer | | 99, 100, 105, 124,
133 - 146, 149, 176 |
| Hyperides | | 116 |
| Hyllus | | 262 |
| | I | |
| Iphicrates (admiral) | | 261 |
| Isis (queen) | | 40 |
| | J | |
| Jason | | 148 |

| | | |
|-----|--|--|
| 110 | | |
| 111 | | |
| 112 | | |
| 113 | | |
| 114 | | |
| 115 | | |
| 116 | | |
| 117 | | |
| 118 | | |
| 119 | | |
| 120 | | |
| 121 | | |
| 122 | | |
| 123 | | |
| 124 | | |
| 125 | | |
| 126 | | |
| 127 | | |
| 128 | | |
| 129 | | |
| 130 | | |
| 131 | | |
| 132 | | |
| 133 | | |
| 134 | | |
| 135 | | |
| 136 | | |
| 137 | | |
| 138 | | |
| 139 | | |
| 140 | | |
| 141 | | |
| 142 | | |
| 143 | | |
| 144 | | |
| 145 | | |
| 146 | | |
| 147 | | |
| 148 | | |
| 149 | | |
| 150 | | |
| 151 | | |
| 152 | | |
| 153 | | |
| 154 | | |
| 155 | | |
| 156 | | |
| 157 | | |
| 158 | | |
| 159 | | |
| 160 | | |
| 161 | | |
| 162 | | |
| 163 | | |
| 164 | | |
| 165 | | |
| 166 | | |
| 167 | | |
| 168 | | |
| 169 | | |
| 170 | | |
| 171 | | |
| 172 | | |
| 173 | | |
| 174 | | |
| 175 | | |
| 176 | | |
| 177 | | |
| 178 | | |
| 179 | | |
| 180 | | |
| 181 | | |
| 182 | | |
| 183 | | |
| 184 | | |
| 185 | | |
| 186 | | |
| 187 | | |
| 188 | | |
| 189 | | |
| 190 | | |
| 191 | | |
| 192 | | |
| 193 | | |
| 194 | | |
| 195 | | |
| 196 | | |
| 197 | | |
| 198 | | |
| 199 | | |
| 200 | | |

Jupiter
 Nysus
 Nysus
 Lamprocles
 Leocrates
 Lycophron
 Lycurgus
 Lycus
 Lysanias
 Lysias
 Megasthenes
 Menander
 Meton
 Midon
 Mino
 Mithropas
 Mnaseas
 Myrmidonu
 Nausicaa
 Nearchus
 Nearchus
 Neoptolem
 Nicomachu

| | |
|--------------------|----------------|
| Jupiter | 257 |
| L | |
| Lamprocles | 63 |
| Leocrates | 110 |
| Lycophron | 64, 66, 73, 79 |
| Lycurgus | 103 |
| Lycus | 65 |
| Lysanias | A |
| Lysias | 80 |
| M | |
| Megasthenes | 163, 194, 195 |
| Menaechmus | 25, 31 |
| Menander | A |
| Meton | 131 |
| Midon | 63 |
| Minos | 31 |
| Mithropastes | 211 |
| Mnaseas | A |
| Myrmidonus | 257 |
| N | |
| Nausicaa | 98 |
| Nearchus (admiral) | 211 |
| Nearchus (tyrant) | 46 |
| Neoptolemus | 255 |
| Nicomachus | 80 |

| | | |
|-----|---|-----|
| 101 | | 101 |
| 102 | I | 102 |
| 103 | | 103 |
| 104 | | 104 |
| 105 | | 105 |
| 106 | | 106 |
| 107 | | 107 |
| 108 | | 108 |
| 109 | | 109 |
| 110 | | 110 |
| 111 | | 111 |
| 112 | | 112 |
| 113 | | 113 |
| 114 | | 114 |
| 115 | | 115 |
| 116 | | 116 |
| 117 | | 117 |
| 118 | | 118 |
| 119 | | 119 |
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| 127 | | 127 |
| 128 | | 128 |
| 129 | | 129 |
| 130 | | 130 |
| 131 | | 131 |
| 132 | | 132 |
| 133 | | 133 |
| 134 | | 134 |
| 135 | | 135 |
| 136 | | 136 |
| 137 | | 137 |
| 138 | | 138 |
| 139 | | 139 |
| 140 | | 140 |
| 141 | | 141 |
| 142 | | 142 |
| 143 | | 143 |
| 144 | | 144 |
| 145 | | 145 |
| 146 | | 146 |
| 147 | | 147 |
| 148 | | 148 |
| 149 | | 149 |
| 150 | | 150 |

- Odysseus
- Olympias
- Onesicritus
- Orthagoras
- Pallas (Athena)
- Pan
- Pasicles
- Patrocles
- Patroclus
- Peleus
- Peisistratid
- Pempelus
- Phaenarete
- Pherecrates
- Pherecydes
- Philip of M
- Philochorus
- Philotas
- Philyllius
- Phrynichus
- Plato
- Plutarch
- Polemone

Q

| | |
|-------------|--------------------|
| Odysseus | 139, 140, 141, 272 |
| Olympias | 119 |
| Onesicritus | 195 |
| Orthagoras | 211 |

P

| | |
|---------------------------------------|--------------------|
| Pallas (Athene) | 63 |
| Pan | 122 |
| Pasicles | 47 |
| Patrocles II <i>(Geographer)</i> | 175, 187, 195, 225 |
| Patroclus <i>(Philopater)</i> | 127, 31, 102 |
| Peleus <i>(V Epiphane)</i> | 127 |
| Peisistratidae | 108 |
| Pempelus <i>(geographer)</i> | 50 |
| Phaenarete <i>(Platonist)</i> | 115 |
| Pherecrates | 80, 87, 88 |
| Pherecydes <i>(of Samos)</i> | 109, 115 |
| Philip of Macedon <i>(as athlete)</i> | 103 |
| Philochorus <i>(of Samos)</i> | E, 59, 114 |
| Philotas | 120 |
| Philyllius <i>(King of Anathusis)</i> | 78, 86 |
| Phrynichus | 63 |
| Plato | D, 31, 116 |
| Plutarch | 102 |
| Polemon | H, 129 |

X85-13
1854

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 181, 182, 183 | 184 | 185 | 186 | 187 | 188 | 189 | 190 | 191 | 192 | 193 | 194 | 195 | 196 | 197 | 198 | 199 | 200 | 201 | 202 | 203 | 204 | 205 | 206 | 207 | 208 | 209 | 210 | 211 | 212 | 213 | 214 | 215 | 216 | 217 | 218 | 219 | 220 | 221 | 222 | 223 | 224 | 225 | 226 | 227 | 228 | 229 | 230 | 231 | 232 | 233 | 234 | 235 | 236 | 237 | 238 | 239 | 240 | 241 | 242 | 243 | 244 | 245 | 246 | 247 | 248 | 249 | 250 | 251 | 252 | 253 | 254 | 255 | 256 | 257 | 258 | 259 | 260 | 261 | 262 | 263 | 264 | 265 | 266 | 267 | 268 | 269 | 270 | 271 | 272 | 273 | 274 | 275 | 276 | 277 | 278 | 279 | 280 | 281 | 282 | 283 | 284 | 285 | 286 | 287 | 288 | 289 | 290 | 291 | 292 | 293 | 294 | 295 | 296 | 297 | 298 | 299 | 300 |
|---------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|

- Polus
- Polybius
- Poseidon
- Poseidonius
- Praxander
- Priam
- Prometheus
- Proteus
- Psammitichus
- Ptolemy III
- Ptolemy IV
- Ptolemy V Ep
- Ptolemy (mat
and geo
- Ptolemy the
- Pyrrho
- Pythagoras
- Pythagoras
- Pytheas of
- Timosthenes
- Rhoecus (k
- Romulus
- Salabacche
- Sandracott
- Scopas

| | |
|---|---|
| Polus | 59 |
| Polybius | 139, 171, 254, 272 |
| Poseidon | 159 |
| Poseidonius | 167 |
| Praxander | 243 |
| Priam | 99 |
| Prometheus | 162 |
| Proteus | 6 |
| Psammitichus | 215 |
| Ptolemy III Euergetes | A, B, C (?) |
| Ptolemy IV Philopator | 25, 31, 102 |
| Ptolemy V Epiphanes | A, 25 |
| Ptolemy (mathematician
and geographer) | 236 |
| Ptolemy the Platonist | 38 |
| Pyrrho | 48 |
| Pythagoras (of Samos) | 35 |
| Pythagoras (an athlete) | 130 |
| Pytheas of Massilia | 177, 182, 184, 271, 275, 277,
280, 282-5 |
| Rhoecus (king of Amathusia) | 112 |
| Romulus | 107 |
| Salabacche | 67 |
| Sandracottus | 203 |
| Scopas | 110 |

| | |
|-----|------------|
| 111 | Agathocles |
| 112 | Agathocles |
| 113 | Agathocles |
| 114 | Agathocles |
| 115 | Agathocles |
| 116 | Agathocles |
| 117 | Agathocles |
| 118 | Agathocles |
| 119 | Agathocles |
| 120 | Agathocles |
| 121 | Agathocles |
| 122 | Agathocles |
| 123 | Agathocles |
| 124 | Agathocles |
| 125 | Agathocles |
| 126 | Agathocles |
| 127 | Agathocles |
| 128 | Agathocles |
| 129 | Agathocles |
| 130 | Agathocles |
| 131 | Agathocles |
| 132 | Agathocles |
| 133 | Agathocles |
| 134 | Agathocles |
| 135 | Agathocles |
| 136 | Agathocles |
| 137 | Agathocles |
| 138 | Agathocles |
| 139 | Agathocles |
| 140 | Agathocles |
| 141 | Agathocles |
| 142 | Agathocles |
| 143 | Agathocles |
| 144 | Agathocles |
| 145 | Agathocles |
| 146 | Agathocles |
| 147 | Agathocles |
| 148 | Agathocles |
| 149 | Agathocles |
| 150 | Agathocles |
| 151 | Agathocles |
| 152 | Agathocles |
| 153 | Agathocles |
| 154 | Agathocles |
| 155 | Agathocles |
| 156 | Agathocles |
| 157 | Agathocles |
| 158 | Agathocles |
| 159 | Agathocles |
| 160 | Agathocles |
| 161 | Agathocles |
| 162 | Agathocles |
| 163 | Agathocles |
| 164 | Agathocles |
| 165 | Agathocles |
| 166 | Agathocles |
| 167 | Agathocles |
| 168 | Agathocles |
| 169 | Agathocles |
| 170 | Agathocles |
| 171 | Agathocles |
| 172 | Agathocles |
| 173 | Agathocles |
| 174 | Agathocles |
| 175 | Agathocles |
| 176 | Agathocles |
| 177 | Agathocles |
| 178 | Agathocles |
| 179 | Agathocles |
| 180 | Agathocles |
| 181 | Agathocles |
| 182 | Agathocles |
| 183 | Agathocles |
| 184 | Agathocles |
| 185 | Agathocles |
| 186 | Agathocles |
| 187 | Agathocles |
| 188 | Agathocles |
| 189 | Agathocles |
| 190 | Agathocles |
| 191 | Agathocles |
| 192 | Agathocles |
| 193 | Agathocles |
| 194 | Agathocles |
| 195 | Agathocles |
| 196 | Agathocles |
| 197 | Agathocles |
| 198 | Agathocles |
| 199 | Agathocles |
| 200 | Agathocles |

Seylax
 Seleucus Nicaea
 Semiramis
 Serapio
 Sesostria
 Sibyl
 Silleus
 Simonides
 Stratius
 Strato of Lar
 Strattis

 Teucer
 Thales
 Themistocles
 Theopompus
 Thucydides
 Timaeus (hi)
 Timarchus
 Timosthenes

 Xanthus the
 Xenocrates
 Xenophon
 Xerxes

| | |
|------------------------|----------|
| Seylax | 264 |
| Seleucus Nicator | 203 |
| Semiramis | 205 |
| Serapio | 0 |
| Sesostris | 215 |
| Sibyl | 122 |
| Silleus | B, C |
| Simonides | 110, 237 |
| Stratius | 234 |
| Strato of Lampsacus | 156, 157 |
| Strattis | 78 |
| | I |
| Teucer | 243 |
| Thales | 149 |
| Themistocles | 49 |
| Theopompus | 111, 137 |
| Thucydides (historian) | 111 |
| Timaeus (historian) | 262 |
| Timarchus | B |
| Timosthenes | R |
| | X |
| Xanthus the Lydian | 156 |
| Xenocrates | F |
| Xenophon | 53 |
| Xerxes | 103 |

| | | |
|-----|-----|-----|
| 100 | 100 | 100 |
| 101 | 101 | 101 |
| 102 | 102 | 102 |
| 103 | 103 | 103 |
| 104 | 104 | 104 |
| 105 | 105 | 105 |
| 106 | 106 | 106 |
| 107 | 107 | 107 |
| 108 | 108 | 108 |
| 109 | 109 | 109 |
| 110 | 110 | 110 |
| 111 | 111 | 111 |
| 112 | 112 | 112 |
| 113 | 113 | 113 |
| 114 | 114 | 114 |
| 115 | 115 | 115 |
| 116 | 116 | 116 |
| 117 | 117 | 117 |
| 118 | 118 | 118 |
| 119 | 119 | 119 |
| 120 | 120 | 120 |
| 121 | 121 | 121 |
| 122 | 122 | 122 |
| 123 | 123 | 123 |
| 124 | 124 | 124 |
| 125 | 125 | 125 |
| 126 | 126 | 126 |
| 127 | 127 | 127 |
| 128 | 128 | 128 |
| 129 | 129 | 129 |
| 130 | 130 | 130 |
| 131 | 131 | 131 |
| 132 | 132 | 132 |
| 133 | 133 | 133 |
| 134 | 134 | 134 |
| 135 | 135 | 135 |
| 136 | 136 | 136 |
| 137 | 137 | 137 |
| 138 | 138 | 138 |
| 139 | 139 | 139 |
| 140 | 140 | 140 |
| 141 | 141 | 141 |
| 142 | 142 | 142 |
| 143 | 143 | 143 |
| 144 | 144 | 144 |
| 145 | 145 | 145 |
| 146 | 146 | 146 |
| 147 | 147 | 147 |
| 148 | 148 | 148 |
| 149 | 149 | 149 |
| 150 | 150 | 150 |
| 151 | 151 | 151 |
| 152 | 152 | 152 |
| 153 | 153 | 153 |
| 154 | 154 | 154 |
| 155 | 155 | 155 |
| 156 | 156 | 156 |
| 157 | 157 | 157 |
| 158 | 158 | 158 |
| 159 | 159 | 159 |
| 160 | 160 | 160 |
| 161 | 161 | 161 |
| 162 | 162 | 162 |
| 163 | 163 | 163 |
| 164 | 164 | 164 |
| 165 | 165 | 165 |
| 166 | 166 | 166 |
| 167 | 167 | 167 |
| 168 | 168 | 168 |
| 169 | 169 | 169 |
| 170 | 170 | 170 |
| 171 | 171 | 171 |
| 172 | 172 | 172 |
| 173 | 173 | 173 |
| 174 | 174 | 174 |
| 175 | 175 | 175 |
| 176 | 176 | 176 |
| 177 | 177 | 177 |
| 178 | 178 | 178 |
| 179 | 179 | 179 |
| 180 | 180 | 180 |
| 181 | 181 | 181 |
| 182 | 182 | 182 |
| 183 | 183 | 183 |
| 184 | 184 | 184 |
| 185 | 185 | 185 |
| 186 | 186 | 186 |
| 187 | 187 | 187 |
| 188 | 188 | 188 |
| 189 | 189 | 189 |
| 190 | 190 | 190 |
| 191 | 191 | 191 |
| 192 | 192 | 192 |
| 193 | 193 | 193 |
| 194 | 194 | 194 |
| 195 | 195 | 195 |
| 196 | 196 | 196 |
| 197 | 197 | 197 |
| 198 | 198 | 198 |
| 199 | 199 | 199 |
| 200 | 200 | 200 |

Zeno of Citium
 Zeno of Elea
 Zenodotus
 W.H. Loebe: 9
 G. Gammall: 1
 R.H. Hubbard: 7
 W.H. Schott: 1
 T.L. Heath: 1
 J.S. Powell: 1
 H. Gary: 1
 R.H. Knight: 1
 T.L. Heath: 1
 T.L. Heath: 1
 H.L. Jones: 1
 R.H. Knight: 1
 H.F. Tappan: 1
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ZENO

Zeno of Citium *British and Foreign* 42

Zeno of Elea *History of the Idea* 46 *Progress of Philosophy*
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X 45 43

12-1

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W.H. Schoff:

T.L. Heath: G

J.U. Powell:

M. Cary and

E.A. Knight:

T.L. Heath:

T.L. Heath:

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E.H. Warming

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P.M.L. Brook

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465

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X 45 43

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 E. Maass: Ans
 W. Busch: De
 * Strecker: De
 in
 H. Berger: G
 G
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 H. Nissen: I
 F. F. G. E.
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 J. A. Repsch
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X 65 1/2

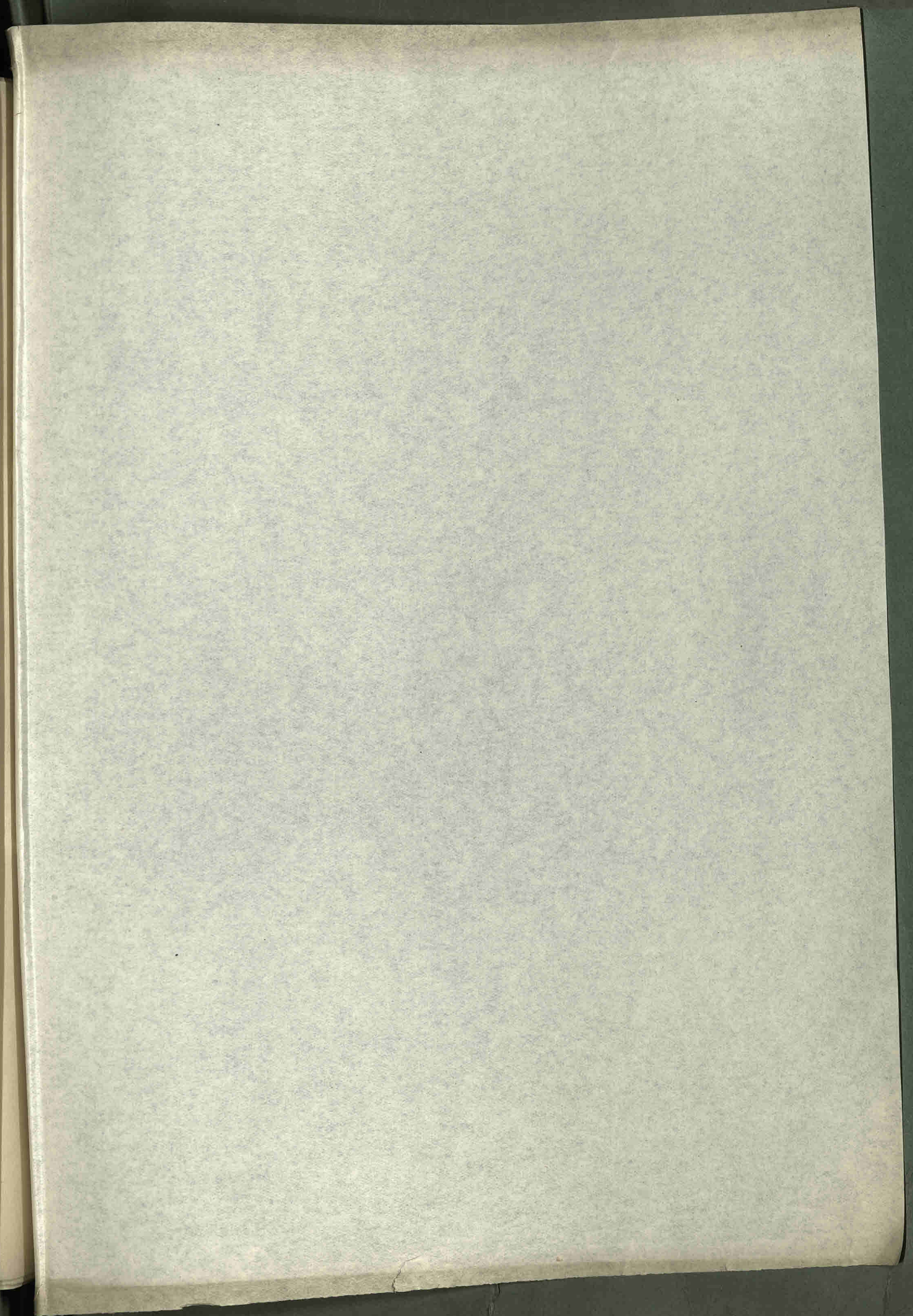
146 v

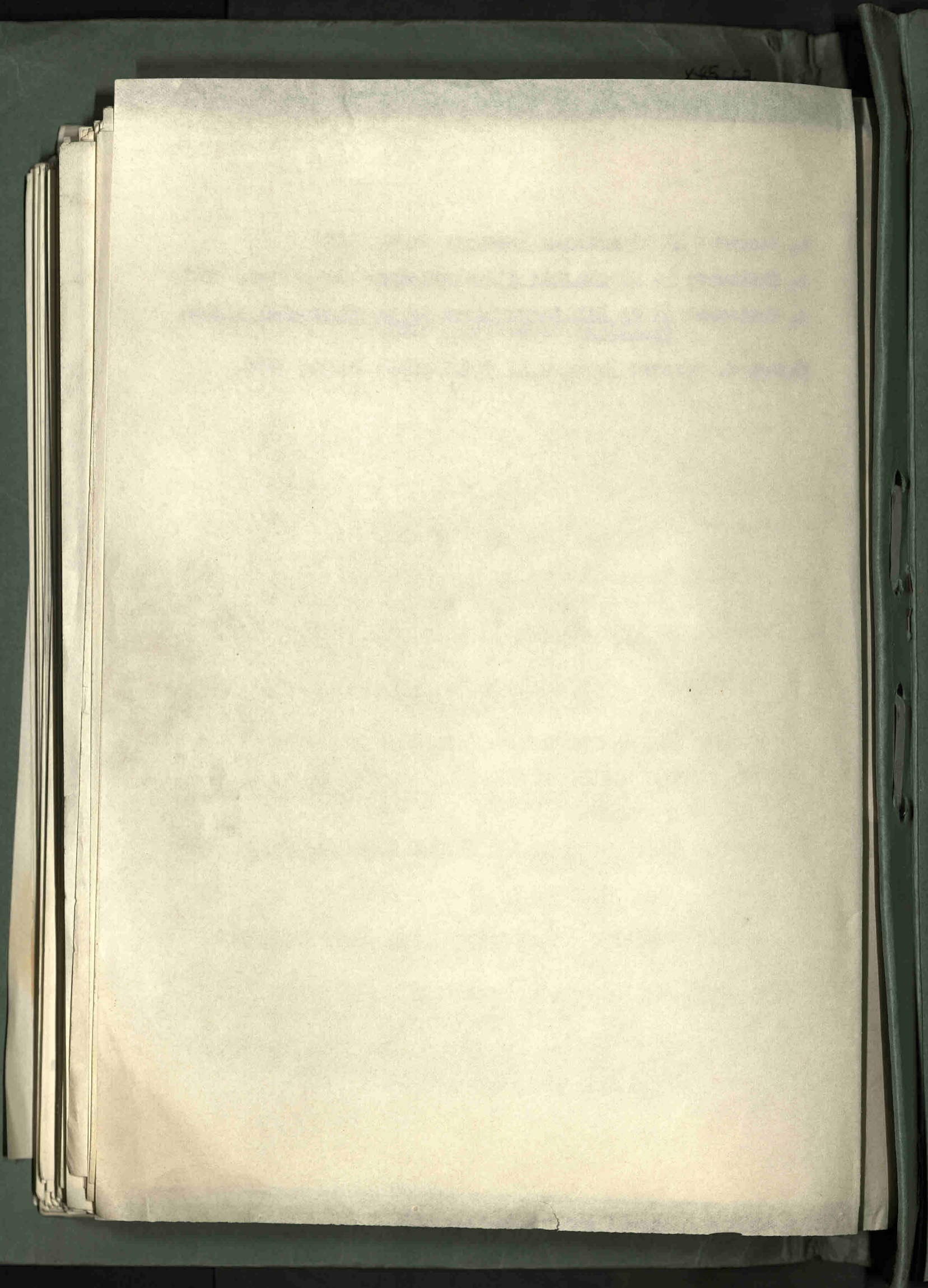
144

1. Genève et la République de Genève, 1801
 2. Lausanne et la République de Neuchâtel, 1801
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~~145~~
146

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485-12

1875

1876

1877

1878



